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The New Testament of Jesus Christ
faithfully translated into English.
In the English College of Rhemes.

Rhemes

1582



saluation, but it is ynough to be borne of Christian parents, and such like erroneous positions wel known among the Caluinists.

12. *Floore.*) This floore is his Church militant here in earth, wherein are both good and bad (here signified by corne and chaffe) til the separation be made in the day of iudgement: contrarie to the doctrine of the Heretikes, that hold, the Church to consist onely of the good.

16. *Opened.*) To signifie that heauen was shut in the old law, til Christ by his Passion opened it, and so by his Ascension was the first that entered into it: contrarie to the doctrine of the Heretikes, See Hebr. 9. 8. and 11. 40.

43-1
CHAP. IIII.

Christ going into the desert to prepare him self before his Manifestation, overcometh the Devils tentations. 12 Beginning in Galilee, as the Prophet said he should: is he called the foure Disciples: and With his preaching and miracles draweth unto him innumerable folowers.

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1 **T**HEN * I E S V S was led le of the Spirit
2 into the " desert, to be tempted of the De-
3 uil. † And vvhhen he had " fasted fourtie
4 daies and fourtie nightes, aftervvard he
5 vvas hungrie. † And the tempter appro-
6 ched & sayd to him, If thou be the sonne
7 of God, commaund that these stones be

The Gospel vpō
the first Sunday
in Lent.

8 made bread. † Who ansvvered & said, It is vvritten, *Not in bread
alone doth man live, but in euery word that procedeth from the mouth of God.*

9 † Then the Deuil tooke him vp into the holy citie, and set
10 him vpon the pinnacle of the Tēple, † and sayd to him, If thou
11 be the sonne of God, cast thy self dovvne, for " it is vvritten.
12 *That he wil giue his Angels charge of thee, & in their hands shal they hold thee vp,
13 lest perhaps thou knocke they foote agaynst a stone.* † I E S V S sayd to him
14 againe, It is vvritten, *Thou shalt not tempt the Lord thy God.*

15 † Againe the Deuil tooke him vp into a very high mountaine:
16 and he shewed him al the Kingdoms of the vvorld, and the
17 glorie of them, † and sayd to him, Al these vvil I giue thee, if
18 thou falling dovvne thou vvilt adore me. † Then I E S V S sayth
19 to him, Auant Satan: for it is vvritten, *The Lord thy God shalt thou
20 adore, & " him onely shalt thou serue.* † Then the Deuil left him: and
21 behold Angels came, and ministred to him. †

22 † And * vvhen I E S V S had heard that Iohn vvas deliuered
23 vp, he retyred into Galilee: † and leauing the citie Nazareth,
24 came & dyvelt in Capharnaum a sea rovvne, in the borders of
25 Zabulon & Nephthali, † that it might be fulfilled vvwhich vvas
26 sayd by Esay the Prophet. † *Land of Zabulon & land of Nephthali, the
27 way of the sea beyond Iordan of Galilee, of the Gentils: † the people that sate in
28 darknesse, hath seen great light: and to them that sate in a countrey of the shadow
29 of death, light is risen to them.* † From that time I E S V S began to

THE THIRD
part of the
Gospel, of
Christs ma-
nifesting
him self by
preaching,
and that in
Galilee.

B preach

Mr. 1, 12
Lue. 4, 1.

Deu. 8, 3

Pf. 90,
12.
Deu. 6,
16.

Deu. 6,
13.

Mr. 1, 14
Luc. 4,
14.

Est. 9, 1.

preach, and to say, ¹⁸* Doe penance, for the Kingdom of heauen is at hand.

Mr. I, 15.

The Gosp^v vpo
S. Andrewes
day.

† And I E S V S * vvalking by the sea of Galilee, savv tvvo 18 brethren, Simon vvho is called Peter, & Andrew his brother, casting a nette into the sea (for they vv ere fishers) † & he sayth 19 to them, Come ye after me, and I vvill make you to be fishers of men. † But they incontinent leaving the nettes, folovved 20 him. † And going forvvard from thence, he savv * other tvvo 21 brethren, Iames of Zebedee & Iohn his brother in a shippe vvith Zebedee their father, repaying their nettes: and he called them. † And they furthvvith left their nettes & father and 22 folovved him. †

Lu. 5, 1.

Mar. I,

19.

Luc. 5,

10.

† And I E S V S vv ent round about all Galilee, teaching in 23 their Synagogs, & preaching the Gospel of the Kingdom: and "healing euery maladie and euery infirmittie in the people. † And the bruite of him vv ent into al Syria, and they presented 24 to him al that vv ere il at ease, diuersly taken vvith diseases and torments, and such as vv ere posselt, and lunatikes, and sicke of the palsey, and he cured them: † And much people folovved 25 him from Galilee and Decapolis, and Hierusalem, and from beyond Iordan.

A N N O T A T I O N S

C H A P. IIII.

Eremites.

1. *Desert.*] As Iohn the Baptist, so our Sauour by going into the desert and there liuing in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our sinnes, geueth a warrant and example to such holy men as haue liued in wildernesse for penance and contemplation, called Eremites.

The Lent-fast.

2. *Fasted fourtie daies.*] Elias and Moyse (saith S. Hierom) by the fast of 40 daies were filled with the familiaritie of God, and our Lord him self in the wildernesse fasted as many, to leaue vnto vs the solemne daies of fast. (that is, Lent.) *Hiero. in a. 58 Esa.* S. Augustine also hath the very like wordes ep. 119. And generally al the ancient fathers that by occasion or of purpose speake of the Lent-fast, make it not onely an imitation of our Sauours fast, but also an Apostollicall tradition, and of necessitie to be kept. *Contemne not Lent* (saith S. Ignatius) *for it containeth the imitation of our Lordes conuersation.* And S. Ambrose saith plainly, that it was not ordained by men, but consecrated by God: nor inuented by any earthly cogitation, but commaunded by the heauenly Maiestie. And againe, that it is sinne not to fast al the Lent. S. Hieroms wordes also be most plaine: We (saith he) *fast fourtie daies, or, make one Lent in a yere, according to the tradition of the Apostles, in time conuenient.* This time most conuenient is (as S. Augustine saith ep. 119) immediately before Easter, thereby to communicate With our Sauours Pailion: and (as other writers do adde) thereby to come the better prepared and more worthily, to the great solemnittie of Christes Resurrection: beside many other goodly reasons in the ancient fathers which for breuitie we omitte. See (good Christian Reader) 12 notable sermons of S. Leo the Great de *Quadragesima*, of Lent: namely Ser. 6 and 9. where he calleth it the Apostles ordinance by the doctrine of the Holy Ghost. See S. Ambrose from the 23 sermon forward: in S. Bernard 7 sermons, and in many other fathers the like. Last of al, note well the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, infidels from Christians, Merctikes from faithfull Catholikes.

Ignat. ep. 5.
Ambr. de
Quadrages.
ser. 36. 14.
Hier. ep. 54
ad Mar.
ecl. adu.
Montanum.

Aug. Ser.
69. de rep.

6. *It is Written.*] Heretikes allcage Scriptures, as here the Deuill doeth, in the falsē sense: the Church vseth them, as Christ doeth, in the true sense, and to confute their falscheood. *Aug. cont. lit. Petil. li. 2. c. 51. 10. 7.*

11. *Him only serue.*] It was not sayd, sayth S. Augustine, The Lord thy God only shalt thou adore, as it was said, Him onely shalt thou serue: in Greeke, λατρεύσεις. *Aug. sup. Gen. 9. 61. Laria. Dulia.* Wherevpon the Catholike Church hath alwayes vsed this most true and necessarie distinction: that there is an honour dew to God only, which to giue vnto any creature, were idolatrie: and there is an honour dew to creatures also according to their dignitie, as to Saints, holy things, and holy places. See Euseb. *Hist. Ee. li. 4. c. 14. S. Hierom. cont. Vigil. ep. 53. Aug. li. 10. Ciuit. c. 1. Li. 1. Trin. c. 6. Conc. Nic. 2. Damasc. li. 1. de Imag. Bed. in 4. Luc.*

17. *Doe penance.*] That penance is necessarie also before baptisme, for such as be of age: as Iohns, fo our Sauiores preaching declareth, both beginning with penance.

23. *Healing every maladie.*] Christ (saith S. Augustine) by miracles gat authoritie, by authoritie found credit, by credit drew together a multitude, by a multitude obtayned antiquitie, by antiquitie fortified a Religion, which not only the most fond new rysing of Heretikes vsing deceitful wiles, but neither the drowisie old error of the very Heathen With violence setting agaynst it, might in any part shake and cast downe. *Aug. de vitil. cred. c. 14.*

CHAP. V.

First, 3 he promisseth reWardes, 13 and he layeth before the Apostles their office. 17 Secondly, he protesteth vnto vs that We must keepe the commaundements, and that more exactly then the Scribes and Pharisees, Whose iustice Was counted most perfite: but yet that it Was vsufficient, he sheweth in the precepts of 21 Murder, 27 Adultrie. 31 Dishonour, 33 Swearing, 38 Reuenge, 42 vsurie, 43 Enemies.

LUC. 6,
20.

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* candel and put it vnder a bus hel, but vpon a cādlesticke, that it may shine to al that are in the house. † So let " your light 17 shine before men : that they may see your good vvorkes, and glorifie your father vvhich is in heauen.

† Do not thinke that I am come to breake the Lavv or 18 the Prophets. I am not come to breake : but to fulfil. † For 19 assuredly I say vnto you, * til heauen and earth passe, one iore or one tittle shal not passe of the Lavv: til al be fulfilled. † He 20 therfore that shal * breake " one of these least commaundementes, & shal so teach men : shal be called the least in the Kingdom of heauen. But he that shal doe and teach: he shal be called great in the Kingdom of heauen. † For I tel you, 21 that vnles " your iustice abound more then that of the Scribes and Pharisees, you shal not enter into the Kingdom of heauē.

† You haue heard that it vvas sayd to them of old. * Thou 22 shalt not kil. and vvho so killeth, shal be in danger of iudgement. † But I say to you, that vvho soeuer is angrie vvith his 23 brother, shal be in danger of iudgment. And vvho soeuer shal say to his brother, Raca : shal be in danger of a council. And vvho soeuer shal say, Thou foole: shal be guilty of the " hel of fyre. † If therefore thou offer thy " gift at the altar, and 24 there thou remember that thy brother hath ought agaynst the : † leaue there thy offering before the altar, and goe first 25 to be reconciled to thy brother : and then coming thou shalt offer thy gift. † ¶ * Be at agreement vvith thy aduersarie be- 26 times vvhiles thou art in the vvay vvith him : lest perhaps the aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be cast into " prison. † Amen I say to 27 thee, thou shalt not goe out from thence til thou repay the last farthing.

† You haue heard that it vvas sayd to them of old, * Thou 28 shalt not committe aduoutrie. † But I say to you, that vvho- 29 soeuer shal see a vvoman to lust after her, hath already committed aduoutrie vvith her in his hart. † And if thy right eie 30 scandalize thee, plucke it out, & cast it from thee. for it is expedient for thee that one of thy limmes perish, rather then thy vvhole body be cast into hel. † And if thy right hand scanda- 31 lize thee, cut it of, and cast it from thee : for it is expedient for thee that one of thy limmes perish, rather then that thy vvhole body goe into hel.

† It vvas sayd also, * vvho soeuer shal dimisse his vvife, let ; 2 him

Mr. 4, 21

Lu. 8, 16

11, 33.

Luc. 16,

17.

14, 2, 10.

Exo. 20,

13.

Deut. 5,

17.

Luc. 12,

58.

Exo. 20,

14.

Deut. 24,

1.

Mt. 19,

7.

The Gospel vpo
the fifth Sun-
day after Pen-
tecost.

∴ This Prison
is taken of very
ancient fathers,
for Purgatorie:
namely S. Cypr.
ep. 12. ad Anton.
nu. 6.

Exo. 20,

7.

Leu. 19,

11.

Exo. 21,

24.

Deu. 15,

7.

Leu. 19,

18.

33 him giue her a bil of diuorcement. † But I say to you, vvhofoeuer shal dimisse his vvife, " excepting the cause of fornication, maketh her to committe aduourtie: And he that shal marie her that is dimissed, " committerth aduourtie.

34 † Agayne you haue heard that it vvvas sayd to them of old, * Thou shalt not committe perurie: but thou shalt performe

35 thy othes to our Lord. † But I say to you " not to svveare at al: neither by heauen, because it is the throne of God: † neither by the earth, because it is the foote-stole of his feete: neither

36 by Hierusalē, because it is the citie of the great King. † Neither shalt thou svveare by thy head, because thou canst not make

37 one heare vvwhite or blacke. † Let your talke be, yea, yea: no, no: and that vvwhich is ouer & aboue these, is of euil.

38 † You haue heard that it vvvas sayd, * An eye for an eye, and

39 a tooth for a tooth. † But I say to you " not to resist euil: but if one strike thee on thy right cheeke, turne to him also the

40 other: † and to him that vvvil contend vvwith thee in iudgment,

41 and take away thy cote, let goe thy cloke also vnto him. † and vvwhofoeuer vvvil force thee one mile, goe vvwith him other

42 tvvayne. † He that asketh of thee, giue to him: and * to him that vvould borovv of thee, turne not avvay.

43 † You haue heard that it vvvas sayd, * Thou shalt loue thy neighbour, and " hate thineemie. † But I say to you, loue

44 your enemies, doe good to them that hate you: and pray for them that persecute and abuse you: † that you may be the

45 children of your father vvwhich is in heauen, vvwho maketh his sunne to rise vpon good & bad, and rayneth vpon iust &

46 " vniust. † For if you loue them that loue you, vvwhat revvard

47 shal you haue? do not also the Publicans this? † And if you salute your brethren only, vvwhat do you more? do not also the

48 heathen this? † Be you perfect therefore, as also your heauenly father is perfect.

The Gosp
the frida
Ashwen

:: So tan
Pharisees
the Law

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ral prosp
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A N N O T A T I O N S

C H A P. V.

10. For iustice.) Heretikes and other malefactours sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for iustice. For (sayth S. Aug.) they can not suffer for iustice, that haue deuided the Church. and, where found fayth or charitie is not, there cannot be iustice. Cont. ep. Parm. li. 1. c. 9. Ep. 50. Psal. 34. Conc. 2. And so by this scripture are excluded al false Martyrs, as S. Augustine often declareth, and S. Cypr. de Vnir. Ecclesiu. 8.

13. Reward.) In Latin and Greeke the word signifieth very wages, and hire dewe for wor- kes, and so presupposeth a meritorious deede.

Falſe Mar

Merces.
Michis.

The Church visible.

15. *The light.*] This light of the world, and cite on a mountayne, and candell vpon a candlestick, signifie the Clergie, and the whole Church, so built vpon Christ the mountayne, that it must needs be visible, and can not be hid nor vnknown. *Aug. cont. Fulg. Donat. c. 18. Li. 16. cont. Faust. c. 17.* And therefore, the Church being a candle not vnder a bushel, but shining to all in the house (that is) in the world, what I ha I say more (sayth S. Augustine) then that they are blind which shut their eyes agaynst the candell that is set on the candlestick? *Tract. 2. in ep. 10.*

17. *Your light.*] The good life of the Clergie edifieth much, and is Gods great honour: whereas the contrarie dishonoureth him.

20. *One of these.*] Behold how necessarie it is, not only to belecue, but to keepe al the commandments, euen the very least.

True inherent iustice.

21. *Your iustice.*] It is our iustice, when it is geuen vs of God. *Aug. in Ps. 30. Conc. 1. De Sp. & lit. c. 9.* So that Christians are truly iust, and haue in them selues inherent iustice, by doing Gods commandments. Without which iustice of workes no man of age can be saued. *Aug. de fid. & oper. c. 16.* Whereby we see saluation, iustice, and iustification, not to come of only sayth, or imputation of Christes iustice.

Venial sinnes.

22. *Hel of fyre.*] Here is a playne difference of sinnes, some mortall that bring to Hel, some lesse, and lesse punished, called venial.

24. *Gift at the altar.*] Beware of coming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhod of Christian men, *Heb. 13. 1.*

Marriage a Sacrament, and is not dissolued by diuorce.

33. *Excepting the cause of fornication.*] This exception is onely to shew, that for this one cause a man may put away his wife for euer: but not that he may marrie another: as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying: * *Whosoener dismisseth his wife and marieth an other, committeth a leuourie.* See the Annot. *Luc. 19. 9.* But if both parties be in one and the same fault, then can neither of them not so much as diuorce or put away the other.

Mr. 10. 11. Lu. 16. 18.

33. *Committeth aduortie.*] The knot of Marriage is a thing of so great a Sacrament, that not by separation it self of the parties it can be loosed, being not lawfull neither for the one part nor the other, to marie agayne vpon diuorce. *Aug. de bo. Coniug. c. 7.*

35. *Not to sweare.*] The Anabaptists here not following the Churches iudgement, but the bare letter (as other Heretikes in other cases) hold that there is no othe lawfull, no not before a iudge, whereas Christ speaketh agaynst rashe and vsual swearing in common talke, when there is no cause.

39. *Not to Resist euil.*] Here also the Anabaptists gather of the letter, that it is not lawfull to goe to law for our right, as Luther also vpon this place held, that Christians might not resist the Turke. Whereas by this, as by that which foloweth, patience only is signified and a wil to suffer more, rather then to reuenge. For neither did Christ nor S. Paule follow the letter by turning the other cheek. *Jo. 18. Act. 23.*

CHAP. VI.

In this second chapter of his Sermon, he Controwleth the Pharisees iustice (that is, their almes, prayer, and fasting) for the scope and intention therof, Which was vaine glorie. 19 Their end also was to be riche, but ours must not be so much as in necessities.



A KE good heede that you doe not your iustice before men, to be seen of them: other wise reward you shall not haue with your father which is in heauen.

THE first worke of iustice.

† Therefore when thou doest an almes-deede, sound not a trompet before thee, as the hypocrites doe in the Synagogues and in the streetes, that they may be honoured of men: Amen I say to you, they haue receiued their reward. † But when thou doest an almes-deede, let not thy left hand know vwhat thy right hand doeth: † that thy almes-deede may be in secrete, and thy father vvhich seeth in secrete, vvill repay the. †

And.

5 † And vwhen ye pray, you shal not be as the "hypocrites, THE SE-
cond worke
of iustice.
6 that loue to stand & pray in the Synagogs and corners of the
streetes, that they may be seen of men: Amen I say to you, they
7 haue receiued their reppard. † But thou vwhen thou shalt pray,
enter into thy chamber, & hauing shut the doore, pray to thy
8 father in secrete: and thy father vvhich seeth in secrete, vvill
repay thee. † And vwhen you are praying, speake not much,
as the heathen. For they thinke that in their "much-speaking
they may be heard. † Be not you therefore like to them, for
your father knowveth vvhat is needefull for you, before you
aske him.

LUC. II,
2.

9 † Thus therefore shal you pray. * OVR FATHER which art in hea-
uen, sanctified be thy name. † Let thy Kingdom come. Thy w ill be done, as in heauen,
10 in earth also. † Giue vs to day our "super substantial bread. † And forgive vs our
11 "dettes, as we also forgive our detters. † And "leade vs not into temptation. But
12 deliuer vs from euil. Amen. † For "if you vvill *forgiue men their
13 offenses, your heavenly father vvill forgiue you also your
14 offenses. † But if you vvill not forgiue men, neither vvill your
15 father forgiue you your offenses. THE FATHER
NOSTER.

Mr. II,
25.

16 † And vwhen you "fast, be not as the hypocrites, sad. For
they disfigure their faces, that they may appeare vnto men to
fast. Amen I say to you, that they haue receiued their reppard.
17 † But thou vwhen thou doest fast, anoynte thy head, and
18 vvaile thy face: † that thou appeare not to men to fast, but to
thy father vvhich is in secrete: and thy father vvhich seeth in
secrete, vvill repay thee.

11 In S. Luke,
the Latin is,
Panem quoti-
dianum, dayly
bread, the Gree-
ke being indif-
ferent to both,
τὸν ἐπιούριον.

12 The third
worke of
iustice.

The Gospel vpo
A shwensday.

LUC. 12,
33.

19 † * Heape not vp to your selues treasures on the earth: vvhere
the rust & mothe do corrupt, & vvhere theeues digge through
20 & steale. † But heape vp to your selues treasures in heauen:
vvhere neither the rust nor mothe doth corrupt, and vvhere
21 theeues do not digge through nor steale. † For vvhere thy
22 treasure is, there is thy hart also. † † * The candel of thy body
is thine eye. If thine eye be simple, thy vvhole body shal be
23 light some. † But if thine eye be naught: thy vvhole body shal
be darke some. If then the light that is in thee, be darkened: the
darkened it self how great shal it be?

LUC. II,
34.

24 † No man can *serue "two masters. For either he vvill hate
the one, and loue the other: or he vvill sustayne the one, and
contemne the other. You cannot serue God and Mammon.

The Gospel on
the 14 Sunday
after Pentecost.

LUC. 12,
22.

25 † Therefore I say to you, *be not "careful for your life vvhat
you shal eate, neither for your body vvhat rayment you shal
put on.

put on. Is not the life more then the meate: and the body more then the rayment? † Behold the foules of the ayre, that they sovv not, neither reape, nor gather into barnes: and your heauenly father feedeth them. Are not you much more of price then they? † And vvhich of you by caring, can adde to his stature one cubite? † And for rayment vvhich are you careful? Consider the lilies of the field howv they grovv: they labour not, neither do they spinne. † But I say to you, that neither Salomon in al his glorie vvas arayed as one of these. † And if the grasse of the field, vvhich to day is, and to morovv is cast into the ouë, God doth so clothe: howv much more you O ye of very smal sayth? † Be not careful therefore, saying, vvhich shal we eate, or vvhich shal we drinke, or vvhicherev vith shal we be couered: † for al these things the Heathen do seeke after. For your father knowveth that you neede al these things. † Seeke therefore first the Kingdom of God, & the iustice of him: and al these things shal be giuen you besides. † Be not careful therfore for the morovv. For the morovv day shal be careful for it self. sufficient for the day is the euil thereof.

They seeke temporal things only, and that not of the true God, but of their idols, or by their owne industrie.

AN NOT A T I O N S

CHAP. VI.

Good Workes iustifie. 1. *Iustice.*] Hereby it is playne that good workes be iustice, and that man doing them doeth iustice, and is thereby iust and iustified, and not by sayth only. Al which iustice of a Christian man our Sauour here comprifeth in these three Workes, in Almes, fasting, and prayers. *Aug. li. perf. iust. c. 8.* So that to giue almes, is to doe iustice, and the Workes of mercie are iustice. *Aug. in Ps. 49, v. 5.*

Merites. 4. *Repay.*) This repaying and rewarding of good Workes in heauen, often mentioned here by our Sauour, declareth that the sayd Workes are meritorious, and that we may doe them in respect of that reward.

Hypocrisie. 5. *Hypocrites.*) Hypocrisie is forbidden in al these three Workes of iustice, and not the doing of them openly to the glorie of God and the profite of our neighbour and our owne saluatiõ: for Christ before (c. 5.) biddeth, saying: *Let your light so shine before men &c.* And in al such Workes S. Gregories rule is to be folowed, *The Worke so to be in publike, that the intention remayne in secreete.* *Ho. 11. in Euang. c. 10.*

7. *Much speaking.*] Long prayer is not forbid, for Christ * him self spent whole nights in prayer, and he sayth, * we must pray alwayes, and * the Apostle exhorteth to pray without intermission, and the holy Church * from the beginning hath had her Canonical houres of prayer: but idle and voluntary babling, either of the heathens to their goddes, or of Heretikes, that by long Rhetorical prayers thinke to perswade God: whereas the Collects of the Church are most breefe and most effectual. *See S. Augustine ep. 121, c. 8, 9, 10.*

Τὸν ἐπιούσιον. 11. *Superstantial bread.*) By this bread so called here according to the Latin Word and the Greeke, we aske not only al necessarie sustentance for the body, but much more al spiritual foode, namely the blessed Sacrament it self, which is Christ the true bread that came from heauen, and the bread of life to vs that eate his bodie. *Cypr. de orat. Do. Aug. ep. 121 c. 11.* And therefore it is called here Super substantial, that is, the bread that passeth and exceedeth al creatures. *Hiero. in 2. Tit. In 6. Mat. Anb. li. 5. de Sacr. c. 4. Aug. ser. 28. de verb. Do. sec. Mat. 3. Germanus in Theoria.*

The B. Sacrament. 12. *Dettes.*) These dettes doe signifie not only mortal finnes, but also venial, as S. Augustine often teacheth: and therefore euery man, be he neuer so iust, yet because he can not line without venial finnes, may very truly and ought to say this prayer. *Aug. cons. duas ep. Pelag. li. 1. c. 14. li. 21 de Ciuit. c. 27.*

Venial finnes.

- In Exposit. orat. Do. Jac. 1.* 13. *Leade vs not.*] S. Cypr. readeth, *Ne patiaris nos induci.* Suffer vs not to be led, as S. Augustine saith, *ne oreth li. de bo. persequ. c. 6.* and so the holy Church vnderstandeth it, because God (as S. James sayth) tempteth no man: though for our sinnes, or for our probation and crowne, he permitte vs to be tempted. Beware then of Bezaes exposition vpon this place, Who (according to the Calvinists opinion) saith, that God leadeth them into temptation, into Whom him self bringeth in Satan for to fill their harts: so making God the author of sinne.
14. *If you forgene.*] This poynt, of forgiving our brother, when we aske forgiveness of God, our Saviour repeateth agayne, as a thing much to be considered: and therefore commended in the parable also of the seruant that would not forgive his fellow seruant, *Mat. 18.*
- 1ud. 20, 26. 2. Esd. 9. Joel, 2, 15. Ion. 3.* 16. *Fast.*] He forbiddeth not open and publike fasts, which in the Scriptures were commaunded and proclaimed to the people of God, and the Ninivites by such fasting appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be desirous by the very face and looke to be taken for a faster, that is forbidden, and that is hypocrisie.
20. *Treasures in heauen.*] Treasures layd vp in heauen, must needs signifie, nor sayth only, but plentiful almes and deedes of mercie and other good workes, which God keeping as in a booke, will reward them accordingly: as of the contrarie the Apostle sayth, *He that so uerth sparingly, shal reape sparingly.* 2. *Cor. 9.*
24. *Two Masters.*] Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Saviour, that thinke they may serue al masters, al times, al religions. Agayne, these two masters doe signifie, God and the world, the fleshe and the spirit, iustice and sinne.
25. *Careful.*] Prudent prouision is not prohibited, but to much doubtfulness and feare of Gods prouision for vs: to whom We ought with patience to committe the rest, when we haue done sufficiently for our part.

CHAP. VII.

In this third and last Chapter of his Sermon, because We know not mens ends, he biddeth vs be ware of iudging: 6 and neuertheless to take open dogges (so he calleth them) as they be. 7 If these workes of iustice seeme to hard, We must pray instantly to him that giueth them. 12 In the conclusion, he giueth one short rule of al iustice. 13 and then he exhorteth With al vehemencie to the strait way both of the Catholike sayth, 21 and also of good life: because only sayth wil not suffice.



- 1 V D G E ⁿ not, that you be not iudged. †For *in what iudgment you iudge, you shal be iudged: and in what measure you mete, it shal be measured to you agayne. †And why seeest thou the mote that is in thy brothers eye: and the beame that is in thine ovvne eye thou seeest not?
- 2
- 3
- 4 †Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye?
- 5 †Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.
- 6 †Giue not that which is "holy to dogges: neither cast ye your pearles before swine, lest perhaps they treade them with their feete, and turning, al to reare you.
- 7 †Aske, and it shal be giuen you: seeke, and you shal finde, knocke, and it shal be opened to you. †For "every one that asketh, receiueh: and that seeketh, findeth: and to him
- 8

C that

Lucc. 6, 37. Mr. 4, 24.

L. II, 9

that knocketh, it shal be opened. † Or vvhhat man is there of 9
you, vvhom if his childe shal aske bread, vvil he reach him a
stone? † Or if he shal aske him fish, vvil he reach him a ser- 10
pent? † If you then being naught, knowv hovv to giue good 11
giftes to your children: hovv much more vvil your father
vvhich is in heauen, giue good things to them that aske him?

∴ These good
things are grace
and al spiritual
gifts, and what
foeuer pertay-
neth to the
health of the
soule.

† * Al things therfore vvhatsoeuer you vvil that men doe 12
to you doe you also to them. For this is the Layv and the Pro-
phers.

* † Enter ye by the narrowv gate: because brode is the gate, 13
and large is the vway that leadeth to perdition, and many there
be that enter by it. † Hovv narrowv is the gate, and straite is 14
the vway that leadeth to life: and fevv there are that finde it!

The Gospel on
the 7 Sunday
after Pentecost.

† Take ye great heede of false Prophers, vvhich come to 15
you in the " clothing of sheepe, but invvardly are rauening
vvolues. † By their * fruites you shal knowv them. Do men 16
gather grapes of thornes, or figges of thistels? † Euen so euery 17
good tree yeldeth good fruites, and the euil tree yeldeth euil
fruites. † A good tree can not yeld euil fruites, neither an euil 18
tree yeld good fruites. † Euery tree that yeldeth not good 19
fruite, shal be cut dovvn, and shal be cast into fyre. † Ther- 20
fore by their fruites you shal knowv them.

† Not euery one that sayth to me, " Lord, Lord, shal enter 21
into the Kingdom of heauen: but he that doeth the vvil of
my father vvhich is in heauen, he shal enter into the kingdom
of heauen. † † Many shal say to me in that day, Lord, Lord, 22
haue not vve prophesied in thy name, and in thy name cast
out diuels, and in thy name vvrought many miracles? † And 23
then I vvil cōfesse vnto them, That I neuer knevv you. depart
from me you that vvorke iniquitie. † * Euery one therfore 24
that heareth these my vvordes, and doeth them: shal be like-
ned to a vvise man that built his house vpon a rocke, † and 25
the rayne fel, and the fluddes came, & the vvindes bleuve,
and they beate agaynst that house, and it fel not, for it vvas
founded vpon a rocke. † And euery one that heareth these 26
my vvordes, & doeth them not, shal be like a foolish man
that built his house vpon the sand, † and the rayne fel, and 27
the fluddes came, and the vvindes bleuve, and they beate
agaynst that house, and it fel, & the fall therof vvas great.

† And it came to passe, vvhē I E S V S had fully ended 28
these vvordes, the multitude vvē in * admiration vpon his
doctrine

Luc. 6,
31.

Luc. 13,
24.

Luc. 6,
44.

Luc. 6,
47.

Mar. 1,
22.
Luc. 4,
32.

29 doctrine. † For he vvas teaching them as hauing powver, and not as their Scribes and Pharisees.

A N N O T A T I O N S

CHAP. VII.

1. *Judge not.*] It is no Christian part to iudge il of mens actes which be in them selues good and may procede of good meaning, or of mans inward meanings and intentions which we can not see: of which fault they must beware that are to suspitious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike evidently known to die obstinarily in here, is damned, and in al other playne and manifest cases to iudge, is not forbidden.

6. *Holy to degees.*] No holy Sacrament and specially that of our Sauours blessed body, must be geuen wittingly to the vnworthy, that is, to them that haue not by confession of al mortal sinnes examined and proued them selues. See the Annot. 1. Cor. 11, 27. 28, 29.

8. *Euery one that asketh.*] Al things that we aske necessarie to saluation with humilitie; attention, continuance, and other dewe circumstances, God wil vndoubtedly graunt when it is best for vs.

15. *Clothing of sheepe.*] Extraordinarie apparance of zeale and holines is the sheepes cote in some Heretikes: but these of this time weare not that garment much, being men of vnfatiable sinne. This is rather their garment, common to them with al other Heretikes, to craie much of the word of the Lord, and by pretended allegations and * sweete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospell, to seduce the simple and the sinful.

Heretikes wol-
ues in shee-
pkinnes.

16. *Fruites.*] These are the fruities which Heretikes are known by, diuision from the whole Church, diuision among them selues, taking to them selues new names and new mai-
sters, inconstancie in doctrine, disobedience both to others and namely to spiritual offi-
cers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge
aboue al the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures
that specially make agaynst them, and these be common to al Heretikes lightly. Otherfome are
more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches,
Sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly
tending to the corruption of good life in al states.

Heretikes kno-
wen by their
fruities.

21. *Lord, Lord.*] These men haue faith, otherwile they could not inuocate, *Lord, Lord:* *Re. 10.* But here we see that to beleue is not ynough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so
great fayth, yet without the workes of iustice shal not be saued. 1. Cor. 13. Agayne, consider here
who they are that haue so often in their mouth, *The Lord, the Lord,* and how litle it shal auaille
them, that set so litle by good workes, and contemne Christian iustice.

Not only faith,

CHAP. VIII.

Immediately after his Sermon (to confirme his doctrine With a miracle) he cureth a Leper. But aboue him and al other Iewes, he comendeth the faith of the Centurion, who was a Gentile: and forerelleth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14 In Peters house he sheweth great grace. 18 In the way to the sea he speaketh with two, of following him: 23 and vpon the sea commaundeth the tempest: 28 and beyond the sea he manifesteth the devils malice agaynst man in an heard of swine.



- 1 AND vwhen he vvas come dovvne from the
2 mountaine, great multitudes folovved him:
3 † And * behold a leper came and adored him
4 saying, Lord, if thou vvlst, thou canst make me
cleane. † And I es vs stretching forth his
hand, touched him, saying. I vvil. be thou made cleane. And
4 forthvwith, his leprosy vvas made cleane. † And I es vs sayth to
C ij him

The Gospell on
the 3. Sunday
after the Epi-
phanie.

Mr. 1,
40.
Lu. 5, 12.

him, See thou tel no body: but goe, * shevv thy self to the "priest, & offer the "gift vvhich Moyfes commaunded for a testimonie to them.

Leu. 14.
2.

THE GOS-
PEL vpon the
thursday after
Ashwensday.
And also in
Masse for the
sicke.

† And * vvhē he vvas entred into Capharnaum, there 5
came to him a Centurion, beseeching him, † & saying, Lord 6
my boy lieth at home sicke of the palsey, & is sore tormēted.
† And I E S V S sayth to him, I vvill come, & cure him. † And 7. 8
the Centurion making ansver, sayd, Lord "I am not vvorthie
that thou shouldest enter vnder my roofe: but only say the
vvord, and my boy shal be healed. † For I also am a man 9
subiect to authoritie, hauing vnder me souldiars: and I say to
this, goe, and he goeth: and to an other, come, & he cometh:
and to my seruant, doe this, & he doeth it. † And I E S V S 10
hearing this, marueiled: and sayd to them that folovved him,
Amen I say to you, I haue not found so great faith in Israel.
† And I say to you, that many shal come from the East and 11
West, and shal sitte dovvn vvith Abraham & Isaac & Iacob
in the kingdom of heauen: † but the children of the kingdom 12
shal be cast out into the exteriour darkenesse: there shal be
vveeping & gnashing of teeth. † And I E S V S said to the 13
Centurion, Goe: and as thou hast beleueed, be it done to thee.
And the boy vvas healed in the same houre. †

Lu. 7, 1.

† And * vvhē I E S V S Was come into Peters house, he savv 14
"his vvives mother layde, & in a fitte of a feuer: † and he tou- 15
ched her hand, and the feuer left her, and she arose, and mini-
stred to him. † And vvhē euening vvas come, they brought 16
to him many that had diuels: and he cast out the spirites vvith
a vvord: and al that vvēre il at ease he cured: † that it might 17
be fulfilled vvich vvas spoken by Esay the Prophete saying,
He tooke our infirmities, and bare our diseases.

Mr. 1, 29
Lu. 4, 38

† And I E S V S seeing great multitudes about him, com- 18
maunded to goe beyond the vvater. † And a * certaine Scribe 19
came, and sayd to him, Master, I vvill folovv thee vvitherso-
uer thou shalt goe. † And I E S V S sayth to him, the foxes haue 20
holes, and the foules of the ayre nestes: but the sonne of man
hath not vvhere to lay his head. † And * an other of his Di- 21
sciples sayd to him, Lord, permit me first to goe & burie my
father. † But I E S V S sayd to him, Folovv me, and "let the dead 22
burie their dead.

Esai. 53,
4.
1. Pet. 2,
24.
Lu. 9, 57

Luc. 9,
59.

THE GOS-
PEL on the 4
Sunday after
the Epiphanie.

† And * vvhē he entered into the boate, his Disciples fo- 23
lovved him: † and loe a great tempest arose in the sea, so 24
that

Mar. 4,
36.
Lu. 8, 22

- 25 that the boate vvas couered vvith vvaues, but he slept. † And
 26 they came to him, and raised him, saying, Lord, saue vs, vve
 26 peris h. † And he saith to them, Why are you fearful O ye of
 litle faith? Then rising vp he commaunded the vvindes &
 27 the sea, and there ensued a great calme. † Moreouer the men
 marueled saying, What an one is this, for the vvindes and the
 sea obey him? †
- 28 † And * vvhen he vvas come beyond the vvater into the
 cuntry of the Gerasens, there mette him tivo that had di-
 uels, coming forth out of the sepulcres, exceding fierce, so that
 29 none could passe by that vvay. † And behold they cried
 saying, What is betvvene vs and thee I E S V the sonne of God?
 30 art thou come hither to torment vs before the time? † And
 there vvas not farre frome them an heard of many svvine fee-
 31 ding. † And the diuels besought him saying, If thou cast vs
 32 out, send vs into the heard of svvine. † And he said to the, Goe.
 But they going forth vvent into the heard of svvine, and behold the
 whole heard vvent vvith a violence headlong into the sea:
 33 and they dyed in the vvaters. † And the svvinehardes fled:
 and comming into the citie, told al, and of them that had been
 34 possessed of diuels. † And behold the vvhole citie vvent out
 to meete I E S V S, and vvhen they savv him, they besought
 him that he vvould passe from their quarters.

Mr. 5, 1.
 Luc. 8,
 26.

A N N O T A T I O N S

C H A P. VIII.

4. *Priest.*] The Priests of the old law (saith S. Chrysostome) had authoritie and privilege
 only to discern who were healed of leprosie, and to denounce the same to the people: but the
 Priests of the new law have power to purge in very deede the filth of the soule. Therefore who-
 soeuer despiseth them, is more vvorthie to be punished then the rebel Dathan and his complices. *Priests forgieue sinnes.*

S. Chrys. li. 3. de Sacerd.

4. *Gift.*] Our Sauour willetth him to goe and offer his gift or sacrifice according as Moyse
 prescribed in that case, because the other sacrifice being the holiest of al holies, which is his body,
 was not yet begonne. So saith S. Aug. li. 2. q. Euang. q. 3. & Cent. Advers. leg. & Proph. li. 1. c. 19. 20.

* *Liturg.* 8. *Not Worthy.*] Orig. ho. 5. in diuers. When thou eatest (saith he) and drinkest the body and
 S. Chrys. bloud of our Lord, he entereth vnder thy rooffe. Thou also therefore humbling thy self, say: Lord *DOMINE,*
Grac. sub I am not worthy. &c. So said * S. Chrysostom in his Masse. and so doeth the Cath. Church vfe *non sum di- gnus.*
finem. at this day in euery Masse. See S. Augustine ep. 118 ad lanu.

14. *His Wives mother.*] Of Peter specially among the rest it is euident that he had a wife, but *Priests mari- age.*
 Lib. 1. adu. (as S. Hierom sayth) after they were called to be Apostles, they had no more carnal companie
 Iou. c. 14. with their Wiues, as he proueth there by the very wordes of our Sauour, * *He that hath left*
 Mt. 19. 29. *Wife &c.* And so in the Latin Church hath been alwayes vsed, that married men may be and are
 Epiph. he. daily made Priests, either after the death of the wife, or with her consent to liue in perpetual con-
 59. tinencie. And if the Greekes haue Priests that doe otherwile, S. Epiphanius a Greeke Doctor
 * *Sozom.* telleth them that they doe it agaynst the ancient Canons, and * Paphnutius plainly signifieth
 li. 1. c. 22. the same in the first Councel of Nice. But this is most playne, that there was neuer either in the
 Socrat. li. 1. Greeke Church or the Latin, authentical example of any that married after holy Orders.

c. 8. 22. *Let the dead.*] By this we see that not only no wordly or carnal respect, but no other laudable
 C iij dutie

dutie toward our parents, ought to stay vs from following Christ, and choosing a life of greater perfection.

26. *He commaunded,*) The Church (here signified by the boate or shippe) and Catholikes, are often tossed with stormes of persecution, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.

CHAP. IX.

The Masters of the lawes he confuteth both With reasons and miracles: 2 defending his remitting of sinnes, 9 his eating With sinners, 14 and his condescending to his Weake Disciples until he haue made them stronger. 18 shewing also in two miracles, the order of his providence about the lawes and Gentils, leaving the one When he called the other. 27 he cureth two blind men, and one possessed. 35 And hauing vwith so many miracles together confuted his enemies, and yet they worse and worse, upon pittie toward the people, he thinketh of sending true pastours vnto them.

The Gospel
vpon the 18
Sunday after
Pentecost.



∴ We see that
the sayth of one
helpeth to ob-
taine for an
other.

AND entring into a boate, he passed ouer 1
the vvater, and came into his ovvne citie.
† And * behold they brought to him one 2
sicke of the palsey lying in bedde. And
I E S V S ∴ seeing their faith, said to the sicke
of the palsey, Haue a good hart sonne,
thy sinnes are forgiuen thee. † And behold certaine of the 3
Scribes sayd vwithin them selues, "He blasphemeth. † And I E 4
s v s seeing their thoughtes, said. Wherefore thinke you euil in
your hartes? † Whether is easier, to say, thy sinnes are forgi- 5
uen thee: or to say, Arise and vvalke? † But that you may 6
knowv that the " Sonne of man hath povver in earth to forgi-
ue sinnes, (then sayd he to the sicke of the palsey,) Arise, take
vp thy bedde, and goe into thy house. † And he arose, and 7
vvent into his house. † And the multitudes seeing it, vvere 8
afraid, and " glorified God that gaue such povver" to men. †

The Gospel vpo
S. Matthewes
day.

† And * vvhen I E S V S passed forth from thence, he savv a 9
man sitting in the custome-house, named Matthev: And he
sayth to him, Follow me. And he arose vp, and folovved him.
† And it came to passe as he vvvas sitting at meate in the house, 10
behold many Publicans and sinners came, and sate dovvn
vvith I E S V S and his Disciples. † And the Pharisees seeing it, 11
sayd to his Disciples: vvhy doth your Master eate vvith Pu-
blicans & sinners? † But I E S V S hearing it, sayd: They that are 12
in health, neede not a physicion, but they that are il at ease.
† But go your vvayes and learne vvhat it is, I vvill mercie, & " not 13
sacrifice. For I am not come to cal the iust, but sinners. †

† Then * came to him the Disciples of Iohn, saying, vvhy 14
do vve and the Pharisees " fast often, but thy Disciples do not
fast?

My. 2, 3.
Luc. 5,
18.

Mar. 2,
14.
Luc. 5,
27.

Ose. 6, 6.

Mar. 2,
18.
Lu. 5, 33.

15 fast? † And I E S V S sayd to them, Can the children of the
 bridegrome mourne, as long as the bridegrome is vvith them?
 But the dayes vvill come vvhen the bridegrome shal be ta-
 16 ken avay from them, and " then they shal fast. † And no
 body putteth a peece of ravy cloth to an old garment. For he
 taketh avay the peeing therof from the garment, and there
 17 is made a greater rent. † Neither do they put " nevv vvine
 into old bottels. Othervvise the bottels breake, and the
 vvine runneth out, and the bottels perish. But nevv vvine
 they put into nevv bottels: and both are preserued toge-
 ther.

∴ Christ signi-
 feth that the
 Church shal
 vse fasting daies
 after his Ascen-
 sion. Epiph. in
 Comp. fid. Cath.
 Aug. ep. 80.

Mar. 5,
 22.
 Luc. 8,
 41.

18 † * As he vvas speaking this vnto them, behold a certaine
 Gouvernour approched, and adored him, saying, Lord, my
 daughter is euen novv dead: but come, lay thy hand vpon
 19 her, and she shal liue. † And I E S V S rysing vp folovved
 20 him, and his Disciples. † And behold a vvoman vvwhich vvas
 troubled vvith an issue of bloud " tvvelue yeres, came behind
 21 him, and touched the hemme of his garment. † For she sayd
 vvithin her self, If I shal " touch only his garment: I shal be
 22 safe. † But I E S V S turning and seeing her, sayd, Haue a good
 hart daughter, " thy faith hath made thee safe. And the vvo-
 23 man became vvhole from that houre. † And vvhen I E S V S
 vvas come into the house of the Gouvernour, & savv minstrels
 24 and the multitude keeping a sturre, † he sayd, Depart: for the
 vvenche is not dead, but sleepeth. And they laughed him to
 25 skorne. † And vvhen the multitude vvas put forth, he entred
 26 in, and held her hand. And the mayde arose. † And this bruite
 vvent forth into al that countrie.

∴ Loc, her de-
 uotion to the
 hemme of his
 garment, was
 not superstitio,
 but a token of
 greater faith: so
 is the deuour
 touching of ho-
 ly reliques.

27 † And as I E S V S passed forth from thence, there folovved
 him tvvo blinde men crying and saying, Haue mercie on vs,
 28 O sonne of Dauid. † And vvhen he vvas come to the house,
 the blinde came to him. And I E S V S sayth to them, " Do you
 beleuee, that I can doe this vnto you? They say to him, Yea
 29 Lord. † Then he touched their eyes, saying, According to your
 30 faith, be it done to you. † And their eyes vvwere opened, and
 I E S V S threatened them, saying, See that no man knowv it.
 31 † But they vvent forth, & bruted him in al that countrie.
 32 † And vvhen they vvwere gone forth, * behold they brought
 33 him a dumme man, possessed vvith a diuel. † And after the
 diuel vvas cast out, the dumme man spake, and the multitu-
 des marueled saying, Neuer vvas the like seene in Israel.

† But

Mat. 12,
 22.

∴ In like manner say the Heretikes, calling al miracles done in the Catholike Church, the lying signes of Antichrist.

† But * the Pharisees sayd, ∴ In the prince of diuels he casteth 34
out diuels.

† And I E S V S went about al the cities, and to vvnes, tea- 35
ching in their synagogs, and preaching the Gospel of the kingdom, and curing euery disease, and euery infirmitie.

† And seeing the multitudes, he pitied them: because they vvere 36
vexed, and lay like sheepe that haue not a shepheard. † Then 37
he sayth to his Disciples, The haruest surely is great, but the
vvorkemen are fevv. † Pray therfore the Lord of the haruest, 38
that he send forth vvorkemen into his haruest.

A N N O T A T I O N S

C H A P. IX.

3. *He blasphemeth.*] When the Iewes heard Christ remitte sinnes, they charged him with blasphemie, as Heretikes now charge his priests of the new Testament, for that they remitte sinnes: to whom he sayd, *Whose sinnes you shal forgeue, they are forgeuen* &c. *Io. 20.*

Men haue
power to forgi-
ue sinnes.

5. *Whether is easier.*] The faithlesse Iewes thought (as Heretikes now daies) that to forgeue sinnes was so proper to God, that it could not be communicated vnto man: but Christ sheweth that as to worke miracles is otherwise proper to God only, and yet this power is communicated to men, so also to forgeue sinnes.

6. *The sonne of man in earth.*) Christ had power to remit sinnes, and often executed the same, not only as he was God, but also as he was a man, becauie he was head of the Church and our cheefe Bishop and Priest according to his manhod, in respect wherof al power was geuen him in heauen and earth. *Mat. 28. v. 18.*

8. *Glorified.*) The faithful people did glorifie God that gaue such power to men for to remit sinnes and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glorie. him self only being still the principal worker of that effect, men being only his ministers, substitutes, and working vnder him and by his commission and authoritie.

8. *To men.*) Not only Christ as he was man, had this power to forgeue sinnes, but by him and from him the Apostles, and consequently Priests. *Mat. 28. Al power is geuen me. Mat. 18. Whatsoeuer you shal loose in earth, shal be loosed in heauen. Ioan. 20. Whose sinnes you shal forgeue, they are forgeuen.*

External Sacri-
fice.

13. *Not sacrifice.*) These are the wordes of the Prophete, who spake them euen then when sacrifices were offered by Gods commaundement: so that it maketh not agaynst sacrifice, but he saith that sacrifice only without mercie and charitie, and generally with mortal sinne, is not acceptable. The Iewes offered their sacrifices dewely, but in the meane time they had no pitie nor mercie on their brethren: that is it which God misliketh.

Fasting.

14. *Fast often.*) By the often fasting of his disciples, we may easly gather that he appointed them a precript maner of fasting: as it is certaine he taught them a forme of prayer. *Lu. 5. and 11.*

17. *New Wine.*) By this new Wine, he doth playnly here signifie fasting and the straiter kind of life: by the old bottels, them that can not away therewith.

19. *Twelue yeres.*) This woman had her disease twelue yeres, and the Gouerners daughter a Iewe (which is here rayfed to life) was twelue yeres old, *Luc. 8.* Marke then the allegorie hereof in the Iewes and Gentils. As that woman fel sicke when the wenche was borne, so the Gentils went their owne wayes into idolatrie, when the Iewes in Abraham beleueed. Agayne, as Christ here went to rayfe the wenche, and by the way the woman was first healed, and then the wenche reuiued: so Christ came to the Iewes, but the Gentils beleueed first and were saued, and in the end the Iewes shal beleuee also. *Hiero. in Mat.*

Relikes and
Images.

21. *Touche only.*) Not only Christes wordes, but his garment and touche thereof or any thing to him belonging, might doe and did miracles, force proceeding from his holy person to them. Yea this woman returning home * set vp an Image of Christ, for memorie of this benefite, and the hemme of the same Image did also miracles. This image Iulian the Apostata threw downe, and set vp his owne in steede thereof, which was immediatly destroyed by fyre from heauen. But the image of Christ broken in peeces by the heathen, the Christians afterward gathering the peeces together, placed it in the Church: where it was (as Sozomenus writeth) vnto his time.

Mr. 12,
24.

Euseb. li.
7 c. 14.
hist.

li. 5 c. 20.

28. Do

28. *Do you beleue that I can.*] We see here that to the corporal healing of these men he requirith onely this faith, that he is able. Which faith is not sufficient to iustifie them. How then doe the Heretikes by this and the like places pleade for their onely iustifying faith? See the *Annot. Mar. 1. 26.*

38. *Pray therefore.*) Therefore doth the Church pray and fast in the Ember dayes, when holy Orders are geuen, that is, when workemen are prepared to be sent into the harvest. See *Act. 13. 2.*

CHAP. X.

He giueth to the Twelue the powver of Miracles, and so sendeth them to the lost sheepe of the Iewes, 5 with instructions accordingly: 10 and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and al other against the same, 40 and also exhorting the people to harbour his seruants in such times of persecution.

Mr. 3. 13.

6. 7.

Lu. 6. 13

9. 1.



ND hauing called his twelue Disciples together, * he gaue them "powver ouer vnclane spirites, that they should cast them out, and should cure al maner of disease, and al maner of infirmitie.

- 2 † And the names of the twelue Apostles be these: the "first,
- 3 Simon vvho is called Peter, and Andrevv his brother,
- 3 † James of Zebedee, and Iohn his brother, Philip and Barthlemewv, Thomas and Matthevv the publican, and Iames of Alphaeus, & Thaddæus, † Simon Cananæus, and Iudas Iscariote, vvho also betrayed him.
- 5 † These twelue did I E S V S send: commaunding them,
- 6 saying, Into the vvay of the " Gentiles goe ye not, and into
- 7 the cities of the Samaritans enter ye not: † but goe rather
- 7 to the sheepe that are perished of the house of Israel. † And
- 8 going preache, saying, That the kingdom of heauē is at hand.
- 8 † Cure the sicke, raise the dead, cleanse the lepers, cast out
- 9 diuels: gratis you haue receiued, gratis giue ye. † Do not
- 10 "possesse gold, nor siluer, nor money in your purses: † not a
- 11 skrippe for the vvay, neither two coates, neither shoes, nei-
- 12 ther rodde. for the vvorkeman is vvorthie of his meate. † And
- 12 into vvhatsoever citie or tovvne you shal enter, inquire vvho
- 12 in it is vvorthie: and there tarie til you goe forth. † And vvhen
- 13 ye enter into the house, salute it, saying, "Peace be to this hou-
- 13 se. † And if so be that house be vvorthie, your peace shal come
- 13 vpon it. but if it be not vvorthie: your peace shal returne to
- 14 you. † And vvhosoever shal not receiue you, nor heare your
- 15 vvordes: going forth out of the house or the citie " I shake of
- 15 the dust from your feete. † Amen I say to you, it shal be "more
- tolerable for the land of the Sodomites and Gomorrheans in
- the day of iudgement, then for that citie.

∴ They haue here commission to preach only in Israel: the time being not yet come to call the Gentiles.

D Behold

The Gospel vpō
the Commem-
oration of S.
Paul, Iun. 30.

Wifedom and
simplicitie both
be necessarie in
preachers, Bif-
hops and Pri-
ests.

The Gospel vpō
S. Athanasius
day, Maij 2.

A goodly cō-
fort for Chris-
tians and Catho-
likes and al
good men, in
the persecutiōs
of Turke, of he-
retikes, of al
wicked men.

The Gospel vpō
a Martyrs day
that is not a
Bifhop.

† Behold I send you as sheepe in the middes of vvolumes. 16
Be ye therfore :: vvise as serpents, and simple as dooues. † And 17
take heede of men. For they vvill deliuer you vp in Councels,
and in their synagogs they vvill scourge you. † And to Presi- 18
dents and "to Kings shal you be ledde for my sake, in testi-
monie to them and the Gentiles. † But vvhen they shal de- 19
liuer you vp, * take no thought howv or vvhat to speake: for
"it shal be giuen you in that houre vvhat to speake. † For it 20
is not you that speake, but the spirit of your father that spea-
keth in you. † * The brother also shal deliuer vp the bro- 21
ther to death, and the father the sonne: and the children shal
rise vp agaynst the parents, and shal vvorke their death,
† and you shal be odious to al men for my name. but he that 22
shal perseuere vnto the end, he shal be saued. †

† And vvhen they shal persecute you in this citie, flee into 23
an other. Amen I say to you, you shal not finish al the cities
of Israel, til the sonne of man come.

† * The Disciple is not about the maister, nor the seruant 24
about his lord. † It suffiseth the disciple that he be as his mai- 25
ster: and the seruāt as his lord. If they haue called the good mā
of the house Beelzebub, " howv much more them of his hous-
hold? † Therfore feare ye not them. For nothing is hid, that 26
shal not be reuealed: and secrete, that shal not be knowen.
† That vvhich I speake to you in the darke, speake ye in the 27
light: and that vvhich you heare in the eare, preache ye vpon
the house toppes. † And :: feare ye not them that kil the bōdy, 28
and are not able to kil the soul: but rather feare him that can
destroy both soul and body into hel. †

† Are not tvvo sparovves sold for a farthing: and not one 29
of them shal fall vpon the ground vvithout your father? 30
† But your very heares of the head are al numbered. † Feare 31
not therefore: better are you then many sparovves. † * Euery 32
one therfore that shal " confesse me before men, I also vvill
confesse him before my father vvhich is in heauen. † But he 33
that shal denie me before men, I also vvill denie him before
my father vvhich is in heauen. † Do not ye thinke * that I 34
came to send peace into the earth: I came " not to send peace,
but the svword. † For I came to separate * man agaynst his 35
father, and the daughter agaynst her mother, and the daugh-
ter in lavv agaynst her mother in lavv. † And a mans ene- 36
mies, they of his ovvne houshold. † He that loueth father or 37
mother

Mat. 13,
11.

Luc. 12,
11.

Luc. 21,
16.

Luc. 6,
40

Mat. 8,
38.

Luc. 9,
26. 12,
8.

Luc. 12,
51.

Mich. 7,
6.

mother" more then me, is not vvorthy of me: and he that loueth sonne or daughter abone me, is not vvorthy of me.

38 † And he that taketh not his crosse, and folovveth me, is not
39 vvorthy of me. † He that hath found his life, shal lose it: and
he that hath lost his life for me, shal finde it.

40 † * He that receiueth you, receiueth me: and he that recei-
41 ueth me, receiueth him that sent me. † He that receiueth a
Prophet" in the name of a Prophet, shal receiue the revvard
of a Prophet. and he that receiueth a iust man in the name

42 of a iust man, shal receiue the revvard of a iust man. † And
* vvhofoeuer shal giue drinke to one of these litle ones a
cuppe of cold vvater, only in the name of a disciple, amen I
say to you, he shal not lose his revvard. †

:: The reward
for harbouring
& helping any
blessed iust per-
son suffering
for his iustice
and conitence.

A N N O T A T I O N S

C H A P. X.

1. PoWer.) Miracles were so necessarie to the confirmation of their doctrine beginning then to be preached, that not only Christ him self did miracles, but also he gaue to his Apostles power to doe them.

2. First Simon.) Peter the first, not in calling, but in preeminence, for (as S. Ambrose saith in 2 Cor. 12.) Andrew first folowed our Saviour before Peter: and yet the Primacie Andrew receaued not, but Peter. Which preeminence of S. Peter above the other Apostles is so playnly signified in this word, First, by the iudgement euen of Heretikes, that Beza, notwithstanding he confesseth the consent of al copies both Latin and Greeke, yet is not ashamed to say that he suspecteth that this word was thrust into the text by some fauourer of Peters Primacie. Werby We haue also that they care no more for the Greeke then for the Latin, when it maketh agaynst them: but at their pleasure say that al is corrupted.

Peters Prima-
cie.

9. Do not possesse.) Preachers may not carefullly seeke after the superfluities of this life, or any thing which may be an impediment to their function. And as for necessities, they deserue their temporal liuing at their hands for whom they labour spirituallly.

12. Peace to this house.) As Christ him self vsed thei words or this blessing often, Peace be to ouir. li. 22 you, so here he biddeth his Apostles say the like to the house where they come: And so hath it
1. 8. Leo been alwaies a most godly vse of Bishops* to geue their blessing where they come. Which blessing
Imp. i. vii. must needes be of great grace and profite, when none but worthy persons (as here we read) might
S. Chrys. take good thereof: and when it is neuer lost, but returneth to the geuer, when the other partie is
Socrat. li. not worthy of it. Among other spiritual benefites it taketh away venial finnes. Amb. in 9. Luc.

Bishops blef-
sing.

It remitteth ven-
nial finnes.

14. Shake of the dust.) To contemne the true preachers, or not to receaue the truth preached, is a very damnable sinne.

15. More tolerable.) Hereby it is euident that there be degrees and differences of damnation in Hel fyre according to mens deserts. Aug. li. 4 de Bapt. c. 19.

18. Kings.) In the beginning Kings and Emperours persecuted the Chnrche, that by the very death and blood of Martyrs it should grow more miraculouly. afterward when the Emperours and kings were them selues become Christians, they vsed their power for the Chnrche, agaynst Infidels and Heretikes. Aug. ep. 48.

19. It shal be giuen.) This is verified euen at this present also, when many good Catholikes, that haue no great learning, by their answers confound the Aduersaries.

25. How much more.) No maruel therefore if Heretikes call Christes Vicar Antichrist, when their forefathers the faithles Iewes called Christ him self Beelzebub.

32. Confesse me.) See how Christ esteemeth the open confessing of him, that is, of his truth in the Catholike Chnrche, for as whe Saul persecuted the Chnrche, he sayd *him self was persecuted: so to confesse him, and his Chnrche, is al one. Cotrariewise, see how he abhorreth them that deny him before men. Which is not only to deny any one litle article of the Catholike sayth comended to vs by the Chnrche: but also to allow or consent to heresie by any means, as by subscribing,

Confessing of
Christ and his
truth.

coming to their seruice and sermons, furthering them any way agaynst Catholikes, and such like.

34. *Not peace but sword.*) Christ came to breake the peace of worldlings and sinners: as when the sonne beleueth in him, and the father doth not: the wife is a Catholike, and the husband is not. For to agree together in infidelitie, heretic, or any other sinne, is a naughty peace. This being the true meaning of Christes wordes, marke that the Heretikes interpret this to mainteine their rebellions and troubles which their new gospel breedeth. *Beza in no. Test. an. 1565.*

37. *More then.*] No earthly thing, nor duty to Parents, Wife, children, countrie, or to a mans owne body and life, can be any iust excuse why a man should doe, or feyne him self to doe or beleue anything, agaynst Christ or the vnitie and faith of his Church.

41. *In the name.*] Reward for hospitality, and specially for receiuing an holy person, as Prophet, Apostle, Bishop, or Priest persecuted for Christes sake. For by receiuing of him in that respect as he is such an one, he shal be partaker of his merites, and be rewarded as for such an one. Whereas on the contrarie side, he that receiuet an Heretike into his house and a false preacher, doth communicate with his wicked workes. *Ep. 2. 10.*

CHAP. XI.

Iohn the Baptist in prison also doing his diligence, sendeth some of his disciples to Christ: that as they heard, so they might also see his miracles with their eyes. 7 Afterward Christ declareth how worthy of credite Iohns testimonie was: 16 and inuiceth agaynst the Iewes, who with neither of their maners of life could be vvanne: 20 no nor with Christes infinite miracles: 25 praising Gods wisdom in this behalfe, 27 and calling to him self al such as feele their owne burdens.



The Gospel on
the 2. Sunday
in Aduent.

ND it came to passe: vvhhen I E S V S had 1
done cōmaunding his tvelue Disciples,
he passed from thence, to teach & preach
in their cities.

†* And vvhhen Iohn had heard in pri- 2
son the vvorkes of Christ: sending tivo
of his disciples, he said to him, † "Art thou 3
he that art to come, or looke vve for an other? † And I E S V S 4
making ansver said to them, Goe and report to Iohn vvhat
you haue heard and seen. †* The blinde see, the lame vvalke, 5
the lepers are made cleane, the deafe heare, the dead rise
again, to the poore the Gospel is preached: † and blessed is 6
he that shal not be scandalized in me.

† And vvhhen they vvvent their vvay, I E S V S began to 7
say to the multitudes of Iohn, "What vvvent you out" into
the desert to see? a reede shaken vvith the vvinde? † But 8
vvhat vvvent you out to see? a man clothed in soft garments?
Behold they that are clothed in soft garments, are in Kings
houses. † But vvhat vvvent you out to see? a Prophet? yea 9
I tel you and more then a Prophet. † For this is he of vvhom 10
it is vvritten, *Behold I send mine angel before thy face, vvwhich shal prepare
thy vvay before thee.* †

† Amen I say to you, there hath not risen among the borne 11
of vvomen a greater then Iohn the Baptist: yet he that is the
lesser

Luc. 7,
18.

Esa. 35,
5. 6, 1.

Mal. 3, 1.

Luc. 16,

16.

Mal. 4,

5.

Luc. 7,

31.

Mt. 3, 4.

Luc. 10,

13.

Luc. 10,

21.

- 12 lesser in the kingdom of heauen, is greater then he. † And
 * from the dayes of Iohn the Baptiste vntil now, the king-
 dom of heauen suffereth violence, and the violent beare it
 13 avway. † For al the Prophets and the Law prophesied vnto
 14 Iohn: † and if you vvil receiue it, he is * Elias that is for to
 15 come. † He that hath eares to heare, let him heare.
 16 † And * vvhervnto shal I esteeme this generation to
 be like? It is like to children sitting in the market place:
 17 vvhich crying to their companions, † say, We haue piped to
 you, and you haue not daunced: vve haue lamented, and
 18 you haue not mourned. † For * Iohn came neither eating
 19 nor drinking: and they say, He hath a diuel. † The Sonne of
 man came eating and drinking, and they say, Behold a man
 that is a glutton and a vvinedrinker, a frende of Publicans and
 sinners. And vvifedom is iustified of her children.
 20 † Then * began he to vpbraide the cities, vvherein vv ere
 done the most of his miracles, for that they had not done pe-
 21 nance. † Wo be to thee Corozain, wo be to thee Beth-saida:
 for if in Tyre & Sidon had been vvrought the miracles that
 haue been vvrought in you, they had done penance in heare-
 22 cloth and ashes long agoe. † But neuerthelesse, I say to
 you, it shal be more tolerable for Tyre and Sidon in the
 23 day of iudgement, then for you. † And thou Capharnaum,
 shalt thou be exalted vp to heauen? thou shalt come dovne
 euen vnto hel. for if in Sodom had been vvrought the mira-
 cles that haue been wrought in thee, perhaps it had remained
 24 vnto this day. † But notwithstanding I say to you, that it shal
 be more tolerable for the land of Sodom in the day of iudgement,
 then for thee.
 25 † At that time I E S V S answered and said. * I confesse
 to thee O Father lord of heauen and earth, because thou hast
 hid these things from the vvise and prudent, and hast revealed
 26 the to "litle ones. † Yea Father: for so hath it vvell pleased thee.
 27 † Al things are deliuered me of my Father. And no man
 knoweth the Sonne but the Father: neither doth any know
 the Father, but the Sonne, and to vvhom it shal please the
 28 Sonne to reueale. † Come ye to me al that labour, and are
 29 burdened, and I vvill refresh you. † Take vp my yoke vpon
 you, and learne of me, because I am meeke, and humble of
 30 hart: and you shal finde rest to your soules. † For my "yoke
 is svveete, and my burden light. †

The Gospel
 vpon S. Marthias
 day Feb. 24. and
 vpon S. Francis
 day Octob. 4.
 and for many
 Martyrs.

ANNOTATIONS

CHAP. XI.

3. *Art thou he?* Iohn him self doubted not, for he baptized him and gaue great testimonie of him before: *Io. 1.* But because his disciples knewe him not, nor esteemed of him so much as of Iohn their owne Maister, therefore did he send them vnto Christ, that by occasion of Christes answer he might the better instruct them what he was, and so make them Christes disciples, preferring them to a better Maister.

Eremitical life.

7. *What went you out.*] High commendation of Iohns holinesse, as wel for his fasting, rough attire, solitary life, and constancie, as for the dignitie of his function.

7. *Into the desert.*] The faythful people in al ages reported of deuotion into wildernes to see men of special and rare holynes, Prophets, Eremites, Anchorites &c. to haue their prayers or ghostly counsel. See *S. Hieron de vita Hilarionis.*

Elias.

14. *Elias.*) As Elias was the messenger of Christes later coming, so was Iohn his messenger and Præcursor at his former coming: and therefore is he called Elias, because of his like office and like spirit. *Luc. 1. Grego. ho. 7. in Euang.*

18. *Eating and drinking.*] The wicked quarrellers of the world misconstrue easely al the aces and life of good men. If they be great fasters and austere liuers, they are blasphemed and counted hypocrites: if they conuerse with other men in ordinary maner, then they be counted dissolute.

Penance.

21. *Penance in sackcloth.*] By this sackcloth and ashes added here and in other places, wee see evidently that Penance is not only leauing of former sinnes, and change or amendment of life past, no nor bare sorrowfulness or recounting of our offenses already committed, but requireth punishment and chastisement of our persons by these and such other meanes as the Scriptures do els where set forth, and therefore concerning the worde also, it is rather to be called Penance, as in our translation: then (as the Aduersaries of purpose auoyding the word) Repentance or Amendment of life: and that according to the very vñal signification of the * Greeke word in the most ancient Ecclesiastical Greeke Writers: who for Penitentes (which in the Primitiue Church did publike penance) say, * *ἐν μὲν ταπεινῶσι βίβει*, that is, *Men that are doing penance.* And concerning that

Matthew 10.

part of penance which is Cōfession, the Ecclesiastical historie calleth it by the same Greeke word, *Ecl. hier.* and the penitents comming to confession, *τοὺς μετάνοιους.* *Sozom. li. 7 c. 16. Socrat. li. 5 c. 19. c. 3. in initio.*

25. *Little ones.*) These litle ones doe not signifie here only the vnlearned, as though Coblers

and weauers and women and girls had this reuelation, and therefore do vnderstand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he sayth, *Unless you become as little ones, you shall not enter into the Kingdom of heaven.* And so also the greatest Doctors (who as they were most learned, so most humbled them selues to the iudgement of the Catholike Church) are these litle ones: and Heretikes, who although vnlearned, yet vaunt their knowledge and their spirit of vnderstanding aboue al ancient fathers and the whole Church, can not be of these litle and humble ones.

Mat. 18, 3.

The commandments possible.

30. *Take sweete.*] What is this light burden and sweete yoke, but his commandments, of which S. Iohn sayth 1. Ep. 5. *His commandments are not heavy?* cleane contrary to the Aduersaries that say, they are vnpossible to be kept.

CHAP. XII.

The blindness of the Pharisees about the Sabbath he reprooueth by Scriptures, by reason, and by a miracle. 14 and his death being therefore sought by them, he meekly goeth out of the way, according as Esay had prophesied of him. 22 His casting out of devils also he defendeth agaynst them, 31 and setteth forth the danger they stand in for their horrible blasphemie. 38 And because they aske yet for a signe, he sheweth how vorthely they shall be damned, 43 foretelling how the devil shall possess their Nation, 46 and testifying that although he be of their blood, yet not they for thus, but such as keepe his commandments are decreed vnto him.



T that time * IESVS went through the corne 1
on the Sabbath: and his Disciples being hun-
grie, began to plucke the eares, and to eate.
† And the Pharisees seeing them, said to him. 2
Loe, thy Disciples doe that which is not law-
ful

Mr. 2,

23.

Lu. 6, 1.

1. Rf. 21,
4.

Leu. 24,
9.

Nu. 28,
9

Ofc. 6, 6.

Mr. 3, 1,
Lu. 6, 6.

Es. 42, 1

Luc. 11,

14.

Mat. 3,
22

3 ful for them to doe on the Sabboth-dayes. † But he sayd to
4 them, Haue you not read vwhat * Dauid did vwhen he vvas
5 an hungred, and they that vvere vvith him : † howv he entred
6 into the house of God, and did eate the loaves of propo-
7 sition, vvhich it vvas not lavvful for him to eate, nor for them
8 that vvere vvith him, * but for priestes only? † Or haue ye
9 not read in the * Lavv, that on Sabboth-dayes the priestes
10 in the temple do breake the Sabboth, and are vvithout
11 blame? † but I tel you that there is here a greater then the tēple.
12 † And if you did knowv vwhat it is, *I wil mercie, and not* † sacrifice: † See the anno-
13 you vvould neuer haue condemned the innocentes. † For tatiō chap. 9, 13.
14 the Sonne of man is lord of the Sabboth also.

9 † And vvhen he had passed from thence, he came into their
10 synagoge. † And * behold there vvas a man vvwhich had a vvith-
11 thered hand, and they asked him saying, Whether is it lavvful
12 to cure on the Sabboths? that they might accuse him. † But
13 he sayd to them, what man shal there be of you, that shal haue
14 one sheepe: and if the same fall into a ditche on the Sabboths,
15 vvil he not take hold and lift it vp? † Howv much better is a
16 man more then a sheepe? therefore it is lavvful on the Sab-
17 boths to doe a good deede. † Then he sayth to the man,
18 Stretch forth thy hand. and he stretched it forth, and it vvas
19 restored to health euen as the other.

14 † And the Pharisees going forth made a cōsultation agaynst
15 him, howv they might destroy him. † But I e s v s knowving
16 it, retired from thence: and many folovved him, and he cured
17 them all. † and he charged them that they should not dis-
18 close him. † That it might be fulfilled vvwhich vvas spoken by
19 Esay the Prophete, saying. † Behold my seruant vvhom I haue chosen,
20 my beloued in vvhom my soul hath vvell liked. I vvil put my spirit vpon him, and
21 iudgement to the Gentiles shal be shew. † He shal not contend, nor cry out, neither
22 shal any man heare in the streetes his voyce. † The reede bruised he shal not
23 breake, and smoking flaxe he shal not extinguishe: til he cast forth iudgement vnto
24 vistorie. † And in his name the Gentiles shal hope.

22 † Then * vvas offered to him one possessed vvith a deuil,
23 blinde and dumme: and he cured him, so that he spake & saw.
24 † And al the multitudes vvere amased, and sayd, Whether this
25 be the Sonne of Dauid? † But the Pharisees hearing it, sayd.
This felovv casteth not out diuels butⁿ in Beelzebub the Prin-
ce of the diuels. † And I e s v s knowving their cogita-
tions, said to them.

Euery kingdom † deuided agaynst it self shal be made † Therefore the
deso

Kingdom of he-
reticks can not
possibly stand,
becaue it is al-
wayes ful of
diuifio and dif-
fension.

desolate: and euery citie or house deuided agaynst it self, shal
not stand. † And if Satan cast out Satan, he is deuided 26
against him self: how then shal his kingdom stand? † And 27
if I in Beelzebub cast out deuils: your children in vvhom do
they cast out? Therefore they shal be your iudges. † But if I in 28
the Spirit of God do cast out deuils, then is the kingdom of
God come vpon you. † Or how can a man enter into the 29
house of the strong, and rife his vessel, vnles he first binde the
strong? and then he vvill rife his house. † He that is " not vvith 30
me, is agaynst me: and he that " gathereth not vvith me, scat-
tereth. † Therefore I say to you, euery sinne and blasphemie 31
shal be forgien men, but " the blasphemie of the Spirit
shal not be forgien. † And vvhosoeuer shal speake a 32
vvord agaynst the Sonne of man, it shal be forgien
him: but he that shal speake against the Holy Ghost, it
shal not be forgien him neither in this vvorld, nor " in the
vvorld to come. † Either " make the tree good, and his fruite 33
good: or make the tree euil, and his fruite euil. for of the fruite
the tree is knowe. † You vipers broodes, how can you speake 34
good things; vvhereas you are euil? for of the aboundance of
the hart the mouth speaketh. † A good man out of a good 35
treasure bringeth forth good things: and an euil man out of
an euil treasure bringeth forth euil things. † But I say vnto 36
you, that euery " idle vvord that men shal speake, they shal
render an account for it in the day of iudgement. † For of thy 37
wordes thou shalt be iustified, and of thy vvordes thou shalt
be condemned.

THE GOS-
PEL vpon vve-
nesday the first
weeke of Lent.

† Then answered him certaine of the Scribes and Pha- 38
risees, saying, Maister, vve vvould see a signe from thee.
† who answered, and said to them, 39

The vvicked and aduouterous generation seeketh a
signe: and a signe shal not be giuen it, but the signe of Ionas
the Prophet. † For as * Ionas vvvas in the vvholes belly three 40
dayes and three nightes: so shal the Sonne of man be in the
hart of the earth three dayes and three nightes. † The men 41
of Niniuee shal rise in the iudgemēt vvith this generatiō, and
shal condemne it: because * they did penance at the preaching
of Ionas. And behold more then Ionas here. † The * Queene 42
of the South shal rise in the iudgement vvith this generation,
and shal condemne it: because she came from the endes of
the earth to heare the vvifedome of Salomō, and behold more
then

∴ It is a mans
owne free Wil
and election, to
be a good tree
or an il tree:
to bring forth
good fruites or
bad. S. Augu-
stine vpon this
place, li. 2. c. 4. de
actis cum Felice
Manicheo.

Ion. 2, 2.

Ion. 3, 5.

3. Reg.
10, 1.

LUC. 11,
24.

43 then Salomon here. † And * vvhhen an vncleane spirit shal
goe out of a man, he vvalketh through dry places, seeking
44 rest, and findeth not. † Then he saith, I vvill returne into
my house vvhence I came out. And coming he findeth it va-
45 cant, sveypt vvith besoms, and trimmed. † Then goeth he,
and taketh vvith him seuen other spirites more vvicked then
him self, and they enter in and dvvel there: and * the last of
that man be made vvorse then the first. So shal it be also to
this vvicked generation.

2. Pet. 2,
20.

MAT. 3,
31.
LUC. 8.
20.

46 † As he vvvas yet speaking to the multitudes, * behold his
mother and his brethren stood without, seeking to speake
47 to him. † And one said vnto him, Behold thy mother and
48 thy brethren stand without, seeking thee. † But he ansvvering
him that told him, said, " who is my mother, and vvho are
49 my brethren? † And stretching forth his hand vpon his Disci-
50 ples, he said, Behold my mother and my brethren. † For
vvho soeuer shal doe the vvill of my father, that is in heauen:
he is my brother, and sister, and mother. †

The Gospel pp6
the day of the
Seuen Brethren
&c. Iulij 10.

AN NOT A T I O N S

CH A P. XII.

24. *In Beelzebub.*] The like blasphemie agaynst the Holy Ghost is, to attribute the miracles done by Saints either dead or aliuē, to the Diuel.

30. *Not With me.*] They that are indifferent to al religions, commonly and fitly called Neuters, ioyning them selues to neither part, let them marke these wordes wel, and they shal see, that Christ accompted al them to be agaynst him and his Church, that are not plainly and flatly with him and it.

Neuters in reli-
gion.

Ep. 58.

30. *Gathereth not With me.*] He speaketh not only of his owne person, but of al to Whom he hath committed the gouernement of his Church, and specially of the cheefe Pastours succeeding Peter in the gouernement of the whole. As S. Hierom writing to Damasus Pope of Rome, applieth these wordes vnto him, saying of al Heretikes, *He that gathereth not With thee, scattereth: that is to say, He that is not With Christ, is With Antichrist.*

31. *The blasphemie of the Spirit.*] He meaneth not that there is any sinne so great, which God will not forgie, or whereof a man may not repēt in this life, as some Heretikes at this day affirme: but that some heinous finnes (as namely this blasphemie of the Iewes against the euident workes of the Holy Ghost, and likewise Archeheretikes Who wilfully resist the knowē truth and workes of the Holy Ghost in Gods Church) are hardly forgiven, and seldom haue such men grace to repent. Otherwise among al the finnes agaynst the Holy Ghost (which are commonly reckened fixe) one only shal neuer be forgiven, that is, dying without repentance wilfully, called Final impenitence. Which sinne he committeeth that dieth with contempt of the Sacrament of Penance, obitarily refusing absolution, by the Churches ministerie: as S. Augultine plainly declareth in these wordes. *Who soeuer he be that beleueth not mans finnes to be remitted in Gods Church, and therefore despiseth the bountifulnes of God in so mighty a Worke, if he in that obstinat minde continue til his liues end, he is guilty of sinne against the Holy Ghost, in Which Holy Ghost Christ remitteth finnes.* Enchir. 83. Ep. 50 in fine.

Final impeni-
tence.

Remission of
finnes in the
Church.

32. *Sonne of man.*] The Iewes in their wordes sinned against the sonne of man, when they reprehended those things which he did as a man, to witte, calling him therefore, a glutton, a great drinker of wine, a friend of the Publicans, and taking offense because he kept company with sinners, brake the Sabbath, and such like: and this sinne might more easely be forgiven them, because they iudged of him as they would haue done of any other man: but they sinned

E and

and blasphemed against the Holy Ghost (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in casting out diuels, to the diuel him self: and this sinne shal not be remitted, because it shal hardly be remitted, as we see by the plague of their posteritie vntil this day.

Purgatorie.

32. *Not in the World to come.*] S. Augustine and other Holy Doctōrs gather herevpon, that some sinnes may be remitted in the next life, and consequently prooue Purgatorie thereby. *De Cinit. Dei li. 21 c. 13. D. Gregor. Dial. li. 4 c. 39.*

35. *Idle word.*] If of euery idle word we must make account before God in iudgement, and yet shal not for euery such word be damned euclastingly: then there must needs be some temporal punishment in the next life.

Al Heresies al-
leage Scriptu-
res.

48. *Who is my mother.*] The dutiful affection toward our parents and kinsfolke is not blamed, but the inordinate loue of them to the hinderance of our seruice and duty toward God. Vpon this place some old Heretikes denied Christ to haue any mother. *Aug. li. de Fid. & Symb. c. 4.* Neither euer was there any heresie so absurd, but it would seeme to haue Scripture for it.

CHAP. XIII.

Speaking in parables (as the Scripture foresold of him, and as moore vvas for the reprobate leuues:) he sheweth by the parable of the Sower, that in the labours of his Church, three partes of sower do perishe through the faults of the hearers. 24 and yet, by the parable of good seede and cockle (as also of the Nette) that his seruants must not for al that, neuer while the world lasteth, make any Schisme or Separation. 31 And by parables of the litle mustardseede and leauen, that notwithstanding the three parts perishing, and ouerjoruing of cockles, yet that fourth part of the good seede shal spreade ouer al the world. 44 And withal, what a treasure, and pearle is it. 58 After al which, yet his owne countrie wil not honour him.



THE same day I E S V S going out of the 1
house, sate by the sea side. † And * great 2
multitudes vvere gathered together vnto
him, in so much that he vvent vp into a
boate & sate: and al the multitude stooode
in the shore, † and he spake to them 3
many things in parables, saying,

Behold the tover vvent forth to sow. † And vvhiles he 4
soweth, some fell by the vway side, and the foules of the aire
did come and eate it. † Othersome also fell vpon rockie pla- 5
ces, where they had not much earth: and they shot vp incon-
tinent, because they had not deepenes of earth, † and after the 6
sunne vvas vp, they parched: and because they had not roote,
they vvithered. † And other fell among thornes: and the 7
thornes grevve and choked them. † And othersome fell vpon 8
good ground: and they yelded fruire, the " one an hundred-
fold, the other threescore, and an other thirtie. † He that 9
hath eares to heare, let him heare.

† And his Disciples cathe and said to him. Why speakest 10
thou to them in parables? † Who answered and said vnto 11
them, Because " to you it is giuen to knowv the mysteries of
the kingdom of heauen: but to them it is not giuen. † For 12
he

Mr. 4, 1.
Lk. 8, 4.

he that hath, to him shal be giuen, and he shal abound: but he that hath not, from him shal be taken avway that also vvhich
 13 he hath. † Therefore in parables I speake to them : because
 seeing they see not, and hearing they heare not, neither do
 14 they vnderstand: † and the prophecie of Esay is fulfilled in
 them, vvhich saith, *With hearing shal you heare, and you shal not vnder-*
 15 *stand: and seeing shal you see, and you shal not see.* † For the hart of this people is
waxed grosse, and vvvith their eares they haue beautifully heard, and their eyes they
haue shut: lest at any time they may see vvvith their eyes, and heare vvvith their eares,
and vnderstand vvvith their hart and be conuerted, and I may heale them.
 16 † But blessed are your eyes becaue they doe see, and your
 17 eares becaue they doe heare. † For amen I say to you, that
 * many Prophets and iust men haue desired to see the things
 that you see, and haue not seen them: and to heare the
 18 things that you heare, and haue not heard them. † Heare you
 therefore the parable of the sover.

When Gods
word is prea-
ched, they pro-
prely haue
eares to heare,
that haue har-
tes to obey: and
they hearing do
not heare,
which heare by
sense of their
body, and obey
not by consent
of their hartes.
*Aug. de dona
persen. c. 14.*

19 † Euery one that heareth the vvord of the kingdom and
 vnderstandeth not, there cometh the vvicked one, and cat-
 cheth avway that vvhich vvas sovv en in his hart: this is he
 20 that vvas sovv en by the vvay side. † And he that vvas sovv en
 vpon rockie places: this is he that heareth the vvord, and in-
 21 cōtinent receiueth it vvvith ioy, † yet hath he not roote in him
 self, but is for a time: and vvhen there falleth tribulation and
 22 persecution for the vvord, he is by and by scandalized. † And
 he that vvas sovv en among thornes, this is he that heareth
 the vvord, and the carefūnes of this vvord and the deceit-
 fulnes of riches choketh vp the vvord, and he becometh
 23 fruitles. † But he that vvas sovv en vpon good ground: this
 is he that heareth the vvord, and vnderstandeth, and bringeth
 fruite, and yeldeth some an hundred-fold, and an other three-
 score, and an other thirtie.

24 † An other parable he proposed to them, saying, The
 kingdom of heauen is resembled to a man that sovv ed good
 25 seede in his field. † But vvhen men vv ere a sleepe, his enemy
 came and ouersovv ed cockle among the vvheate, and vv ent
 26 his vvay. † And vvhen the blade vvas shot vp, and had
 27 brought forth fruite, then appeared also the cockle. † And
 the seruants of the goodman of the house comming said
 to him, Sir, didst thou not sovv good seede in thy field?
 28 Whence then hath it cockle? † And he said to them, The ene-
 my man hath done this. And the seruants said to him, Wile
 29 thou vve goe and gather it vp? † And he said, No: lest perhaps

The Gospell vp
the 5 Sunday
after the Epi-
phanie.

gathering vp the cockle, you may roote vp the vvhete also together vvith it. † Suffer both to grow vntil the harvest, and in the time of harvest I vvill say to the reapers, Gather vp first the cockle, and binde it into bundels to burne, but the vvhete gather ye into my barne. †

The Gospel vpo
the 6 Sunday
after the Epi-
phanie.

† An other parable he proposed vnto them, saying, * The kingdom of heauen is like to a mustard-seede, vvhich a man tooke and sowed in his field. † Which is the "least surely of al seedes: but vvhen it is growen, it is greater then al herbes, and is made a tree, so that the foules of the aire come, and dwell in the branches thereof. † An other parable he spake to them, The kingdom of heauen is like to leauen, vvhich a vvoman tooke and hid in three measures of meale, vntil the vvhole vvas leavened.

Mat. 4,
30.
Luc. 13,
18.

† Al these things I E S V S spake in parables to the multitudes, and vvithout parables he did not speake to them: † that it might be fulfilled vvhich vvas spoken by the Prophet saying, *I wil open my mouth in parables, I wil utter things hidden from the foundation of the vvorld.* †

Psa. 77,
2.

† Then hauing dimissed the multitudes, he came into the house, and his Disciples came vnto him, saying, Expound vs the parable of the cockle of the field. † Who made answer and said to them, He that soweth the good seede, is the Sonne of man. † And the field, is the vvorld. And the good seede: these are the childre of the kingdom. And the cockle: are the children of the vvicked one. † And theemie that sowed them, is the deuil. But the harvest, is the ende of the vvorld. And the reapers, are the Angels. † Euen as cockle therefore is gathered vp, and burnt vvith fire: so shal it be in the ende of the vvorld. † The Sonne of man shal send his Angels, and they shal gather out of his kingdom al scandals, and them that vvork iniquitie: † and shal cast them into the furnace of fire, There shal be vweeping and gnashing of teeth. † Then shal the iust shine as the sunne, in the kingdom of their father. He that hath eares to heare, let him heare.

† Not God
then, but the
Diuel is the au-
thor of all euil.

The Gospel for
Virgins & other
holy women.

† The kingdom of heauen is like a treasure hidden in a field. vvhich a man hauing found, did hide it, and for ioy thereof goeth, and selleth al that he hath, and byeth that field. † Againe the kingdom of heauen is like to a marchant man, seeking good pearles. † And hauing found one precious pearle, he vvent his vvay, and sold al that he had, and bought

bought it.

- 47 † Again the kingdom of heauen is like to a nette cast into the sea, and gathering together of al kind of fishes.
 48 † Which, vwhen it vvas filled, dravving it forth, and sitting by the shore, they chose out the [¶] good into vessels, but the
 49 bad they did cast out. † So shal it be in the consummation of the vworld. The Angels shal goe forth, and shal separate
 50 the euil from among the iust, † and shal cast them into the furnace of fire. there shal be vweeping and gnashing of teeth.
 51 † Haue ye vnderstoode al these things? They say to him, Yea.
 52 † He said vnto them, Therefore euery Scribe instructed in the kingdom of heauen, is like to a man that is an housholder, vvhich bringeth forth out of his treasure nevvn things and old. ¶
 53 † And it came to passe: vwhen I E S V S had ended these parables, he passed from thence. † And * coming into his ovvne
 54 countrie, he taught them in their synagogues, so that they marueled, and said, Howv came this fellowv by this vvisedom
 55 and vertues? † Is not this the [¶] carpenters sonne? Is not his mother called M A R I E, and his brethren, Iames and Ioseph,
 56 and Simon and Iude: † and his sisters, are they not al vvith
 57 vs? Whence therefore hath he al these things? † And they vvvere scandalized in him. But I E S V S said to them, There is not a Prophet vvithout honour but in his ovvne countrie, and in
 58 his ovvne house. † And he vvrought not many miracles there because of their incredulity.

¶ Here also are signified good and bad in the Church.

Mr. 6, 1.
 Luc. 4,
 16.

AN NOT A T I O N S

CH A P. XIII.

8. One an hundred.] This difference of fruites is the difference of merites in this life, and rewarde for them in the next life, according to the diuerities of states, or other differences of states, as that the hundred fold agreeth to virgins professed, threefold to religious widowes, thirtiefold to the married. *Aug. li. de S. Virginit. c. 44 & seq.* Which truth the old Heretike Iovinian denied (as ours doe at this day) affirming that there is no difference of merites or rewarde. *Hiero. li. 2 adu. Iovin. Ambros. ep. 82. Aug. ser. 82.*

Difference of merites, and rewarde.

11. To you is giuen.] To the Apostles and such as haue the guiding and teaching of others, deeper knowledge of Gods word and mysteries is giuen, then to the common people. As also to Christians generally, that which was not giuen to the obstinate Iewes.

15. They haue shut.] In saying that they shut their owne eyes, which S. Paul also repeateth *Ast. 28*: he teacheth vs the true vnderstanding of al other places, where it might seeme by the bare words that God is the very author and Worker of this induration, and blindness, and of other

God is not the author of euil.

Iren. apud sinnes: * Which was an old condemned blasphemie, and is now the Heresie of * Caluin: whereas *Euseb. li. 5* our Sauour here teacheth vs, that they shut their owne eyes, and are the cause of their owne sinne
 c. 19. and damnation, God not doing, but permitting it, and suffering them to fall further because of
Calu. li. 1 their former sinnes, as S. Paul declareth of the reprobate Gentiles. *Rō. 1.*

Instit. c. 4. 25. Overfowen.] First by Christ and his Apostles was planted the truth, and falshood came
 afterward, and was overfowen by the enemy the Diuel, and not by Christ, who is not the

author

author of euil. *Tertul. de prescript.*

29. *Lest you plucke up also.*] The good must tolerate the euil, when it is so strong that it can not be redressed without danger and disturbance of the whole Church, and committe the matter to Gods iudgement in the later day. Otherwise where il men (be they Heretikes or other male-factors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authority either spiritual or temporal to be chastised or executed.

30. *Suffer both to grow.*] The good and bad (wee see here) are mingled together in the Church. Which maketh against certaine Heretikes and Schismatickes, which (suered them selues of old from the rest of the whole World, vnder pretence that them selues only were pure, and al others both Priests and people sinners: and against some Heretikes of this time also, which say that euil men are not of, or in the Church.

32. *The least of all seedes.*] The Church of Christ had a smal beginning, but afterward became the most glorious and knowen common-welth in earth: the greatest powers and the most wise of the world putting them selues into the same.

35. *Carpenters sonne.*] Herevpon Iulian the Apostata and his flatterer Libanius tooke their scoffe against our Sauour, saying (at his going against the Persians) to the Christians, what doeth the Carpenters sonne now? and threatening that after his returne the Carpenters sonne should not be able to saue them from his furie. Wherevnto a godly man answered by the Spirit of Prophecie, *He Whom Iulian calleth the Carpenters sonne, is making a Wooden coffin for him against his death.* And in deede not long after there came newes that in that bataille he dyed miserably. *Sozo. li. 6 c. 2. Theodo. li. 3 c. 18.* The very like scoffe vse Heretikes that call the body of Christ in the B. Sacrament, bakers bread. It seemeth in deede to the senses to be so, as Christ seemed to be Iosephs natural sonne, but faith telleth vs the contrarie as wel in the one as in the other.

CHAP. XIII.

Mearing the unworthy decollation of Iohn Baptist by Herode, 13 he betaketh him to his vsual solitarines in the desert, and there feedeth 5000 with fise loaves. 23 And then after the night spent in the mountaine in prayer, he walketh vpon the sea (signifying the vvide vworld) 28 yea and Peter also: vvhervpon they adore him as the sonne of God. 35 And vwith the very touche of his garments hemme he healeth innumerable.



T that time * Herod the Terrach heard 1
the fame of I e s u s : † and said to his ser- 2
uants, This is Iohn the Baptist: he is risen
from the dead, and therfore vertues vvorked
in him. † For Herod apprehended Iohn 3
and bound him, and put him into prison
because of Herodias, his 'brothers' vvife. † For Iohn said vn- 4
to him, It is not lawfull for thee to haue her. † And vvilling 5
to put him to death, he feared the people: because they esteem-
ed him as a Prophet. † But on Herods birth-day, the daugh- 6
ter of Herodias daunced before them: and pleased Herod.
† Wherevpon he promised with an othe, to giue her vvhatsoever 7
she vvould aske of him. † But she being instructed be- 8
fore of her mother saith, Giue me here in a dish the head of
Iohn the Baptist. † And the king vvvas stroken sad: yet be- 9
cause of his :: othe and for them that sate vvith him at table,
he commaunded it to be giuen. † And he sent, and beheaded 10
Iohn in the prison. † And his head vvvas brought in a dish: 11
and

Mat. 6,
14.
Lu. 9, 7.
3, 19.

'brother
Philips

22 A Wicked
and rash othe,
and more wic-
kedly fulfilled:
because an vn-
lawfull othe
bindeth no mā.

and it vvas giuen to the damsel, and she brought it to her mother. † And his Disciples came and tooke the body, and "buried it: and came and told I E S V S.

∴ S. Iohns disciples at this time had well learned their duty toward Christ.

Mr. 6, 31
Lu. 9, 10
Io. 6, 2.

13 † Which vwhen I E S V S had heard, * he "retired from thence by boate, into a desert place apart, and the multitudes hauing heard of it, folovved him on foote out of the cities.

14 † And he coming forth savv a great multitude, and pitied

15 them, and cured their diseased. † And vwhen it vvas euening, his Disciples came vnto him, saying, It is a desert place, and the houre is novv past: dimisse the multitudes that going in-

16 to the tovvnes, they may bye them selues victuals. † But I E S V S said to them, They haue no neede to goe: giue ye them

17 to eate. † They answered him. We haue not here, but fīue

18 loanes, and tvvo fishes. † Who said to them, Bring them hi-

19 ther to me. † And vwhen he had commaunded the multitude

to sitte dovne vpon the grasse, he tooke the fīue loanes and the tvvo fishes, and looking vp vnto heauen he blessed and

brake, and gaue the loanes to his Disciples, and "the Disciples

20 to the multitudes. † And they did al eate, and had their fil.

And they tooke the leauings, twelue ful baskettes of the frag-

21 ments. † And the number of them that did eate vvas, fīue

thousand men, beside vvomen and children.

22 † And forth vvith I E S V S commaunded his Disciples to

goe vp into the boate, and to goe before him ouer the vvater,

23 til he dimissed the multitudes. † And hauing dimissed the mul-

titude, he * ascended into a mountaine alone to praye. And

24 vwhen it vvas euening, he vvas there alone. † But the boate in

the middes of the sea vvas tossed vvith vvaues. for the vvinde

25 vvas contrarie. † And in the fourth vvatch of the night, he

26 came vnto them vvalking vpon the sea. † And seeing him

vpon the "sea vvalking, they vvvere troubled saying, That

27 it is a ghost. and for feare they cried out. † And immediatly

I E S V S spake vnto them, saying, Haue confidence: it is I, feare

28 ye not. † And Peter making answer said, Lord if it be thou,

29 bid me come to thee vpon the vvaters. † And he said, Come.

And Peter descending out of the boate, "vvalked vpon the

30 vvater to come to I E S V S. † But seeing the vvinde rough,

he vvas afraid: and vwhen he began to be drovvned, he cried

31 out saying, Lord, saue me. † And incontinent ∴ I E S V S stret-

ching forth his hand tooke hold of him, and said vnto him,

32 O thou of litle faith, vvhy didst thou doubt? † And vwhen

The Gospel vpon the Octaue of S. Peter and S. Paul. Iulij 6.

∴ Notwithstanding the infirmities of them that gouerne

they

Mr. 6,
46.
Io. 6, 16.

the Church,
yet Christ su-
staineth them,
and holdeth
them vp, yea
and by them,
whatfoeuer
they are, he vp-
holdeth and
preferueth his
Church.

∴ See before,
chap. 9, 20.

they vvere gone vp into the boate, the vvinde ceased. † And 33
they that vvere in the boate, came and adored him, saying,
In deede thou art the sonne of God. †

† And hauing passed the vvater, they came into the coun- 34
trie of Genesar. † And vvhen the men of that place vnder- 35
stoode of him, they sent into al that cuntry, and brought
vnto him al that vvere il at ease: † and they besought him 36
that they might touche but the hemme of his garment, and
vvhosoever did touche, vvere made hole.

AN NOT A T I O N S

CHAP. XIII.

1. *Because of Herodias.*) It is too ordinary in Princes to put them to death that freely tel them
such fautes: Women, whom they fanfie, specially inciting them to such mischeefe.

12. *Buried it.*) An example of duty toward the dead bodies of the faithful. Wherein see the dif-
ference of Catholike Christian men and of al infidels, be they Pagans, Apostataes, or Heretikes. For *Hiero. ix*
whereas the Christians had layd the body of this blessed Prophete and Martyr * in Samaria With *Epitaph.*
the Relikes of Elias and Abdias, by vertue wherof woderful miracles were wrought in that place: *Paula. s. 6.*
in Iulian the Apostataes time, when men might doe al mischeefe freely against Christian religion,
the Pagans opened the tombe of S. Iohn Baptift, burnt his bones, scattered the ashes about the
fields: but certaine religious Monkes coming thither a pilgrimage at the same time, aduentured
their life and faued as much of the holy Relikes as they could, and brought them to their Abbot
Philip a man of God: who esteeming them to great a treasure for him and his, to keepe for their
priuate deuotion, sent them to Athanasius the B. of Alexandria, and he with al reuerence layd
them in such a place (as it were by the Spirit of Prophecie) where after ward by occasion of them
was built a goodly chappel. *Theod. li. 3 c. 6. Russ. li. 2 c. 28. 27.* Marke here that the Heretikes of our
time doe as those Pagans, to the bodies and Relikes of al blessed Saints that they can destroy: and
Catholikes contrariwise haue the religious deuotion of those old Christians, as appeareth by the
honour done now to his head at Amiens in France.

13. *Retired.*) Christ much esteemed Iohn, and withdrew him self aside, to giue example of
moderate mourning for the departed, and to shew the horror of that execrable murder. as in
the Primitiue Church many good men seeing the miserable state of the world in the time of per-
secution, and the finnes that abounded withal: tooke an occasion to forsake those tumults, and
to giue them selues to contemplation: and for that purpose retired into the deserts of Egypt and
els where, to doe penance for their owne finnes and the finnes of the world. Whereupon partly
rose that infinite number of Monkes and Eremites, of whom the fathers and Ecclesiastical histo-
ries make mention. *Hiero. to. 2 in vit. Pauli Eremita. Sozo. li. 1 c. 12. 13.*

19. *The Disciples to the multitudes.*) A figure of the ministerie of the Apostles, who as they here
had the distribution and ordering of these miraculous loaves, so had they also to bestow and dis-
pense al the fooode of our soules in ministering of the vvord and Sacraments, neither may lay men
challenge the same.

25. *Walking.*) When not only Christ, but by his power Peter also walketh vpon the vvaters,
it is euident that he can dispose of his owne body aboue nature and contrary to the natural
conditions thereof, as to goe through a doore. *Io. 20.* to be in the compasse of a little bread. *Epiphan.*
in Anchorato.

29. *Walked.]* Peter (saith S. Bernard) walking vpon the waters, as Christ did, declared him
self the only Vicar of Christ, which should be ruler not ouer one people, but ouer al. For many
waters, are many peoples. *Bernard. li. 2 de consid. c. 8.* See the place, how he deduceth from Peter
the like authoritie and iurisdiction to his successour the Bishop of Rome.

Sacrilege a-
gainst holy Re-
likes.

Eremites.

Peters Prima-
cie.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth with a tradition contrarie to Gods commaundement. 10 And to the people he yeldeth the reason of that whiche they reprobud: 15 and againe to his Disciples, shewing the ground of the Pharisaiical washing (to witte, that meates otherwise defile the soule) to be false. 21 then he goeth aside to hide him self among the Gentils: where, in a woman he findeth such faith, that he is faine, lest the Gentils should before the time extort the whole bread, as she had a crumme, to returne to the leuues. 34 where (al contrarie to those Pharisees) the common people seeke vnderfully vnto him, and he after he hath cured their diseased, feedeth 4000 of them with seven loaves.

Mr. 7, 1.



H E N came to him from Hierusalem Scribes and Pharisees, saying, † Why do thy Disciples transgresse the tradition of the Auncientes? For they wash not their hāds When they eate bread. † But he ansvvering said to them: Why do you also transgresse the cōmaundement of God for your tra-

The Gospel vpō
Wensday the 3.
Weekē in Lent.

Exo. 20,
12.
Leu. 20,
9.

Esa. 29,
13.

dition? For God said, † Honour father and mother. and, He that shal curse father or mother, dying let him dye. † But you say, Whosoeuer shal say to father or mother, The gift vwhatsoever procedeth from me, shal profite the: and shal not honour his father or his mother: and you haue made frustrate the cōmaundement of God for your ovne tradition. † Hypocrites, vvel hath Esay Prophesied of you, saying, † This people honoureth me with their lippes: but their hart is farre from me. † And in vaine do they vvorshippe me, teaching doctrynes and " commaundements of men.

† And hauing called together the multitudes vnto him, he said to them, Heare ye and vnderstand. † " Not that vvhich entreth into the mouth, defileth a man: but that vvhich procedeth out of the mouth, that defileth a man. † Then came his Disciples, and said to him, Doeſt thou knowv that the Pharisees, vvhē they heard this vvord, vvēre scandalized? † But he ansvvering sayd: All planting vvhich my heavenly father hath not planted, shal be rooted vp. † Let them alone: blinde they are, guides of the blinde. And if the blinde be guide to the blinde, both fall into the ditch. † And Peter ansvvering sayd to him, Expound vs this parable. † But he sayd, Are you also as yet vvithout vnderstanding? † Do you not vnderstand, that al that entreth into the mouth, goeth into the belly, and is cast forth into the priuy? † But the things that proceede out of the mouth, come forth from the hart, and those things " defile a man. † For from the hart come forth euil cogitations, murders, aduoutries, fornications, thefts, false testimonies, blasphemies. † These are the things that de-

F file

file a man. but to eate vvith vnvvashen hands, doeth not de-
file a man. †

The Gospell vpo
Thursiday the
fifth weeke in
Lent.

† And I E S V S vvvent forth from thence and retired into 21
the quarters of Tyre and Sidon. † And behold * a vvoman 22
of Chanaan came forth out of those coastes, and crying out,
sayd to him, Haue mercie vpon me, O lord the Sonne of
Dauid: my daughter is sore vexed of a Deuil. † Who answered 23
her not a vvord. And his Disciples came and besought him
saying, Dimisse her: because she crieth out after vs: † And he 24
answering said: I vvvas not sent but to the sheepe that are
lost of the house of Israel. † But she came and adored him, 25
saying, Lord, help me. † Who answering, said: It is not good 26
to take the bread of the Children, and to cast it to the dog-
ges. † But she said, Yea lord: for the vvhelpes also eate of the 27
crummes that fal from the table of their maisters. † Then 28
I E S V S answering said to her, O vvoman, :: great is thy
faith: be it done to thee as thou vvilt: and her daughter vvvas
made hole from that houre. †

:: It Were a
straunge case
that Christ
should com-
mend in this
Woman a sole
faith without
good Workes,
that is to say, a
dead faith such
as could not
worke by loue,
and which
S. Iames doub-
ted not to call
for the faith not of
Christians but
of Diuels. Aug.
de Fid. & Op. c.
16.

† And vvhen I E S V S vvvas passed from thence, he came 29
beside the sea of Galilee: and ascending into the mountaine,
sate there. † And there came to him great multitudes, hauing 30
vvith them dumme persons, blinde, lame, feeble, and many
others: and they cast them dovvn at his feete, and he cured
them: † so that the multitudes marueled seeing the dumme 31
speake, the lame vvalk, the blinde see: and they magnified the
God of Israel. † And * I E S V S. called together his Disciples, 32
and said: I pitie the multitude: because three dayes novv they
continue vvith me, and haue not vvhat to eate: and dimisse
them fasting I vvil not, lest they fainte in the vvay. † And 33
the disciples say vnto him: vvhen then may vve gette so
many loaves in the desert as to fil so great a multitude? † And 34
I E S V S sayd to them, Hovv many loaves haue you? but they
sayd, Seuen, & a fevv litle fishes. † And he commaunded the 35
multitude to sit dovvn vpon the ground. † And taking the 36
seuen loaves & the fishes, and geuing thanks, he brake, &
gaue to his disciples, and :: the disciples gaue to the people.
† And they did al eate, and had their fill. And that vvwhich vvvas 37
left of the fragments they tooke vp, seuen bas kets ful. † And 38
there vvvere that did eate, foure thousand men, beside children
& vvomen. † And hauing dimissed the multitude, he vvvent 39
vp into a boate, and came into the coastes of Magedan.

:: Here we see
agaïne that the
people must
not be their
owne caruers,
nor receiue the
Sacraments or
other spii-
tual sustenance
immediatly of
Christ, or at
their owne hãd,
but of their spi-
ritual gouer-
ners.

Mr. 7.
25.

Mr. 8. l.

ANNOTATIONS.

CHAP. XV.

1. *With their lippes.*] This is to be vnderstood properly of such as haue euer God in their mouth, the word of our Lord, the Scriptures, the Gospel, but in their hart and al their life be in deede Godles. It may be applied also to such as say their prayers without attention or eleuation of mind to God, whether he vnderstand the prayers or no, that saith them. For many a poore Christian man that vnderstandeth not the wordes he speaketh, hath his hart neerer heauen, more feruor and deuotion, more edification to him self, more profite in spirit (as the Apostle speaketh) and lesse distractions, then not only al Heretikes Which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in vnknown tonges, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christes intention, speaking of the hypocritical Iewes.

9. *Commandements of men.*] Such only are here called traditions, doctrines, or commandements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religion: or which at the least be frivolum, vnprofitable, and impertinent to pietie or true worships, as that other sort of so often washing hands and vessels without regard of inward puritie of hart and mind. Let no man therefore be abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gouvernours, concerning fastes, festiuities, and other rules of discipline and due order in life and in seruice of God. For such are not repugnant but consonant to Gods Word and al pietie, and our Lord is truly honoured, worshipped, and serued both by the making and also by the obseruing of them. * S. Paul gaue commandements both by his epistles and by word of mouth, euen in such matters wherein Christ had prescribed nothing at al, and he chargeth the faithful to obserue the same. * The Apostles and Priests at Hierusalem made lawes, and the Christians were bound to obey them. a The keeping of Sunday in steede of the Sabbath is the tradition of the Apostles, and dare the Heretikes deny the due obseruation therof to be an acceptable worships of God? b They prescribed the Festes of Easter, and Whitsonde and other Solemnities of Christ and his Saints, which the Protestants them selues obserue. c They appointed the Lent and Ember fastes and other, as wel to chastise the concupiscence of man, as to serue and please God thereby, as is plaine in the fasting of * Anna, Tobie, Iudith, Esther, who serued and pleased God thereby. Therefore neither these nor other such Apostolike Ordinances, nor any precepts of the holy Church or of our lawfull Pastors are implied in these Pharisaical traditions here reprehended, nor to be compted or called the doctrines and commandements of men, because they are not made by mere humane power, but by Christes warrant and authoritie, and by such as he hath placed to rule his Church, of whom he saith, * He that heareth you, heareth me: he that despiseth you, despiseth me. They are made by the Holy Ghost, ioyning with our Pastors in the regiment of the faithful, they are made by our Mother the Church, which Whosoever obeith not, * we are warned to take him as an Heathen. But on the other side, al lawes, doctrines, seruice and iniunctions of Heretikes, how soeuer pretended to be consonant to the Scriptures, be commandements of men: because both the things by them prescribed are impious, and the Authors haue neither sending nor commission from God.

11. *Not that Which entereth.*] The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane either by creation or by Iudaical obseruation: but they abstaine for chastitment of their concupiscences. *Aug. li. de mor. Ec. Cath. c. 33.*

12. *Defile a man*] It is finne only which properly defileth man, and meates of them selfe or of their owne nature doe not defile: but so farre as by accident they make a man to sinne, as the disobedience of Gods commandement or of our Superiours who forbid some meates for certayne times and causes, is a sinne. As the apple which our first parents did eate of, though of it self it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of it self doth defile, but the breach of the Churches precept defileth.

The difference betweene the Iewish traditions here reffered, and the Churches traditions.

Difference of meates.

Catholike abstinence.

CHAP. XVI.

The obstinate Pharisees and Sadducees, as though his foresaid miracles were not sufficient to proue him to be Christ, require to see some one from heauen. Whereupon forsaking them, he warneth his disciples to beware of the leaven of their doctrine: 13 and Peter (the time now approaching for him to goe into Ierusalem to his Passion) for confessing him to be Christ, he maketh the Rocke of his Church, geuing fullnes of Ecclesiastical power accordingly. 21 And after, he so rebuketh him for dissuading his Crosse and Passion, that he also affirmeth the like suffering in euery one to be necessarie to saluation.



ND there came to him the Pharisees and Sadducees tempting: and they demaunded him to shew them a signe from heauen. † But he answered & said to them, When it is euening, you say, It vvil be faire-vvether, for the elemēt is redde. † And in the morning, This day there vvil be a tépest, for the element doth glovve and lovvre. The face therfore of the element you haue skil to discerne: and the signes of times can you not? † The * naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and vvent avway.

† And * vvhen his disciples vvere come ouer the vvater, they forgot to take bread. † Who said to them, Looke vvell and bevvare of the leauen of the Pharisees & Sadducees. † But they thought vvithin them selues saying, Because vve tooke not bread. † And I E S V S knovving it, said, Why do you thinke vvithin your selues O ye of litle faith, for that you haue not bread? † Do you not yet vnderstand, neither do you remember * the fiue loaves among fiue thousand men, and how many baskets you tooke vp? † neither the * seuen loaves, among foure thousand men, and how many maundes you tooke vp? † Why do you not vnderstand that I said not of bread to you, Bevvare of the leauen of the Pharisees & Sadducees? † Then they vnderstoode that he said not they should bevvare of the leauen of bread, but of the doctrine of the Pharisees and Sadducees.

The Gospel vpō
SS. Peter and
Pauls day Iun.
29. And in Ca-
thedra Petri Ro-
ma Jan. 18. &
Antiochie Febr.
22. And Petri ad
vincula Aug. 1.
And on the day
of the creation
and coronation
of the Pope, and
on the Anniver-
sarie thereof.

:: That is, a
Rocke.

† And * I E S V S came into the quarters of Cæsarea Philippi: and he asked his disciples, saying, "Whom say men that the Sonne of man is? † But" they said, Some Iohn the Baptist, & other some Elias, and others Hieremie, or one of the Prophets. † I E S V S saith to them, But vvhom do you say that I am? † Simon Peter answered & said, Thou art Christ the sonne of the liuing God. † And I E S V S answering, said to him, "Blessed art thou Simon bar-Iona: because flesh & blood hath not reuealed it to thee, but my father vvhich is in heauen. † And" I say to thee, That thou art * Peter: and "vpon this" Rocke vvill I build my Church, and the "gates of hel shal not preuaile against it. † And I * vvill giue" to thee the "keys of the kingdom of heauen. And" vvhatsoeuer thou shalt binde vpon earth, it shal be bound also in the heauens: and vvhatsoeuer thou shalt loose in earth, it shall be loosed also in the heauens. †

† Then he commaunded his disciples that they should tel

no

1 Mar. 8,
12.
2 Luc. 12,
54.

4 Mat. 12,
39.

5 Mar. 8,
14.
6 Lu. 12, 1.

9 Mat. 14,
17. 15,
34.

13 Mar. 8,
27.
14 Luc. 9,
18.

10. 1,
42.
10. 21,
15.

no body that he vvvas I E S V S C H R I S T.

- 21 † From that time I E S V S began to shevv his disciples, that he must goe to Hierusalem, & suffer many things of the Ancients & Scribes & cheefe-Priestes, and be killed, and the
- 22 third day rise againe. † And Peter raking him vnto him, began to rebuke him, saying, Lord, be it farre from thee, this shal not
- 23 be vnto thee. † Who turning said to Peter, Goe after me :: Satan, thou art a scandal vnto me: because thou sauourest not the things that are of God, but the things that are of men.
- 24 † Then I E S V S said to his disciples, If any man wil come after me, let him denie him self, and take vp his crosse, and follow
- 25 me. † For he that will saue his life, shal lose it. and he that shal
- 26 lose his life for me, shal finde it. † For what doth it profite a man, if he gaine the vvhole vvorld, and sustaine the damage of his soule? Or vvhat permutation shal a man giue for his
- 27 soule? † For the Sonne of man shal come in the glorie of his father vvith his Angels: and then vvil he render to euery man according to his vvorkes. ¶
- 28 † Amen I say to you, * there be some of them that stand here, that shal not taste death, til they see the Sonne of man comming in his kingdom.

:: This word in Hebrew signifieth an aduersarie, as 3 Reg. 1, 4. and so it is taken here.

THE GOSPEL for a Martyr that is a bishop.

Mar. 9, 1
Luc. 9,
27.

A N N O T A T I O N S

C H A P. XVI.

13. *Whom say men.*] Christ intending here to take order for the founding, regiment, and stabilitie of his Church after his decease, and to name the person to whom he meant to geue the general charge thereof, would before by interrogatories draw out (and namely out of that one Whom he thought to make the cheefe) the protestio of that high and principal Article, That he was the sonne of the liuing God. Which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to be made Head of the same Church, and the perpetual keeper of the said faith and al other points thereon depending.

14. *But they said.*] When Christ asked the peoples opinion of him, the Apostles al indifferently made answer: but when he demanded what them selues thought of him, then Ioe Peter the mouth and head of the whole felowship answered for al. *Chryf. ho. 55. in Mat.*

17. *Blessed art thou.*] Though some other (as Nathanael *Io. 1, 49*) seeme to haue before beleued and professed the same thing for which Peter is here counted blessed, yet it may be plainly gathered by this place, and so S. Hilarie and others thinke, that none before this did further vuer of him, then that he was the sonne of God by adoption as other Saints be, though more excellent then other be. For it was of congruitie and Christes special appointment, that he vpon whom he intended to found his new Church, and whose faith he would make infallible, should haue the preeminence of this first profession of Christes natural diuinitie, or, that he was by nature the very sonne of God, a thing so farre above the capacitie of nature, reason, flesh and bloud, and so repugnant to Peters sense and sight of Christes humanitie, flesh, and infirmities, that for the beleefe and publike profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for him self and his posteritie, as the said Patriarche had for him and his feede. According as S. Basil faith, Because he excelled in faith, he receiued the building of the Church committed to him.

18. *And I say to thee.*] Our Lord recompenseth Peter for his confession, geuing him a great reward, in that vpon him he builded his Church. *Theophylastus* vpon this place.

OF PETERS PRIMACIE.

Hilar. can.
6 in Mat.
& li. 6. de
Trinit.
Chryf. ho.
55 in Mat.

Basil. li. 2
adu. Eu-
nom.

F ij

18. Thou

PETER.

18. *Thou art Peter.*] Christ (in the first of Iohn v. 42) foretold and appointed that this man then named Simon, should afterward be called *Cephas*, or *Petrus*, that is to say, a *Rocke*, not then uttering the cause, but now expressing the same, *videlicet* (as S. Cyril writeth) *For that upon him is upon a firme rocke his Church should be builded.* Whereunto S. Hilarie agreeing saith, *O happie foundation of the Church in the imposing of thy new name.* &c. And yet Christ here doth not so much call him by the name Peter or Rocke, as he doth affirme him to be a rocke: signifying by that Metaphore, both that he was designed for the foundation and ground worke of his house, which is the Church: and also that he should be of inuincible force, firmite, durableness, and stabilitie, to sustaine al the Windes, waues, and stormes that might fall or beate against the same. And the Aduersaries obiecting against this, that Christ only is the Rocke or foundation, Wrangle against the very expresse Scriptures and Christes owne wordes, geuing both the name and the thing to this Apostle. And the simple may learne by S. Basilis wordes, how the case standeth. *Though* (saith he) *Peter be a rocke, yet he is not a rocke as Christ is. For Christ is the true unmoveable rocke of him self, Peter is unmoveable* Basil. li. de panit.
by Christ the rocke. For Iesus doth communicate and impart his dignities, not voyding him self of them, but holding them to him self, bestoweth them also upon others. He is the light, and yet, 2 You are the light: he is the Priest, and yet he 3 maketh Priests: he is the rocke, and he made a rocke. 2 Mt. 16. 3 Luc. 22. 19.

Thou art Cephab, and upon this Cephab.

πετρος } rocke.
 πηρα.

19. *And upon this rocke.*] Vpon that which he said Peter was, wil he build his Church: and therefore by most euident sequele he foundeth his Church vpon Peter. And the Aduersaries wrangling against this, do against their owne conscience and knowledge: specially seeing they know and confesse that in Christes wordes speaking in the Syriake tonge, there was no difference at al betwene *Petrus* and *Petra*: yea and that the Greeke wordes also though differing in termination, yet signifie one thing, to wit, a *rocke*, or *stone*, as them selues also translate it. 1o. 142. So that they which professe to follow the Hebrew or Syriake and the Greeke, and to translate immediately out of them into Latin or English, should if they had dealt sincerely, haue thus turned Christes wordes, *Thou art a rocke, and upon this rocke:* or, *Thou art Peter, and upon this peter wil I build my Church:* For so Christ spake by their owne confession without any difference. Which doth expressly stoppe them of al their vaine euasions, that *Petrus* the former word is referred to the Apostle: and *petra* the later word, either to Christ only, or to Peters faith only: neither the said original tongues bearing it, nor the sequele of the wordes, *upon this*, suffering any relation in the world but to that which was spoken of in the same sentence next before: neither the wordes following which are directly addressed to Peters person, nor Christes intention by any meanes admitting it, which was not to make him self or to promise him self to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to him self, nor sent him self, nor tooke the keyes of heauen of him self, but al of his father. he had his commision the very houre of his incarnation. And though S. Augustine sometimes referre the word (*Petra*) to Christ in this sentence (which no doubt he did because the terminations in Latin are diuers, and because he examined not the nature of the original wordes which Christ spake, nor of the Greeke, and therefore the Aduersaries which otherwile flee to the tonges, should not in this case alleage him) yet he neuer denieth but Peter also is the Rocke and head of the Church, saying that him self expounded it of Peter * in many places, and alleageth also S. Ambrose for the same in his hymne which the Church singeth. And so do we alleage the holy Councel of Chalcedon, *Act. 3 pag. 118.* Tertullian, *de prescriptis.* Do. sec. 10. Origen, *Ho. 5 in Exo. S. Cyprian, De unit. Ec. S. Hilarie, Can. 16 in mat. S. Ambrose, Ser. 27. 68. li. 6 ser. 49. ser. in e. 9. Luc. S. Hierom, Li. 1 in Iouin. & in e. 2 Esa. & in e. 16 Hier. S. Epiphanius, In Anchor. S. Chrys. 15. 16. 26. solem. Ho. 55 in Act. S. Cyril, Li. 2 c. 12. com. in 1o. S. Leo, Ep. 89. S. Gregorie, Li. 4 ep. 32 ind. 13. 29 de Sanctis. An- 11. An- not. in Job (as our Aduersaries do vnlernedly take them) that it should be builded vpon faith either separated e. 30. from the man, or in any other man: but vpon faith as in him who here confessed that faith.*

18. *Rocke.*] The Aduersaries hearing also the Fathers sometimes say, that Peter had these prouises and prerogatives, as bearing the person of al the Apostles or of the whole Church, deny absurdly that him self in person had these prerogatives. As though Peter had been the proctor only of the Church or of the Apostles, confessing the faith and receiuing these things in other mens names. Where the holy Doctors meane only, that these prerogatives were not geuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings: and that these great priuileges geuen to Peter should not decay or die with his person, but be perpetual in the Church in his successors. Therefore S. Hierom to Damasus taketh this Rocke not to be Peters person only, but his successors and his Chaire. 1 (saith he) *following no cheefe or principal but Christ, ioynye my self to the communion of Peters chaire, vpon that rocke I know the Church was built.* And of that same Apostolike Chaire S. August. saith, *That same is the Rocke which the proud gates of Hel do not overcome.* And S. Leo, *Our Lord would the sacrament or mysterie of this gift so to pertaine vnto the office of al the Apostles, that he placed it principally in blessed S. Peter the cheefe of al the Apostles, that from him as from a certaine head he might poure out his giftes, as it were through the whole body: that he might vnderstand him self to be an aliene from the diuine mysterie that should presume to reuolt from the soliditie or steadfastnes of Peter.* Theodor. li. 5 har. Fabul. de panit. Hiero. ep. 7, to. 2. Psal. cont. part. Donat. 10. 7. Leo ep. 39.

12. *Build my Church.*] The Church or house of Christ was only promised here to be builded vpon him (which was fulfilled, *Jo. 21. 15.*) the foundation stone and other pillars or matter being yet in preparing, and Christ him self being nor only the supereminent foundation but also the founder of the same: which is an other more excellent qualitie then was in Peter, for which he calleth it *my Church*: meaning specially the Church of the new Testament, which was not perfectly formed and finished, and distincted from the Synagogue til Whitunday, though Christ gaue Peter and the rest their commissions actually before his Ascension.

13. *Gates of hel.*] Because the Church is resembled to a house or a citie, the aduersarie powers also be likened to a contrarie house or towne, the gates wherof, that is to say, the fortitude or impugnationes shal neuer preuaile against the citie of Christ. And so by this promise we are assured that no heresies nor other wicked attempts can preuaile against the Church builded vpon Peter, which the Fathers call Peters see and the Romane Church. *Couns* (saith S. Augustine) *the Priests from the very See of Peter, and in that order of fathers consider vnto who to whom hath succeeded, that same is the rocke vvhich the proud gates of Hel do not overcome.* And in another place, *that is which hath obtained the toppe of authoritie, Heretikes in vaine barking round about it.*

*Psal. cont.
part. Do-
mati.
De viil.
ord. c. 17.*

19. *To thee.*] In saying, *to thee* *viil* I geue, it is plaine that as he gaue the keyes to him, so he builded the Church vpon him. So saith S. Cyprian, *To Peter first of al, vpon whom our Lord built the Church, and from whom he instituted and shewred the beginning of unitie, did he geue this power, that shoulde be loosed in the heauens, vvhich he had loosed in earth.* Wherby appeareth the vaine cauil of our Aduersaries, which say the Church was built vpon Peters Confession only, comon to him and the rest, and not vpon his person, more then vpon the rest.

*Cyp. epist.
73.
Greg. li. 4.
ep. 12. ind.
18.*

19. *The keyes.*] That is, The authoritie or Chaire of doctrine, knowledge, iudgement and discretion betwene true and false doctrine: the height of gouernement, the power of making lawes, The dignities of calling Councils, of the principal voice in them, of confirming them, of making Canons and bolesom decrees, of abrogating the contrarie, of ordaining Bishopes and Pastors or deposing and suspending them, finally the power to dispense the goods of the Church both spiritual and temporal. Which signification of preeminent power and authoritie by the vword *keyes* the Scripture expresseth in many places: namely speaking of Christ, *I haue the keyes of death and Hel, that is, the rule.*

*Apoc. 1.
Esa. 22. 22*

And againe, *I will geue the key of the house of David vpon his shoulder.* Moreouer it signifieth that men can not come into heauen but by him, the keyes signifying also authoritie to open and shut, as it is said *Apoc. 3.* of Christ, *Who hath the key of David, he shutteth and no man openeth.* By which wordes we gather that Peters authoritie is maruelous, to whom the keyes, that is, the power to open and shut heauen, is geuen. And therefore by the name of keyes is geuen that supereminent power which is called in comparison of the power graunted to other Apostles, Bishops and Pastors, *plenitudo potestatis*, fulnes of power. *Bernard. lib. 2. de considerat. c. 8.*

19. *Whatsoeuer thou shal bind.*] Al kind of discipline and punishment of offenders, either spiritual (which directly is here meant) or corporal so farre as it tendeth to the execution of the spiritual charge, is comprised vnder the word, bind. Of which sort be Excommunications, Anathematisms, Suspensions, degradations, and other censures and penalties or penances enioyned either in the Sacrament of Confession or in the exterior Courtes of the Church, for punishment both of other crimes, and specially of heresie and rebellion against the Church and the chiefe pastors therof.

19. *Loose.*] To loose, is as the cause and the offenders case requireth, to loose them of any the former bandes, and to restore them to the Churches Sacraments and Communion of the faithful and execution of their function, to pardon also either al or part of the penances enioyned, or what debtes so euer man oweth to God or the Church for the satisfaction of his finnes forgiven. Which kind of releasing or loosing is called *Indulgence*: finally this *whatsoeuer*, excepteth nothing that is punish hable or pardonable by Christ in earth, for he hath committed his power to Peter. And so the validitie of Peters sentence in binding or loosing whatsoeuer, shal by Christes promise be ratified in heauen. *Leo Ser. de Transfig. & Ser. 2. in anniuers. assumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Anchorato prope initium.* It now any temporal power can shew their warrant out of scripture for such soveraine power, as is here geuen to Peter and consequently to his successors, by these wordes, *Whatsoeuer thou shal binde*, and by the very keyes, wherby greatest soveraintie is signified in Gods Church as in his familie and house hold, and therefore principally attributed and geuen to Christ * who in the scripture is said to haue the key of David, but here communicated also vnto Peter, as the name of Rooke: if I say any temporal porestate can shew authoritie for the like soveraintie, let them chalenge hardly to be head not only of one particular, but of the whole vniuersall Church.

*Esa. 22.
Apoc. 3.*

27. *Workes.*] He saith not, to geue euery man according to his mercie (or their faith) but according to their Workes. *August. de verb. Apost. Ser. 35.* And againe, How should our Sauour reward euery one according to their Workes, if there were no free wil? *August. lib. 2. cap. 4. s. 8. de alt. cum Paul. Manich.* Good Workes. Free Will.

As he promised, he giueth them a sight of the glorie, vnto Which Suffering doth bring: 9 and then againe doth inculcate his Passion. 14 A deuill also he casteth out Which his Disciples could not for their incredulitie and lacke of praying and fasting. 22 being yet in Galilee, he reuealeth more about his Passion. 24 and the tribute that the Collectors exacted for al, he payeth for him self and Peter: declaring yet Wish- al his freedom both by Word and miracle.

The TRANS-
FIGURATION
of our Lord, ce-
lebrated in the
Church the 6.
of Aug.
The Gospel of
the said feast, &
of the 2. Sunday
in Lent: and on
the Saterday be-
fore.



ND after six dayes I E S V S taketh vnto I
him Peter and Iames and Iohn his bro-
ther, and bringeth them into a high moun-
taine apart: † And he vvas "transfigured 2
before them. And his face did shine as
the sunne: & his garments became vvhite
as snovv. † And behold there "appeared 3
to them Moyſes and Elias talking vvith him. † And Peter 4
anſwering, ſaid to I E S V S, Lord, it is good for vs to be here:
if thou vvilt, let vs make here three tabernacles, one for thee,
and one for Moyſes, and one for Elias. † And as he vvas yet 5
ſpeaking, behold a bright cloude ouerſhadowed them. And
loe a voice out of the cloude, ſaying: This is my vvbeloued
ſonne, in vvhom I am vvell-pleaſed: heare ye him. † And the 6
disciples hearing it, fel vpon their face, and vvvere ſore afraid.
† And I E S V S came and touched them: and he ſaid to them, 7
Arife, and feare not. † And they liſting vp their eyes, ſavv no 8
body, but only I E S V S. † And as they deſcended from the 9
"mount, I E S V S commaunded them, ſaying, Tel the viſion to
no body, til the Sonne of man beriſen from the dead. 10
† And his Diſciples aſked him, ſaying, What ſay the Scri- 10
bes then, that * Elias muſt come firſt? † But he anſwering, 11
ſaid to them, "Elias in deede ſhal come, and reſtore al things.
† And I ſay to you, that Elias is already come, and they did not 12
knowv him, but vvronght on him vvhatſoeuer they vvould.
So alſo the Sonne of man ſhal ſuffer of them. † Then the 13
Diſciples vnderſtoode, that of Iohn the Baptiſt he had ſpo-
ken to them.

† And * vvhen he vvas come vnto the multitude, there 14
came to him a man falling dovvn vpon his knees before
him, † ſaying, Lord haue mercie vpon my ſonne, for he is 15
lunatike, and ſore vexed: for he falleth often into the fire, and
often into the vvater. † and I offered him to thy Diſciples: 16
and they could not cure him. † I E S V S anſwered and ſaid, 17
O faithles and peruerſe generation, hovv long ſhal I be vvith
you

Mr. 9, 2.
Luc. 9,
28.
2. Pet. 1,
17.

Mal. 4, 5

Mat. 9,
14.
Luc. 9,
37.

- you? How long shal I suffer you? bring him hither to me.
 18 † And I E S V S rebuked him, and the deuil vvent out of him,
 19 and the ladde vvas cured from that houre. † Then came the
 Disciples to I E S V S secretly, and said, "Why could not vve
 20 cast him out? † I E S V S said to them, because of your incred-
 ulity. for, amen I say to you, if you haue "faith as a mustard
 seede, you shal say to this mountaine, Remoue from hence
 thither: and it shal remoue, and nothing shal be impossible to
 21 you. † But this kinde is not cast out but by "prayer and fasting.

Mr. 9, 31
 Luc. 9,
 44.

† And * vvhen they conuersed in Galilee, I E S V S said to
 22 them, The Sonne of man is to be betrayed into the hands of
 men: † and they shal kil him, and the third day he shal rise
 23 againe. And they vv ere stoken sadde exceedingly.

† And vvhen they vv ere come to Capharnaum, there
 24 came they that receiued the didrachmes, vnto Peter, and said
 25 to him, Your maister doth he not pay the :: didrachmes? † He
 faith, Yes. And vvhen he vv as entered into the house, I E S V S
 preuented him, saying, What is thy opinion Simon? The
 kings of the earth of vvhom receiue they tribute or cense?

:: These di-
 drachmes were
 peeces of mon-
 ey which they
 payed for tri-
 bute.

26 of their children, or of strangers? † And he said, Of strangers.
 27 I E S V S said to him, Then the "children are free. † But that
 vve may not scandalize them, goe thy vvaies to the sea, and
 cast a hooke: and that fish vv hich shal first come vp, take:
 and vvhen thou hast opened his mouth, thou shalt find a
 :: stater: take that, and giue it them for "me and thee.

:: This stater
 was a double
 didrachme, and
 therfore was
 payed for two.

ANNOTATIONS

CHAP. XVII.

2. *Transfigured.*] Marke in this Transfiguration many maruelous points. as, that he made not
 only his owne body, which then was mortal, but also the bodies of Moyse and Elias, the one
 dead, the other to die, for the time as it were immortal: thereby to represent the state and glorie
 of his body and his Saints in heaven. By which maruelous transfiguring of his body, you may the
 lesse maruel that he can exhibite his body vnder the forme of bread and vvine or otherwise
 as he list.

Christ can exhi-
 bite his body
 vnder what for-
 me he list.

3. *Appeared Moyse.*] By this that Moyse personally appeared and was present with Christ, it
 is plaine that the Saints departed may in person be present at the affaires of the liuing. *August. de*
aura pro mort. c. 15. 16. For euen as Angels els where, so here the Saints also serued our Sauour:
 and therefore as Angels both in the old Testament and the new, were present often at the affaires
 of men, so may Saints.

Saints after
 their death dea-
 le with and for
 the liuing.

9. *Mount.*] This mount (commonly esteemed and named of the ancient fathers Thabor)
 2. *Pet. 1, 18.* S. Peter calleth the holy Mount because of this wonderful vision, like as in the old Testament where
 God appeared to Moyse in the bush and els where to others, he calleth the place of such Appa-
 ritions, *holy ground.* Whereby it is euident that by such Apparitions, places are sanctified, and there-
 vpon groweth a religion and deuotion in the faithful toward such places, and namely to this
 Mount Thabor (called in S. Hierom *Stabirium Ep. 17.*) there was great Pilgrimage in the Primitiue
 Church, as vnto al those places which our Sauour had sanctified with his presence and miracles,

Holy places.

Deuotion and
 Pilgrimage to
 the same.

The holy land. and therefore to the whole land of promise, for that cause called the holy land. See S. Hieron. in Epitaph. Pauli. Ep. 17. & 18 ad Marcellam.

Elias. 11. Elias [shal come.] He distinguisheth here plainly betwene Elias in person, who is yet to come before the iudgement: and betwene Elias in name, to wit, Iohn the Baptist, who is come already in the spirit and vertue of Elias. So that it is not Iohn Baptist only nor principally of whom Malachie prophesieth (as our Adversaries say) but Elias also him self in person.

Luce. 1, 17.
Mat. 4, 1.

True miracles onely in the Cath. Church. 19. Why could not we.] No marvel if the Exorcists of the Catholike Church which haue power to cast out diuels, yet doe it not alwaies when they wil, and many times with much a doe: Whereas the Apostles hauing received this power " before ouer vncleane spirites, yet here canot cast the out. But as for heretikes, they can neuer doe it, nor any other true miracle, to confirme their false faith.

Mat. 10.

Gregorius Thaumaturgus.

20. Faith as mustard seed.) This is the Catholike faith, by which only al miracles are wrought: yet not of euery one that hath the Catholike faith, but of such as haue a great and forcible faith and withal the gift of miracles. These are able as here wee see by Christs Warrant not only to doe other wonderful miracles here signified by this one, but also this very same, that is, to moue mountaines in deede, as S. Paul also presupposeth, and S. Hierom affirmeth, and Ecclesiastical histories namely tellet of Gregorius Neocaesariensis, that he moued a mountaine to make roome for the foundation of a Church, called therefore and for other his wonderful miracles, Thaumaturgus. And yet faithlesse Heretikes laugh at al such things and beluee them not.

1. Cor. 13.
Hieron. in
vita S. Hilarij.

Prayer and Fasting.

21. Prayer and fasting.) The force of fasting and praying: whereby also we may see that the holy Church in Exorcismes doeth according to the Scriptures, when she vseth beside the name of I E S V S, many prayers and much fasting to driue out Deuils. because these also are here required beside faith.

Niceph. li.
6, c. 17.
Greg. Niss.
de vit. Gregorij.

The priuileges and exemptions of the Clergie.

26. The Children free.) Though Christ to auoid scandal, payed tribute, yet in deede he sheweth that both him self ought to be free from such payments (as being the kings sonne, aswel by his eternal birth of God the Father, as temporal of Dauid) and also his Apostles, as being of his familie, and in them their successors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. which exemption and priuilege being grounded vpon the very law of nature it self, and therefore practised euen among the Heathen (Gen. 42, 27.) good Christian Princes haue confirmed and raised by their lawes in the honour of Christ, whose ministers they are, and as it were the kings sonnes. as S. Hierom declareth playnly in these wordes, We for his honour pay not tributes, and as the Kings sonnes, are free from such payments. Hieron. vpon this place.

Peters preeminence.

27. He and thee.] A great myserie in that he payed not only for him self, but for Peter bearing the Person of the Church, and in whom as the cheefe, the rest were conteyned. Aug. q. ex no. Test. q. 75. to. 4.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7 foretelling both the author vnto whom he be, and also his followers, of their vnto to come. 10 and shewing on the contrary side, how precious Christian soules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therefore to forgive our brethren, when also we haue iust cause against them, be it neuer so often, and to labour their saluation by al means possible.

The Gospel on Michelmass day Septemb. 29. And vpon his Apparition Maij 8.



And that houre the Disciples came to IESVS, 1 saying, " Who, thinkest thou, is the greater in the kingdom of heauen? † And IESVS 2 calling vnto him a litle childe, set him in the middes of them, † and said, Amen I say 3 to you, vntoles you be conuered, and become as litle children, you shal not enter into the kingdom of heauen. † Whosoever therefore shal humble him self as this 4 litle childe, he is the greater in the kingdom of heauē. † And 5 he that shal receiue one such litle childe in my name, receiue me. † And * he that shal scandalize one of these litle 6 ones

:: Humility, innocencie, simplicity, comended to vs in the state and person of a childe.

Mr. 9,
34.
Luce. 9,
46.

Mr. 9,
42.
Luce. 17, 2

ones that beleue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drownded in the depth of the sea.

- 7 † Vvo be to the vworld for scandals. for it is necessary that scandals do come: but neuerthelesse vvo to that man
 8 by vvhom the scandall commeth. † And * if thy " hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then hauing tvvo hands or tvvo feete to be cast
 9 into euerlasting fire. † And if thine eye scandalize thee, plucke him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing tvvo
 10 eyes to be cast into the hel of fire. † See that you despise not one of these litle ones: for I say to you that " their Angels, in heauen alvvaies do see the face of my father vvwhich is in hea-
 11 uen. † For * the Sonne of man is come to saue that vvwhich
 12 vvas perished. † * Hovv thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leaue ninetie nine in the mountaines, and goeth to seeke
 13 that Which is straied? † And if it chaunce that he finde it: amen I say to you, that he reioyceth more fore that, then for the ni-
 14 netie nine that vvent not astray. † Euen so it is not the vvil of your father, vvwhich is in heauen, that one perish of these litle ones.

- 15 † But * if thy brother shal offend against thee, goe, and re-
 16 buke him betvvene thee and him alone. If he shal heare thee, thou shalt gaine thy brother. † And if he vvil not heare thee,
 17 ioyne vvith thee besides, one or tvvo: that in the mouth of
 18 * tvvo or three vvitnesses every vvord may stand. † And if he vvil not heare them, :: tel the Church. *And if he vvil not heare the Church, let him be to thee as " the heathen and the Publican.* † Amen I say to you, whatsoeuer you " shal binde vpon earth, shal be bound
 19 also in heauen: and vvhatsoeuer you " shal loose vpon earth, shal be loosed also in heauen. † Again I say ro you, that
 20 if tvvo of you shal :: consent vpon earth, concerning every thing vvhatsoeuer they shal aske, it shal be done to them
 21 of my father vvwhich is in heauen. † For vvhere there be tvvo or three gathered in my name, there am I " in the middes of them.

- 21 † Then came Peter vnto him and said, * Lord, how often shal my brother offend against me, and I forgiue him? vntil

G ij feuen

The Gospel vpe
 Tuesday the 3
 weeke in Lent.

:: That is (as S.
 Chrysostō here
 expoundeth it)

tell the Pre-
 lates and cheefe
 Pastours of the
 Church: for
 they haue iuris-
 diction to bin-
 de and loose
 such offenders,
 by the wordes
 folowing v. 18.

:: All ioyning
 together in the
 vnity of Chri-
 stes Church in
 Councils and
 Synods, or pu-
 blique prayers, is
 of more force
 then of any par-
 ticular man.

Mt. 5, 30
 Mar. 9,
 43.

Luc. 19,
 10.
 Luc. 15, 4

Luc. 17,
 3.

Deu. 19,
 15.

Luc. 17, 4

The Gospel vpo
the 21 Sunday
after Pentecost.

seuentimes? I E s v s said to him, I say not to thee* vntil seuen 22
times : but vntilⁿ seuentie times seuen times. ¶ Therefore is 23
the kingdom of heauen likened to a man being a king, that
vould make an account vvith his seruants. ¶ And vvhen 24
he began to make the account, there vv as one presented vnto
him that ovved him ten thousand talents. ¶ And hauing not 25
vvhence to repay it, his lord commaunded that he should
be sold, and his Wife and children, and all that he had, and it to
be repayed. ¶ But that seruant falling dovvne, besought him, 26
saying, Haue patience tovvard me, and I vvil repay thee all.
¶ And the lord of that seruant moued vvith pitie, dimissed 27
him, and the dette he forgauē him. ¶ And vvhen that seruant 28
vv as gone forth, he found one of his felovv-servants that did
ovve him an hundred pence : and laying hands vpon him
thratled him, saying, Repay that thou ovvest. ¶ And his felovv 29
servant falling dovvne, besought him, saying, Haue patience
tovvard me, and I vvil repay thee all. ¶ And he vvould not; but 30
vv ent his vvay, and cast him into prison, til he repayed the
dette. ¶ And his felovv-servants seeing vvhat vv as done, vv ere 31
very sorie, and they came, and told their lord al that vv as
done. ¶ Then his lord called him : and he said vnto him, Thou 32
vngratious seruant, I forgauē thee al the dette because thou
besoughtest me : oughtest not thou therfore also to haue
mercie vpon thy felovv-servant, euen as I had mercie vpon
thee? ¶ And his lord being angrie deliuered him to the tor- 33
menters, vntil he repayed al the dette. ¶ So also shal my hea- 34
uenly father doe to you, if you forgiue not euery one his bro-
ther from your hartes. ¶

Luc. 17,
4.

AN NOTATIONS

CHAP. XVIII.

1. *Who is the greater.*] The occasion of this question and of their contention for Superioritie among the rest of their infirmities which they had before the coming of the Holy Ghost, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these wordes of our Sauour, Geue it them for me C. 17, v. 27 and thee. Chrys. ho. 59. Hiero. in Mat. Vpon this place.

7. *Scandals.*] The simple be most annoyed by taking scandal of their preachers, Priests, and elders il life : and great damnation is to the guides of the people whether they be temporal or spiri- tual, but specially to the spiritual, if by their il example and slaunderous life the people be scandalized.

8. *Hand, foote, eye.*] By these partes of the body so necessarie and profitable for a man, is signi- fied, that whatsoever is necest and deerest to vs, wife, children, frendes, riches, al are to be con- temned and forsaken for to saue our soule.

10. *Their Angels.*] A great dignitie and a maruelous benefite that euery one hath from his Natiuitie

Natiuitie an Angel for his custodie and Patronage against the Wicked before the face of God. Protection of Hiero. upon this place. And the thing is so plaine, that Caluin dare not deny it, and yet he wil needes Angels. doubt of it, lib. 1. Inst. c. 14. sect. 7.

17. *Not heare the Church.*] Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or P- to the Church. blican was to the Iewes, by the discipline of the same, casting him out of the flou-ship of Catho- Excommunica- likes. Which Excommunication is a greater punishment then if he were executed by sword, fire, and wild beastes. *Aug. cont. Adu. leg. li. 2. c. 17.* And againe he saith, Man is more sharply and pitifully bound by the Churches Keyes, then With any yron or adamantine manicles or fetters in the World. *August. ibidem.*

17. *Heathen.*] Heretikes therefore because they wil not heare the Church, be no better nor no other wise to be esteemed of Catholikes, then heathen men and Publicans were esteemed among the Iewes.

Mat. c. 16, 19. 18. *You shal binde.*] As before he gaue this power of binding and loosing ouer the whole, Power to bin- first of al and principally to Peter, vpon whom he builded his Church: so here not only to Peter, de and loose. and in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge. *Hieron. lib. 1. c. 14. aduers. Iovin. and Epist. ad Heliod. Cyprian. de Unit. Ecc. nu. 3.*

Li. 1. de penit. c. 2. 18. *Shal loose.*] Our Lord geueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.

20. *In the middes of them.*) Not al assemblies may challenge the presence of Christ, but only Catholike Af- fsemblies. fsemblies. such as be gathered together in the vinity of the Church, and therefore no conuenticles of Heret- kes directly gathering against the Church, are warranted by this place. *Cypr. de Unit. Eccles. nu. 7. 8.*

22. *Seuentie times Ieuen.*) There must be no end of forging them that be penitent, either in the Sacrament by absolution, or one man an other their offences.

CHA. XIX.

He answereth the tempting Pharisees, that the ease of a man with his wife shalbe (as in the first institution it was) utterly indissoluble, though for one cause he may be diuorced. 10 And thereupon to his Disciples he highly commendeth single life for hea- uen. 13 He wil haue children come vnto him. 16 He sheweth what is to be done to enter into life euermlasting: 20 What also, for a rich man to be perfect: 27 As also what passing reward they shal haue which follow that his counsel of perfection: 29 yea though it be but in some one peece.

THE fourth part of this Gospel, Christs com- ming into Iurie to- ward his Passion.

Mr. 10,
1.



make
man

Gen. 1,

27.

Gen. 2,

24.

Deut.

24, 1.

1 AND it came to passe, vwhen I E S V S had ended these vvordes, he departed from Galilee, & came into the coastes of Ievvrie beyond Iordā, † and great multitudes folovved him: and he cured them there.

3 † And there came to him the Pharisees tempting him, and saying, Is it lawfull for a man to dimisse his vvife, for euery cause? † Who answering, said to them, Haue ye not read, that he which did make from the beginning, made them male and femal? 4 And he said, † For this cause, man shal leaue father and mother, and shal cleaue to his vvife: and they two shal be in one flesh. † Therefore now they are not two, but one flesh. That therefore vvich God hath ioyned together, let not man separate. † They say to him, Why then * did Moyse commaund to giue a bil of diuorce, 8 and to dimisse her? † He saith to them, Because Moyse for the hardnes of your hart permitted you to dimisse your vvives:

The Gospel for Mariage. And for S. Agatha Febr. 5.

G iij but

but from the beginning it vvas not so. † And I say to you, that 9
 * Whosoeuer shal dimisse his vvife, " but for fornication, and
 shal mary an other, doth committe aduoutrie: and he that
 shal mary her that is dimissed, committeth aduoutrie. † His 10
 disciples say vnto him, If the case of a man vvith his vvife be
 so, it is not expedient to mary. † Who said to them, " Not al 11
 :: take this vvord, but they to vvhom it is giuen. † For there 12
 are eunuches which vv ere borne so frō their mothers vvom-
 be: and there are eunuches vv which Were made by men: and
 there are eunuches, vv which haue " gelded them selues for the
 kingdom of heauen. " He that can take, let him take. †

† Then * Were litle children presented to him, that he 13
 shoud " impose hands vpon them & pray. And the disciples
 rebuked them. † But I E S V S said to them, Suffer the litle 14
 children, and stay them not from comming vnto me: for the
 kingdom of heauen is for such. † And When he had imposed 15
 hands vpon them, he departed from thence.

† And * behold one came and said to him, Good Maister, 16
 vvhat good shal I doe that I may haue life euerlasting?
 † Who said to him, What askest thou me of good? One is 17
 good, God. But :: if thou vvilt enter into life, keepe the com-
 mandements. † He saith to him, Which? And I E S V S said, 18
 Thou shalt not murder. Thou shalt not committe aduoutrie, Thou shalt not steale,
 Thou shalt not beare false vvittnes, † Honour thy father and thy mother, * Thou 19
 shalt loue thy neighbour as thy self. † The yong man saith to him, 20
 Al these haue I kept from my youth: vvhat is yet vvanting
 vnto me? † I E S V S said to him, " If thou vvilt be perfect, goe, 21
 sel the things that thou hast, & giue to the poore, and thou
 shalt haue treasure in heauen: and come, " folovv me. † And 22
 vvhen the yong man had heard this vvord, he vv ent avway
 sad: for he had many possessions. † And I E S V S said to his 23
 disciples, † Amen I say to you, that a rich man shal hardely
 enter into the kingdom of heauen. † And againe I say to you, 24
 it is easier for a camel to passe through the eye of a nedle,

:: then for a rich man to enter into the kingdom of heauen.
 † And vvhen they had heard this, the disciples marueled very 25
 much, saying, Who then can be saued? † And I E S V S behol- 26
 ding, said to them. With men this is impossible: but vvith
 God " al things are possible. † Then Peter ansvvering, said to 27
 him, Behold vve haue " left al things, & haue folovved thee:
 " vvhat therefore shal vve haue? † And I E S V S said to them, 28

Amen

ἡμεῖς οὖν
 capiunt.

:: I see not (saith
 S. Augustine)
 why Christ
 shoud say, If
 thou wilt haue
 life euerlasting,
 keepe the com-
 mandements:
 if vvithout ob-
 serving of the,
 by only faith
 one might be
 saued. Aug. de
 Fid. & op. c. 15.

:: S. Marke ex-
 poundeth it
 thus, riche men
 trusting in their
 riches, ca. 10, 24.

The Gospel vvō
 the Conuersion
 of S. Paul Ian.

Mt. 5, 32
 Mr. 10,
 11.
 Luc. 16,
 18.
 1. Cor. 7,
 11.

Mr. 10,
 13.
 Luc. 18,
 15.

Mr. 10,
 17.
 Luc. 18,
 18.

Exo. 20,
 13.
 * Leu.
 19, 18.

Amen I say to you, that you vvhich haue folovved me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you" also shal sitte vpon tvvelue seates, iudging
 29 the tvvelue tribes of Israel. † And euery one that hath left
 house, or brethren, or sisters, or father, or mother, or :: vvife,
 or children, or landes for my names sake: shal receiue an hun-
 30 dred fold, and shal possesse life euerlasting. † † And * many
 shal be first, that are last: and last, that are first.

25. And in a vv-
 tiue Masse of
 SS. Peter and
 Paul, and for
 holy Abbotes.

:: Hereof is ga-
 thered that the
 Apostles amog
 other things
 left their vvives
 also to follow
 Christ, Hiero. li.
 1. aduers. Iouin.

ANNO T A T I O N S

CHAP. XIX.

6. Not man separate.] This inseparability betwixt man and wife riseth of that, that Wedlocke is a Sacrament. Aug. li. 2. de pec. origine c. 34. to. 7. De nupt. & concupis. li. 1. c. 10.

9. But for fornication.) For aduociture one may dimisse an other, Mat. 5. But neither party can marry againe for any cause during life. Aug. li. 11. de adult. coniug. c. 21. 22. 24. for the which vnlawfull act of marrying agayne, Fabiola that noble matrone of Rome albeit shee was the inno- cent part, did publike penance, as S. Hierom writeth in her high commendation therefore. And in S. Paul 2e. 7. it is plaime that shee which is with an other man, her husband yet liuing, shal be called an aduociteresse : contrary to the doctrine of our Aduersaries.

Marriage after
 diuorce vvalaw-
 full.

11. Not al take.) Whosoeuer haue not this gift geuen them, it is either for that they wil not haue it, or for that they fulfll not that which they wil: and they that haue this gift or attayne to this word, haue it of God and their owne free Wil. Aug. li. de grat. & lib. arbit. c. 4. So that it is euident no man is excluded from this gift, but (as Origen here saith) it is geuen to al that aske for it: contrarie to our Aduersaries that say it is impossible, and that for excuse of breaking their vvowes, Wickedly say, they haue not the gift.

12. Gelded them selues.) They geld them selues for the kingdom of heauen which vvow chastity. Aug. de virginitate c. 24. Which proueth those kind of vvowes to be both lawfull, and also more meritorious, and more sure to obtaine life euerlasting, then the state of wedlocke. contrarie to our Adu. in al respects.

Vvow of chastity.

14. He that can.) It is not said of the Precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept: but of Counsels only (as of virginity, abstaining from flesh and wine, and of geuing al a mans goods away to the poore) it is said, He that can attaine to it, let him doe it: which is counsel only, not a commandement. Contrary to our Adu. that say, there are no Counsels, but only precepts.

Counsels not
 Precepts.

13. Imposse.) They knew the valour of Christes blessing, and therfore brought their children to him: as good Christian people haue at al times brought their children to Bishops to haue their blessing. See Annotation before Chap. 10. 12. And of Religious mens bleissing see Ruffin. li. 2. c. 8. blissing.

Bishops and
 Religious mens
 blessing.

21. If thou wilt be perfect.] Loe, he maketh a plaime difference betwene keeping the commandements, which is necessary for euery man: and being perfect, which he counceileth only to them that wil. And this is the state of greater perfection which Religious men doe profess, according to Christes counsel here, leauing al things and following him.

The Religious
 state of perfec-
 tion.

21. Folow me.] Thus to folow Christ is to be without wife and care of children, to lacke propriety, and to liue in common, and this hath great reward in heauen aboute other states of life: which, S. Augustine saith, the Apostles folowed, and him self, and that he exhorted others to it as much as lay in him. Aug. ep. 89. in fine, & in ps. 103 Conc. 3. post med.

26. Al things possible.] This of the camel through a nedels eye, being possible to God, although he neither hath done it, nor by like wil doe it: maketh against the blasphemous infidelity of our Aduersaries that say, God can do no more then he hath done or wil doe. We see also that God can bring a camel through a nedels eye, and therfore his body through a doore, and out of the sepulchre shur, and out of his mother a virgin, and generally aboute nature and contrary to nature do with his body as he list.

27. Left al.) This perfection of leauing al things the Apostles vvowed. Aug. li. 17. de Ciu. Dei c. 4.

27. What shal we haue.) They leaue al things in respect of reward, and Christ doeth wel allow it in them by his answer.

Vvow of pouer-
 tie in respect of
 reward.

28. You also shal sitte.) Note that not only Christ, who is the principal and proper iudge of the liuing and the dead, but with him the Apostles and al perfect Saints shal iudge: and yet that doeth nothing derogate to his prerogative, by whom and vnder whom they hold this and al other dignities in this life and the next.

Mr. 10.
 31.
 Lu. 13.
 30.

In Epita-
 ph. Fabio-
 la.

Orig.
 tract. 7.
 in Mat.

Aug. ser.
 6. de temp.

Aug. in
 ps. 121.

CHAP. XX.

To shew how through Gods grace the Iewes shalbe ouerrunne of the Gentils, although they beginne after, he bringeth a parable of men Working soner and later in the vineyard, but the later rewarded in the end euen as the first. 17 He reuealeth more to his Disciples touching his passion: 20 Bidding the ambitious two suiters to thinke rather of suffering With him: 24 And teaching vs (in the rest of his Disciples) not to be greued at our Ecclesiastical Superiours, considering they are (as he was him self) to toile for our Saluation. 29 Then going out of Iericho, he geueth sight vnto two blind.

The Gospel
vpon the Sun-
day of Septua-
gesime.



THE kingdom of heauen is like to a man that is an housholder vvhich vvēt forth early in the morning to hire vvorkemen into his vineyard. † And hauing made couenāt vvith the Workemen for a penie a day, he sent them into his vineyard. † And going forth about the third houre, he savv other standing in the marker place idle, † and he said to them, Goe you also into the vineyard: and that vvich shal be iust, I vvil giue you. † And they vvēt their vvay. And againe he vvēt forth about the sixt & the ninth houre: and did likewise. † But about the eleuenth houre he vvēt forth and found other standing, & he saith to them, What stand you here al the day idle? † They say to him, Because no man hath hired vs. He saith to them, Goe you also into the vineyard.

† And vvhen euening vvvas come, the lord of the vineyard saith to his bailife, Call the vvorkemen, and pay them their hire, beginning from the last euen to the first. † Therfore vvhen they vvēre come that came about the eleuenth houre, they receiued euery one a penie. † But vvhen the first also came, they thought that they should receiue more: and they also receiued euery one a penie. † And receiuing it they murmured against the good man of the house, † saying, These last haue continued one houre: and thou hast made them equal to vs that haue borne the burden of the day and the heates. † But he ansvering said to one of them, Frende, I doe the no vvrong: didst thou not couenant vvith me for a penie? † Take that is thine, and goe: I vvil also giue to this last euen as to thee also. † Or, is it not lauvful for me to do that I vvil? is thine eye naught, because I am good? † So shal the last, be first: and the first, last. For many be called, but fevv elect. †

† And I es vs going vp to Hierusalem, tooke the tvelue disciples secretly, and said to them, † Behold vve goe vp to Hierusa-

∴ The Iewes are noted for enuying the vocation of the Gentiles, and their reward equal with the Iewes.

The Gospel in a voruie Masse of the holy Crosse

Mat. 10,
32.
Luc. 18,
31.

Hierusalem, and the Sonne of man shal be deliuered to the cheefe priestes and to the Scribes, and they shal condemne him to death, † and shal deliuer him to the Gentiles to be mocked, & scourged, & crucified, and the third day he shal rise againe. ⁊

Mr. 10, 35. 20 † * Then came to him the mother of the sonnes of Zebedee vvith her sonnes, adoring and desiring some thing of him. † Who said to her, What vvilt thou? She saith to him, Say that these my tvvo sonnes may sitte, one at thy right hād, 21 and one at thy left hand in thy kingdom. † And I E S V S ansvvering, said, You knowv not vvhat you desire. Can you drinke of the cuppe that I shal drinke of? They say to him, 22 We can. † He saith to them, My cuppe in deede you shal drinke of: but to sitte at my right hand and left, is not mine to giue to you: but ⁊ to vvhom it is prepared of my father. ⁊

Mr. 10, 41. Lu. 22, 25. 24 † And the ten hearing it, vvere displeased at the tvvo brethren. † And I E S V S called them vnto him, and said, * You knowv that the princes of the gentiles :: ouerrule them: and 25 they that are the greater, exercise povver against them. † It shal not be so among you. but vvhosoeuer vvil be the greater among you, let him be your minister: † and he that vvil 26 be first among you, shal be your seruant. † Euen as the "Sonne of man is not come to be ministred vnto, but to minister, and to giue his life a redemption for many. ⁊

Mr. 10, 46. 29 † And * vvhen they vvvent out from Iericho, a great multitude folovved him. † And behold tvvo blinde men sitting by 30 the vvay side, heard that I E S V S passed by, and they cried out saying, Lord, haue mercie vpon vs, sonne of Dauid. † And 31 the multitude rebuked them that they should hold their peace. But they cried out the more, saying, Lord, haue mercie 32 vpon vs, sonne of Dauid. † And I E S V S stooode, and called them, and said, Vvhat vvil ye that I doe to you? † They say 33 to him, Lord, that our eies may be opened. † And I E S V S hauing compassion on them, touched their eies. And immediately they savv, and folovved him. 34

The Gospel vpon S. Iames day Iul. 25. And S. Iohns ante portam Latinam Maij 6.

:: Superiority is not here forbidden among Christians, neither Ecclesiastical nor temporal: but heathenish tyranny is forbidden, and humility commended.

A N N O T A T I O N S

C H A P. XX.

1. *In the morning.*] God called some in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iust and faithful of the first age: at the third houre, Abraham, Isaac, and Iacob, and the rest of their age: at the 6 houre of the day, Moyses, Aaron, and the rest: at the 9 houre, the Prophetes: at the eleuenth, that is, at the later end of the world, the Christian

H Nations

Diuerſitie of
glorie in hea-
uen.

Nations. *Aug. de verb. Domini fer. 59.* briefly, this calling at diuerſe houres ſignifieth the calling of the lewes from time to time in the firſt ages of the world, and of the Gentils in the later age thereof. It ſignifieth alſo that God calleth countries to the faith, ſome ſoner, ſome later: and particular men to be his ſeruants, ſome yonger, ſome elder, of diuerſe ages.

9. *Peny.*] The peny promiſed to al, was life euerlaſting, which is common to al that ſhal be ſaued: but in the ſame life there be degrees of glorie, as * betwixt ſtarre and ſtarre in the clement. *1. Cor. 15.*

Aug. li. de virgin. c. 26.
15. *Few cleſt.*] Thoſe are cleſt which deſpiſed not their caller, but folowed and beleued him: for men beleue not but of their owne free will. *Aug. li. 1 ad Simplic. q. 2.*

23. *To whom it is prepared.*] The kingdom of heauen is prepared for them that are worthy of it and deſerue it by their wel doing, as in holy Scripture it is very often, That God wil repay every man according to his workes. and, *Come ye bleſſed, poſſeſſe the kingdom prepared for you. Why? becauſe I was hungry, and you gaue me meate: thiſtſie, and you gaue me drinke: &c.* Therefore doeth Chriſt ſay here, *It is not mine to giue,* becauſe he is juſt and wil not giue it to every man without reſpect of their deſerts: yea nor alike to every one, but diuerſly according to greater or leſſer merits as here S. Chryſo. maketh it plaine, when our Sauour telleth them, that although they ſuffer martyrdom for his ſake, yet he hath not to giue them the two cheefe places. *See S. Hiero. Upon thu place, and li. 2 adu. Iouin. c. 15.* This alſo is a leſſon for them that haue to beſtow Eccleſiaſtical benefices, that they haue no carnal reſpect to kinred &c. but to the Worthines of the perſons.

28. *As the ſonne of man.*] Chriſt him ſelf as he was the Sonne of man, was their and our Superiour, and * Lord and Maiſter, notwithstanding his humility: and therefore it is pride and haughtineſſe which is forbidden, and not Superiority or Lordſhip, as ſome Hereiikes would haue it.

Mat. 15, 27

Ro. 2. 6.

Mat. 25, 34

Chryſ. ho.

66 in Mat.

10. 13, 39.

CHAP. XXI.

Being now come to the place of his Paſſion, he entereth With humility and triumph together: 12 She Werth his zeale for the houſe of God ioyned With great marvels. 15 And to the Rulers he boldly defendeth the acclamations of the children. 18 He curſeth alſo that fruitles leaſe tree: 23 anoucheth his power by the Wimes of Iohn: 28 and foretelleth his in two parables their reprobation (With the Gentils vocation) for their Wicked deſerts, 42 and conſequently their irreparable damnation that ſhal enſue thereof.

THE FIFTH
part, of the
holy weeke
of his Paſſiō
in Hieruſa-
lem.

The Goſpel on
Palme Sunday
before the be-
nedictiō of the
Palmes.

PALME
SUNDAY.



ND vvhen they drevv nigh to Hieruſa-
lem, and vvere come to Beth-phagee vnto
Mount-oliuet, then I E S V S ſent tvvo
diſciples, † ſaying to them, Goe ye into
the rovvne that is againſt you, and im-
mediatly you ſhal finde an aſſe tied and
a colt vvith her: looſe them & bring them
to me: † and if any man ſhal ſay ought vnto you, ſay ye, that
our Lord hath neede of them: and forthvvith he vvill let
them goe. † And this vvvas done that it might be fulfilled
vvhich vvvas ſpoken by the Prophet, ſaying, I ſay ye to the daugh-
ter of Sion, Behold thy kyng cometh to thee, meeke, & ſitting vpon an aſſe and
a colt the ſole of her that is yſed to the yoke. † And the diſciples going,
did as I E S V S commaunded them. † And they brought the
aſſe and the colt: and laid their garments vpon them, and
made him to ſit thereon. † And a very great multitude ſpred
their garments in the vvay: and others did cut boughes from
the trees, and ſtravved them in the vvay: † and the multi-
tudes

Mr. 11, 1.

Lu. 19,

20.

Io. 12, 15

Eſa. 62,

11.

Zach. 9,

9.

rudes that vvent before and that folovved, cried, saying,
"Hofanna to the sonne of Dauid: blessed is he that commeth in the name of our Lord. A Hofanna in the highest.

10 † And vwhen he vvas entred Hierusalem, the vvhole citie
 11 vvas moued, saying, Who is this? † And the people said, This

The Gospell vpo
 Tuesday the
 first weeke in
 Lent.

12 is I E S V S the Prophet, of Nazareth in Galilee. † And * I E S V S
 entred into the temple of God, and cast out al that :: sold
 and bought in the temple, and the tables of the bankers, and
 13 the chaires of them that sold pigeons he ouerthrevve: † and
 he saith to them, It is vvritten, *My house shal be called the "house of*

:: How much
 the abuse of
 Churches by
 merchandising,
 walking, or
 other profane
 occupying of
 them, displea-
 seth God, here
 we may see.

14 *prayer: but you haue made it a deme of theenes.* † And there came to him
 the blinde, and the lame in the temple: and he healed them.

15 † And the cheefe priestes & Scribes seeing the maruelous things
 that he did, and the children crying in the temple, & saying,
 16 *Hofanna to the sonne of Dauid:* they had indignatiō, † and said to him,
 Hearest thou vvhat these say? And I E S V S said to them, Very

vvell. haue you neuer read, *That out of the "mouth of infants and*
 17 *sucklings thou hast perfited praise?* † And leauing them, he vvent forth
 out of the citie into Bethania, and remained there. †

18 † And in the morning returning into the citie, he vvas an

MYNDAY.

19 hungred. † * And seeing a certaine :: figtree by the vvay
 side, he came to it: and found nothing on it but leaues only,
 and he saith to it, Neuer grovv there fruite of thee for euer.

:: The Iewes ha
 uing the wor-
 des of the law,
 and not the
 deedes, Were
 the figtree ful
 of leaues, and void
 of fruite. Aug.
 de verb. Do.

20 And incontinent the figtree vvas vvithered. † And the dis-
 ciples seeing it, marueled saying, Howv is it vvithered in-
 21 continent? † And I E S V S ansvvering said to them, Amen I say

Serm. 44.

to you, * if you shal haue faith, and stagger not, not only that
 of the figtree shal you doe, but and if you shal say to this
 mountaine, Take vp and throw thy self into the sea, it shal

TVESDAY.

22 be done. † And al things vvhatsoeuer you shal aske in prayer
 "beleeuing, you shal receiue.

23 † And vwhen he vvas come into the temple, there came to
 him as he vvas teaching, the cheefe Priests and auncients of
 the people, saying, * In vvhat povver doest thou these things?

24 and vvho hath giuen thee this povver? † I E S V S ansvvering
 said to them, I also vvil aske you one vvord: vvwhich if you
 shal tell me, I also vvil tel you in vvhat povver I doe these

25 things. † The Baptisme of Iohn vvhen vvas it? from heauen,
 or from men? But they thought vvithin them selues, saying,

26 † If vve shal say from heauen, he vvil say to vs, vvhy then did
 you not belecue him? but if vve shal say from men: vve feare

27 the multitude. for al hold Iohn as a Prophet. † And ansvvering

H. ij to.

Pf. 117,
 26.

Mr. 11,
 15.
 Lu. 19,
 45.

Esa. 56,
 7.
 Ier. 7, 11

Pf. 8, 3.

Mr. 11,
 13.

Mr. 17,
 20.

Mr. 11,
 28.
 Lu. 20, 2

to IESVS they said, We knowv not. He also said to them,
Neither do I tel you in vvhat povver I doe theſe things.

† But vvhat is your opinion? A certaine man had tvvo 28
ſonnes: and comming to the firſt, he ſaid, Sonne, goe vvorke
to day in my vineyard. † And he anſvvering, ſaid, I vvil not. 29
But aftervvard moued vvith repentance he vvnt. † And 30
comming to the other, he ſaid likevvife. And he anſvvering,
ſaid, I goe Lord, and he vvnt not. † Which of the tvvo did 31
the fathers vvil? They ſay to him, The firſt. I E S V S ſaith to
them, Aine I ſay to you, that the Publicans and vvhoores goe
before you into the kingdom of God. † For Iohn came to you 32
in the vvay of iuſtice: and you did not belecue him. but the
publicans and vvhoores did belecue him: but you ſeeing it,
neither haue ye had repentance aftervvard, to belecue him.

The Goſpel
vpon friday the
ſecond weeke
in Lent.

† An other parable heare ye: A man there vvvas an houſ- 33
holder vvho * planted a vineyard, and made a hedge round
about it, and digged in it a preſſe, and builded a tovvre, and
let it out to huſbandmen: and vvnt forth into a ſtrange
countrie. † And vvhen the time of fruites drevve nigh, he ſent 34
his ſeruants to the huſbandmen, to receive the fruites thereof.
† And the huſbandmen apprehending his ſeruants, one they 35
beat, an other they killed, and an other they ſtoned. † Againe 36
he ſent other ſeruants moe then the former: and they did
to them likevvife. † And laſt of al he ſent to them his ſonne, 37
ſaying, They vvil reuerence my ſonne. † But the huſbandmen 38
ſeeing the ſonne, ſaid vvithin them ſelues, This is the heire,
come, let vs kil him, and vve ſhal haue his inheritaunce. † And 39
apprehending him they caſt him forth out of the vineyard,
and killed him. † When therfore the lord of the vineyard ſhal 40
come, vvhat vvil he doe to thoſe huſbandmen? † They ſay 41
to him, The naughtie men he vvil bring to naught: and his
vineyard he vvil let out to other huſbandmen, that ſhal ren-
der him the fruit in their ſeaſons.

† I E S V S ſaith to them, Haue you neuer read in the Scrip- 42
tures, *The ſtone which the builders reueſted, the ſame is made into the head*
of the corner? By our lord was this done, and it is maruelous in our eyes.
† Therefore I ſay to you, that the kingdom of God ſhal be 43
taken avvay from you, and ſhal be given to a nation yelding
the fruites thereof. † And * he that falleth vpon this ſtone, ſhal 44
be broken: and on vvhom it falleth, it ſhal al to bruiſe him.
† And vvhen the cheefe Prieſtes and Phariſees had heard his 45
parables, they knevve that he ſpake of them. † And ſeeking 46
to

Eſ. 5, 1.
Mr. 12, 1
Lu. 20,
9.

Pſ. 117,
22.

Eſ. 8, 14

to lay hands vpon him, they feared the multitudes: because they held him as a Prophet. ¶

A N N O T A T I O N S

C H A P. XXI.

2. *You shal finde.*] Christ by diuine power both knewe where these beasts were, being absent, and commaunded them for his vse, being an other mans, and suddenly made the colt fitte to be ridden on, neuer broken before.

Hiero. in Mat. Aug. li. 12. 601. Faust. c. 42. 7. *The asse and the colt.*] This asse vnder yoke signifeth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now first ridden on by Christ, signifeth the Gentiles, wilde hitherto and not broken, now to be called to the faith and to receiue our Sauours yoke. And therefore the three last Euangelists writing specially to the Gentils, make mention of the colt only.

8. *Garments in the way.*] These offices of honour done to our Sauour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solempne Procession euery yere vpon this day, specially in our Countrie when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of Palmes, setting vp boughes, spreading and hanging vp the richest clothes, the quire and quieristers singing as here the children and the people. al done in a very goodly ceremonie to the honour of Christ and the memorie of his triumphe vpon this day. The like seruice and the like duties done to him in al other solempne Processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse grateful.

9. *Hosanna.*] These very wordes of ioyful crie and triumphant voice of gratulation to our Sauour, holy Church vseth alwaies in the Preface of the Masse, as it were the voice of the Priest and al the people (who then specially are attent and deuout) immediately before the Consecration and Eleuation, as it were expecting, and reioicing at his coming.

11. *House of prayer.*] Note here that he calleth external sacrifice (out of the Prophete Elay) prayer. For he speaketh of the Temple, which was builded properly and principally for sacrifice.

16. *Mouth of infants.*] Yong childrens prayers proceeding from the instinct of Gods spirit, be acceptable: and so the voices of the like, or of other simple folke now in the Church, though them selues vnderstand not particularly what they say, be maruelous grateful to Christ.

Prayers not
vnderstood of
the partie, are
acceptable.

22. *Beleeuing.*] In respect of our owne vnworthinesse, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we shal obtaine or no: but on Gods part we must beleeue, that is, we must haue no diffidence or mistrust either of his power or of his wil, if we be worthy, and the thing expedient. And therefore S. Marke hath thus, *Haue ye faith of God.*

23. *In what power?*] The Heretikes presumptuously thinke them selues in this point like to Christ, because they are asked, in what power they come, and who sent them: but when they haue answered this question as fully as Christ did here by that which he insinuateth of Iohns testimonie for his authority, they shalbe heard, and til then they shal be stil taken for those of whom God speaketh by the Prophete, *They ranne, and I sent them not.*

Heretikes run-
ne, not sent.

28. *The first.*] The first sonne here is the people of the Gentils, because Gentility was before there was a peculiar and chosen people of the Iewes. and therefore the Iewes here as the later, are signified by the other sonne.

C H A P. XXII.

Tet by one other parable he foresheweth the most deserved reprobation of the earthly and persecuting Iewes, and the gracious vocation of the Gentils in their place. 13 Then he defeateth the snare of the Pharisees and Herodians about paying tribute to Caesar: 23 He answereth also the inuention of the Sadducees against the Resurrection: 34 and a question that the Pharisees aske to poyse him: turning and posing them againe, because they imagined that Christ shoud be no more then a man: 46 and so he putteth al the busy Seetes to silence.

weeke.

The Gospel vpo
the 19 Sunday
after Pentecost.



N D I E S V S ansvvering, spake againe in para- 1
bles to them, saying: † The kingdom of heauen 2
is likened to a man being a king, vvhich made a
" mariage to his sonne. † And he sent his " seruants 3
to call them that vvere inuited to the mariage:
and they vwould not come. † Againe he sent other seruants, 4
saying, Tel them that vvere inuited, Behold I haue prepared
my diinner: my beecues and fatlings are killed, and al things
are ready: come ye to the mariage. † But they neglected: and 5
vvent their vvaies, " one to his farme, and an other to his
merchandise: † and the rest laid hands vpon his seruants, and 6
spitefully intreating them, murdered them. † But vwhen the 7
king had heard of it, he vvas vvroth, and sending his hostes,
destroied those murderers, and burnt their citie. † Then he 8
saith to his seruants, The mariage in deede is ready: but they
that vvere inuited, vvere not vvorthie. † Goe ye therfore into 9
the high vvayes: and vvhosoeuer you shal finde, call to the
mariage. † And his seruants going forth into the vvayes, ga- 10
thered together al that they found, :: bad and good: and the
mariage vvas filled vvith ghestes. † And the king vvent in to 11
see the ghestes: and he savv there " a man nor attired in a vv-
ding garment. † And he saith to him, Frende, hovv camest 12
thou in hither not hauing a vv wedding garment? But he vvas
dumme. † Then the king said to the vvaiters, Binde his hands 13
and feete, and cast him into the vtter darkenes: there shal be
vweeping & gnashing of teeth. † For many be called, but 14
fevv elect. -

:: Not only
good men be
within the
church, but also
euil me. against
the Heretikes
of these daies.

† * Then the Pharisees departing, consulted among them 15
selues for to entrappe him in his talke. † And they send to him 16
their disciples vvith the Herodians, saying, Maister, vve
knowv that thou art a true speaker, and teachest the vvay of
God in truth, neither carest thou for any man. for thou doest
not respect the person of men: † tel vs therfore vvhat is thy 17
opinion, is it lavvful to giue tribute to Cæsar, or not? † But 18
I E S V S knowving their naughtines, said, What do you tempt
me Hypocrites? † Shevv me the tribute coine. And they 19
offred him a penie. † And I E S V S saith to them, Whose is this 20
image and superscription? † They say to him, Cæsars. Then 21
he saith to them, Render therfore the things that are Cæsars,
" to Cæsar: and the things that are Gods, to God. † And hea- 22
ring it they matueled, and leauing him vvent their vvaies.

† * That day there came to him the Sadducées, that say 23
there

Mr. 12.
13.
Lk. 20.
20.

* Mr. 12.
19.
Lk. 20.
27.

- Act. 23,* 24 there is no resurrection: and asked him, † saying, Maister,
6. Moyses said, *If a man die not hauing a childe, that his brother marie his wife,*
Deu. 25, 25 and raise vp seede to his brother. † And there vv ere vv ith vs seuen
5. brethren: and the first hauing married a vv ife, died: and not
 26 hauing issue, left his vv ife to his brother. † In like maner the
 27 second and the third euen to the seuenth. † And last of al the
 28 vvoman died also. † In the resurrection therfore vv hose vv ife
 29 of the seuen shal she be? for they al had her. † And I E S V S
 answering, said to them, You do erre, not knowing the Scrip-
 30 tures, nor the povver of God. † For in the resurrection nei-
 ther shal they marie nor be married: but are " as the Angels of
 31 God in heauen. † And concerning the resurrectiō of the dead,
 haue you not read that vv ich vv as spoken of God saying to
Exo. 3, 32 you, † *I am the God of Abraham, and the God of Isaac, and the God of*
6. 33 *Jacob? He is not God" of the dead, but of the liuing. † And*
 the multitudes hearing it, marueled at his doctrine.
 34 † * But the Pharisees hearing that he had put the Sadducees
 35 to silence, came together: † and one of them a doctor of
 36 lavv asked of him, tempting him, † Maister, vv which is the great
 37 commaundement in the lavv? † I E S V S said to him, *Thou shalt*
Deut. 6, 38 *loue the lord thy God from thy whole hart, and with thy whole soul, and with*
5. 39 *thy whole minde. † This is the greatest and the first commaunde-*
 40 *ment. † And the second is like to this, Thou shalt loue thy neigh-*
Leu. 19, 39 *bour as thy self. † "*
18. 40 *On these tvvo commaundements dependeth*
 the vv hole lavv and the Prophets.
 41 † And * the Pharisees being assembled, I E S V S asked them
 42 † saying, What is your opinion of Christ? whose sonne is he?
Mr. 12, 43 They say to him, Dauids. † He saith to them, Howv then
35. 44 doth Dauid in spirit cal him Lord, saying, † *The Lord said to my Lord,*
Lu. 20, 45 *sitte on my right hand, vntil I put thine enemies the foote stole of thy feete? † If*
41. 46 *Dauid therfore call him Lord, howv is he his sonne? † And no*
Pf. 109. man could ansvver him a vvord: neither durst any man from
1. that day aske him any more. †

The Gospel vv^s
the 17 Sunday
after Pentecost.

A N N O T A T I O N S

C H A P. X X I I.

1. *Marriage.*) Then did God the Father make this marriage, When by the myserie of the Incarnation he ioyned to his sonne our Lord, the holy Church for his spouse. *Greg. hom. 38.*

3. *Servants.*) The first seruants here sent to inuite, Were the Prophets: the second, Were the Apostles: and al that afterward conuerted countreies, or that haue and doe reconcile men to the Church.

5. *One to his farme.*) Such as refuse to be reconciled to Christes Church, alleage often vaine impediments and worldly excuses, which at the day of iudgement wil not serue them.

Worldly excuses
against reconciliation.

11. *A man*

weeke.

The Church
fifteth of good
and bad.

Neither must
temporal Prin-
ces exact, nor
their Subjects
griue vnto them,
Ecclesiastical iu-
risdiction.

The Saints hear
our prayers.

Religious single
life, Angelical.

Not onely
faith.

11. *A man not attyred.*) It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shal be damned, because with faith he hath not good workes: as is euident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charitie and good workes. And by this man are represented al the bad that are called, and therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is euident that the Church doth not consist of the elect only, contrary to our Adueraries.

21. *Caesars.*) Temporal duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more soueraine dutie. And therefore Princes haue to take heede, how they exact: and others, how they geue to Caesar, that is, to their Prince, the things that are due to God, that is, to his Ecclesiastical ministers. Wherevpon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Cōfessor Hosius Cordubensis to Cōstantius the Arian Emperour: Cease I beseeche thee, and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou command vs in this kinde, but rather learne them of vs, to thee God hath committed the Empire, to vs he hath cōmitted the things that belong to the Church: and as he that with malicious eyes carpeeth thine Empire, gainesayeth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guilty of a great crime. It is written, Geue ye the things that are Caesars, to Caesar: and the things that are Gods, to God, therefore neither is it lawfull for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things. *Athanas. Ep. ad Solit. viā agentes.* And S. Ambrose to Valentinian the Emperour (who by the ill counsell of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) saith: We pay that which is Caesars, to Caesar: and that which is Gods, to God. Tribute is Caesars, it is not denied: the Church is Gods, it may not verely be yelded to Caesar: because the Temple of God can not be Caesars right, which no man can deny but it is spoken with the honour of the Emperour, for what is more honorable then that the Emperour be said to be the sonne of the Church? For a good Emperour is within the Church, not about the Church. *Ambros. lib. 1. Epist. Orat. de Basil. trad.*

30. *As Angels.*) As Christ proueth here, that in heauen they neither marry nor are married, because there they shal be as Angels: by the very same reason, is proued, that Saints may heare our prayers and helpe vs, be they neere or farre of, because the Angels do so, and in euery moment are present vvhether they list, and neede not to be neere vs, when they heare or helpe vs.

30. *As Angels.*) Not to marry nor be married, is to be like to Angels: therefore is the state of Religious men and Women and Priests, for not marrying, worthily called of the Fathers, an Angelical life. *Cyp. lib. 2. de discipl. et hab. Virg. sub finem.*

32. *Of the dead.*) S. Hieron by this place disproueth the Heretike Vigilantius, and in him these of our time, which to diminish the honour of Saints, call them of purpose, dead men.

40. *On these two.*) Hereby it is euident that al dependeth not vpon faith only, but much more vpon charitie (though faith be the first) which is the loue of God and of our neighbour, which is the summe of al the Law and the Prophetes: because he that hath this double charitie expressed here by these two principal commandemēts, fulfilleth and accomplisheth al that is commanded in the Law and the Prophetes.

CHAP. XXIII.

The Scribes and Pharisees after al this, continuing still incorrigible, although he wil haue the doctrine of their Chaire obeyed, yet against their Workes (and namely their ambition) he openly inueigheth, crying to them eight Wo'es for their eightfold hypocrisse and blindness: 34 and so concluding With the most worthy reprobation of that persecuting generation and their mother-citie Ierusalem With her Temple.

The Gospel vpo
Tuesday the se-
cond weeke in
Lent.



1 HEN IESVS spake to the multitudes and to his
2 disciples, saying, Vponⁿ the chaire of Moyses haue
3 sitten the Scribes and the Pharisees. † Al things
4 thereforeⁿ vvhathoeuer they shal say to you, ob-
serue ye and doe ye: but according to their vvorkes doeye
not, for they say and doe not. † For^{*} they binde heauy bur-
dens & importable: and put them vpon mens shoulders:
but

Luc. II,
46.
Mat. 15,
10.

but vvith a finger of their ovvne they vvil not moue them.

5 † But they doe al their vvorkes, for to be seen of men. for they make brode their :: phylacteries, and enlarge their * fringes.

6 † And they "loue the first places at suppers, and * the first chairs in the Synagogs, † and salutations in the market-place, and

7 to be called of men, Rabbi. † But be not you called Rabbi.

8 for " one is your maister, and al you are brethren. † And call

9 none father to your self vpon earth: for one is your father,

10 he that is in heauen. † Neither * be ye called " maisters: for one

11 is your maister, Christ. † He that is the greater of you, † shal

12 be your seruiteur. † And he that exalteth him self, shal be hum

13 bled: and he that humbleth him self, shal be exalted. †

14 † But vvo to you " Scribes & Pharisees, hypocrites: because

you shut the kingdom of heauen before men. For your sel

15 ues do not enter in: & those that are going in, you suffer not

to enter.

14 † Wo to you Scribes and Pharisees, hypocrites: because

you * deuoure vvidowes houses, " praying long prayers. for

this you shal receiue the greater iudgement.

15 † Wo to you Scribes and Pharisees, hypocrites: because

you goe round about the sea and the land, to make one prof

16 elyte: and vvhen he is made, you make him the childe of

hel " double more then your selues.

16 † Wo to you blinde guides, that say, Whosoeuer shal

svveare by the temple, it is nothing: but he that shal svveare

17 by the gold of the temple, is bound. † Ye foolish and blinde,

for vvwhether is greater, the gold, or the temple that sancti

18 fieth the gold? † And vvhosoeuer shal svveare by the altar, it

is nothing: but vvhosoeuer shal svveare by the gift that is

19 vpon it, is bound. † Ye blinde, for vvwhether is greater, the

20 gift, or the altar that " sanctifieth the gift? † He therfore that

svveareth by the altar, svveareth by it and by al things that

21 are vpon it: † and vvhosoeuer shal svveare by the temple,

22 svveareth by it and " by him that dvvelleth in it: † and he

that svveareth by heauen, svveareth by the throne of God &

by him that sitteth thereon.

23 † Wo to you Scribes and Pharisees, hypocrites: because

you tirke mint, and anise, and cummin, and haue left the

24 vveightier things of the law, iudgemēt, and mercie, and faith.

these things you ought to haue done, & not to haue omit

ted those. † Blinde guides, that straine a gnat, and svvallov

a camel.

:: These phyla-
cteries were pee-
ces of parche-
ment, where in
they wrote the
ten cōmaunde-
ments, and fol-
ded it, and ca-
ried it on their
forehead be-
fore their eyes,
imagining grol-
ly and supersti-
tiously, that so
they fulfilled
that which is
said deu. 6. They
shal be immo-
bile before thine
eyes. Hiero. in 23
Mat.

weeke:

† Wo to you Scribes and Pharisees, hypocrites: because 25
you make cleane that on the outside of the cuppe and dish:
but vvithin you are ful of rapine and vncleannes. † Thou 26
blinde Pharisee, first make cleane the inside of the cuppe and
the dish, that the outside may become cleane.

they are
ful

† Wo to you Scribes and Pharisees, hypocrites: because you 27
are like to vvhitened sepulchres, vvwhich outvvardly appeare
vnto mē beautiful, but vvithin are ful of dead mens bones, and
al filthines. † So you also outvvardly in deede " appeare to men 28
iust: but invvardly you are ful of hypocrisie and iniquitie.

† Wo to you Scribes and Pharisees, ye hypocrites: be- 29
cause you build the Prophets sepulchres, and " garnish
the monuments of iust men, † and say: If vve had been in 30
our fathers dayes, vve had not been their felovves in the
bloud of the Prophets. † Therefore you are a testimonie to 31
your ovvne selues, that you are the sonnes of them that killed
the Prophets. † And fil you vp the measure of your fathers. 32
† You serpents, vipers broodes, hovv vvil you flee from the 33
iudgement of hel? † Therefore behold I send vnto you Pro- 34
phets and vvise men and scribes, and of them you shal kil &
crucifie, and of them you shal scourge in your Synagogs, and
persecute from citie into citie: † that vpon you may come al 35
the iust bloud that vvas shed vpon the earth, from the bloud
of * Abel the iust euē vnto the bloud of * Zacharias the sonne
of Barachias, vvhom you murdered betvvene the temple and
the altar. † Amen I say to you, al these things shal come vpon 36
this generation. † * Hierusalem, Hierusalem, vvwhich killeth the 37
Prophets, and stonest them that vvare sent to thee, hovv
often vvould I gather together thy children as the henne
doth gather together her chickens vnder her vvings, and
thou :: vvouldest not? † Behold, your house shal be left de- 38
sert to you. † For I say to you, you shal not see me from hence 39
forth til you say, Blessed is he that commeth in the name of
our Lord. †

Gen. 4. 8

2. Par.

24. 22.

Luc. 13.

34.

The Gospel vpo
S. Steuens day
Decemb. 26.

:: Free Wil.

A N N O T A T I O N S

C H A P. , x x i i i .

The See of Ro-
me preferred in
truth.

2. *Chaire of Moyfes.*] God preferueth the truth of Christ'an religion in the Apostolike See of Rome, which is in the new law answerable to the chaire of Moyfes, notwithstanding the Bishops of the same were neuer so wicked of life: yea though some traitour as il as Iudas were Bishop thereof, it should not be preiudicial to the Church and innocent Christians, for whom our Lord prouiding said, Doe that which they say, but doe not as they doe. *August. Epist. 165.*

s. What

Cōtra lit.

Petil. li. 2.

c. 51.

Cōtra lit.

Petil. li. 2.

c. 61.

3. Whatsoever they shal say.] Why (saith S. Augustin) dost thou call the Apostolike Chaire the chaire of penitence? If for the men, Why? Did our Lord Iesu Christ for the Pharisees, any wrong to thee Chaire wherewith they sate? Did he not commend that chaire of Moyses, and preserving the honour of the chaire, reprove them? For he saith: They sitte upon the Chaire of Moyses, that whiche they say, doe ye. The things if you did well consider, you would not for the men whom you defame, blaspheme the See Apostolike, wherewith you doe not communicate. And againe he saith: Neither for the Pharisees (to whom you compare us not of wisdom but of malice) did our Lord commaund the Chaire of Moyses to be forsaken, in which chaire verely he figured his owne, for he warneth the people to doe that whiche they say, and not to doe that whiche they doe, and that the holinesse of the Chaire be in no case forsaken, nor the unity of the flocke divided for the naughty Pastours.

The dignitie of the See of Rome, notwithstanding some euil Bishops thereof.

6. Loue the first places.) He condemneth not dew places of Superiority geuen or taken of men according to their degrees, but ambitious seeking for the same, and their proude hart and vicked intention, which he saw within them, and therefore might boldly reprehend them.

8. One is your maister.) In the Catholike Church there is one Maister, Christ our Lord, and vnder him one Vicar, with whom all Catholike Doctors and teachers are one, because they teach all one thing, but in Arch-heretikes it is not so, where every one of them is a diuerse maister, and teacheth contrarie to the other, and will be called Rabbi and Maister, euery one of their owne Disciples: Arius a Rabbi among the Arians, Luther among the Lutherans, and among the Calvinists Calvin.

Many maisters are many Arch-heretikes.

10. Maisters.) Wicke and the like Heretikes of this time doe herevpon condemne degrees of Schole and titles of Doctors and Maisters: where they might as well reprove S. Paul for calling him self Doctor and Maister of the Gentiles: and for saying * that there should be alwayes Doctors in the Church. And whereas they bring the other words following, against Religious men who are called fathers: as well might they by this place take away the name of carnal fathers, and blame S. Paule for calling him self the only spiritual father of the Corinthians. but in deede nothing is here forbidden but the contentious diuision and partiality of such as make them selues Ringleaders of Schismes and Sectes, as Donatus, Arius, Luther, Calvin.

Doctors, Masters, and spiritual fathers.

13. Scribes and Pharisees.] In all these reprehensions it is much to be noted, that our Sauour for the honour of Priesthood neuer reprehendeth Priests by that name. Cyp. ep. 65. Whereas our Heretikes vse this name of purpose in reproche and despite.

The honour of Priesthood.

14. Praying long prayers.) They are not reprehended here for the things them selues, which for the most part are good, as, long prayer, making Profelytes, garnishing the Prophetes sepulchres, &c. but for their wicked purpose and intention, as before is said of fasting, prayers, almes, Mat. 6.

The intention.

15. Double more.) They that teach that it is ynough to haue only faith, doe make such Christians, as the Iewes did Profelytes, children of Hel far more then before. August. lib. de fide & oper. cap. 26.

Not only faith.

19. Sanctified.) Note that donaries and gifts bestowed vpon Churches and altars, be sanctified by dedication to God, and by touching the altar and other holy things: as now specially the vessels of the sacrifice and Sacrament of Christes body and blood, by touching the same, and the altar it self wherupon it is consecrated. Whereof Theophylact writeth thus vpon this place: In the old law Christ permitteth not the gifts to be greater then the altar, but with vs, the altar is sanctified by the gift: for the hostes by the diuine grace are turned into our Lords body, and therefore is the altar also sanctified by them.

The altar is sanctified by our Lords body therevpon.

21. By him that dwelleth therein.) By this we see that swearing by creatures, as by the Gospel, by Saints, is al referred to the honour of God, whose Gospel it is, whose Saints they are.

28. Appeare to men.) Christ might boldly reprehend them so often and so vehemently for hypocrisie, because he knew their harts and intentions: but we that can not see within men, may not presume to call mens external good doings, hypocrisie: but iudge of men as we see and know.

29. Garnish.) Christ blameth not the Iewes for adorning the sepulchres of the Prophetes, but enuyteth them of their malice toward him, and of that which by his diuine knowledge he foresaw, that they would accomplish the wickednes of their fathers in feding his blood, as their fathers did the blood of the Prophetes. Hilar.

1. Tim. 2.
2. Tim. 1.
* Eph. 4.
1. Cor. 4, 15

Theophyl.
Mat. 23.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth.
 * what things shalbe before the consummation of the world, as specially, 14 the Churches ful preaching unto al nations: 15 then, what shalbe in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time: 29 then incontinent, the Day of iudgement to our great comfort in those miseries under Antichrist. 35 As for the moment, to vs it pertaineth not to know it, 37 but rather euery man to watch, that we be not vnprouided when he commeth to ech one particularly by death.



AND IESVS being gone out of the temple, 1
 went. And his disciples came to shew him
 the buildings of the temple. † And he answering 2
 said to them, Do you see al these things?
 Amen I say to you, there shal not be left
 here a stone vpon a stone that shal not be
 destroyed.

The Gospel for
 a vniuersall Masse
 in time of warre,
 and for many
 Martyrs.

TUESDAY
 night.

† And when he was sitting vpon Mount-oliuet, the dis- 3
 ciples came to him secretly, saying: Tell vs, when shal these
 things be? and what shal be the signe of thy comming, and
 of the consummation of the world? † And IESVS answering 4
 said to them, Beware that no man seduce you: † for 5
 many shal come in my name saying, "I am Christ: and they
 shal seduce many. † For you shal heare of varres, & brutes 6
 of varres. See that ye be not troubled, for these things must
 be done: but the end is not yet. † for nation shal rise against 7
 nation, and kingdom against kingdom: and there shal be
 pestilences, and famines, and earth-quakes in places, † and 8
 al these things are the beginnings of sorowes. † Then shal 9
 they deliuer you into tribulation, and shal kill you: and you
 shal be odious to al nations for my names sake. † And then 10
 many shal be scandalized: and they shal deliuer vp one an
 other: and they shal hate one another. † And many false- 11
 prophets shal rise: and shal seduce many. † And because 12
 "iniquities shal abound: the charitie of many shal waxe cold.
 † But he that shal perseuere to the end, he shal be saved. 13
 † And this Gospel of the kingdom shal be preached in the 14
 whole world, for a testimonie to al nations, and then shal
 come the consummation.

∴ There were
 in the people
 false Prophetes,
 as among you
 also shal be
 lying Maisters,
 which shal
 bring in Sectes
 of perdition.
 2. Pet. 2.

The Gospel vpon
 the last Sunday
 after Pentecost.

† Therefore when you shal see "the abomination of desolation, 15
 which was spoken of by Daniel the Prophet, standing in
 the holy place (he that readeth, let him vnderstand) † then 16
 they that are in Ievvie, let them flee to the mountaines:
 † and he that is on the house-toppe, let him not come downe 17

Mr. 13, 1
 Lu. 21, 5

Mat. 10,
 17.

Dan. 9,
 27.

18 to take any thing out of his house: † and he that is in the field,
 19 let him not goe backe to take his coate. † And vvo to the that
 20 are vvith childe, and that giue sucke in those dayes. † But pray
 21 that your flight be not in the vvinter or on the Sabbath. † For
 there shal be then great tribulation, such as hath not been
 from the beginning of the vworld vntil novv, neither shal
 22 be. † And vnles those daies had been shortened, no flesh
 should be saued: but for the elect the daies " shal be shorte-
 23 ned. † Then if any man shal say vnto you, Loe :: here is
 24 Christ, or there: do not belecue him. † For there shal rise
 false-Christes and false-Prophers, and shal shevv " great si-
 gnes and vvonders, so that the elect also (if it be possible) may
 25 be induced into errour. † Loe I haue foretold you. If therefore
 26 they shal say vnto you, Behold he is in the desert: goe ye not
 27 out: behold " in the closets, belecue it not. † For as lightening
 cometh out of the east, and appeareth euen into the vvest, so
 28 shal also the aduent of the sonne of man be. † Wherefoeuer the
 body is, thither shal the egles also be gathered together.

:: Whosoever draweth Christ or his Church from the Communion and fellowship of all Nations Christened, to one corner, to wne, or Countie, beleue him not. *Aug. de vnif. Ec. 6. 3.*

29 † And " immediatly after the tribulation of those dayes
 * the sonne shal be darkened, and the moone shal not giue
 her light, and the starres shal fall from heauen, and the powers
 30 of heauen shal be moued: † and then shal appeare :: the signe
 of the Sonne of man in heauen: and then shal all tribes of the
 earth bevvaille: and they shal see the Sonne of man comming
 in the cloudes of heauen vvith much povver and maiestie.
 31 † And he shal send his Angels vvith a trumpet, and a great
 voyce: and they shal gather together his elect from the foure
 vvindes, from the furthest partes of heauen euen to the endes
 32 thereof. † And of the figtree learne a parable: When novv
 the bough thereof is tender, and the leaues come forth, you
 33 knowv that sommer is nigh. † So you also, vvhen you shal
 see these things, knowv ye that it is nigh euen at the doores.
 34 † Amen I say to you, that this generation shal not passe, til al
 35 these things be done. † Heauen and earth shal passe, but my
 vvordes shal not passe. †

:: This signe of the Sonne of man, is the holy Crosse, which the shal appeare to the Iewes to their confusion. *Chrys. in Mat. ho. 77.* It shal be no lesse confusion to Heretikes that can not abide the signe thereof.

36 † But of that day and houre no body knowveth, neither
 37 the Angels of heauen, but the Father alone. † And as * in the
 dayes of Noe, so shal also the comming of the Sonne of man
 38 be. † For as they vv ere in the dayes before the floud, eating
 and drinking, marrying and giuing to mariage, euen vnto that
 39 day in vvich Noe entred into the arke, † and knevve not til

I iij the

*Ezech. 32, 7.
 Joel 3, 15
 Dan. 7, 15.*

Gen. 7, 5.

weeke.

the flood came, and tooke them al: so also shal the cōming of
the Sonne of man be. †Then two shal be in the field: one shal 40
be taken, and one shal be left. †two women grinding in 41
the mill: one shal be taken, and one shal be left. †Watch 42
therefore because you knowv not vvhat houre your Lord vvil
come. †But this knowv ye, that* if the good man of the house 43
did knowv vvhat houre the theeve vvould come, he vvould
surely vvatch, and vvould not suffer his house to be broken
vp. †Therefore be you also ready, because at vvhat houre 44
you knowv not, the Sonne of man vvil come.

The Gospel for
a Cōfessor that
is a Bishop.
And for S. Cle-
ment Martyr,
Nouemb. 23.

i. Thef.
5, I.

† Who, thinkest thou, is a faithful and vvise seruant, vvhom 45
his lord hath appointed ouer his familie, to giue them meate
in season? †Blessed is that seruant, vvhom vvhen his lord 46
cōmeth, he shal finde so doing. †Amen I say to you, that ouer 47
al his goods shal he appoint him. †But if that naughtie 48
seruant shal say in his hart, My lord is long a comining: †and 49
shal beginne to strike his felovv-seruants, and eateth, and
drinketh vvith drunkards: †the lord of that seruant shal 50
come in a day that he hopeth not, and an houre that he
knowveth not, †and shal deuide him, and appoint his por- 51
tion vvith the hypocrites: there shal be vveeping and gna-
shing of reeth.

A N N O T A T I O N S

C H A P. XXIIII.

2. Not left.] This was fulfilled 40 yeres after Christes Ascension by Vespasian the Empe-
rour and his sonne Titus. *Euseb. li. 3. c. 6 & seq. ex Iosepho.* Vpon which wordes, *There shal not be*
left &c. which threaten the destruction of the Iewes Temple: and those wordes, *Vpon this Rocke*
I wil build my Church, which promise the building of the Catholike Church of al nations: S. Chry-
sostome making a long comparison of these two prophecies of Christ, saith thus: Thou seest in
both, his great and vspeakable power, in that that he increased and built vp them that wor-
shipped him, and those that stumbled at him, he abased, destroyed, and plucked them vp by the
roote. Doeest thou see how whatsoeuer he hath built, no man shal destroy: and whatsoeuer he
hath destroyed, no man shal build? He builded the Church, and no man shal be able to destroy it:
he destroyed the Temple, and no man is able to build it, and that in so long time. For they haue
endeuoured both to destroy that, and could not: and they haue attempted to build vp this, and
they could nor doe that neither. &c.

*Mat. 16.
Li. adu.
Gentes &
Christus
sic Deus,
prope sine.*

The Church ca
neuer faile.

3. The signe.] Our Maister knowing that it was not profitable nor seemly for them to know
these secretes, gaue them by way of Prophecie, warning of diuerse miseries, signes, and tokens, that
should fall, some further of, and some neerer the later day: by Which the faithful might alwayes
prepare them selues, but neuer be certaine of the houre, day, month, nor yere, When it should
fall. *Aug. Ep. 80.*

Heretikes sedu-
ce vnder faire
titles.

4. Seduce.] The first and principal warning, needful for the faithful from Christes Ascension
to the very end of the world, is, that they be not deceaued by Heretikes, which vnder the titles of
true teachers and the name of Christ and his Gospel, wil seduce many.

5. I am Christ.] Not only such as haue named them selues Christ, as Simon, Menander, and
such like: but al Arch-heretikes be Christes to their folowers, Luther to the Lutherans, Caluin to
the Caluinists: because they beleue them, rather then Christ speaking in his Church.

12. Inquiry

12. *Iniquity abound.*] When Heresie and false teachers reigne in the world, namely toward the later day, wicked life aboundeth, and charity decayeth.

14. *Shal be preached.*] The Gospel hath been preached of late yeres, and now is, by holy Religious men of diuers Orders, in sundry great Countries which neuer heard the Gospel before, as it is thought.

15. *Abomination of desolation.*] This abomination of desolation foretold, was first partly fulfilled in diuerse prophandies of the Temple of Hierusalem, when the sacrifice and seruice of God was taken away. but specially it shal be fulfilled by Antichrist and his Precursors, when they shal abolish the holy Masse, which is the Sacrifice of Christs body and bloud, and the only founeraine worship dewe to God in his Church: as S. Hyppolytus writeth in these wordes: The Churches shal lament with great lamentation, because there shal neither oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shal be like to cottages, and the precious body and bloud of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard. *Hippol. de Antichristo.* By which it is plaine that the Heretikes of these daies be the special fore-runners of Antichrist.

22. *Shal be shortened.*] The reigne of Antichrist shal be shorr, that is, three yeres and a halfe. *Dan. 7. Apoc. 11.* Therefore the Heretikes are blasphemous and ridiculous, that say, Christs Vicar is Antichrist, who hath sitten these 1500 yeres.

24. *Great signes.*] These signes and miracles shal be to the outward appearance only, for S. Paule calleth them* lying signes, to seduce them only that shal perish. Whereby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to beleue them, much lesse when they can not so much as seeme to doe any.

26. *In closets.*] Christ hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heede of Heretikes and Schismatices, which haue their conuenticles aside in certaine odde places and obscure corners, alluring curious persons vnto them. *Aug. li. 1. q. Euang. q. 38.* For as for the coming together of Catholikes to serue God in secrete places, that is a necessarie thing in time of persecution, and was vsed of Christians for three hundred yeres together after Christ, * and the Apostles also and disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secretely the same faith, that in al Christendom shinerh and appeareth most gloriously.

29. *Immediately.*] If the later day shal immediately folow the persecution of Antichrist, which is to endure but three yeres and a halfe, as is aforesaid: then is it mere blasphemie to say, Gods Vicar is Antichrist, and that (by their owne limitation) these thousand yeres almost.

The Gospel now preached to Infidels.

The abomination of desolation.

The abolishing of the holy sacrifice of the Masse by Antichrist and his ministers.

Antichrist.

The secrete conuenticles of Heretikes.

Catholike Christians secretely assembling in time of persecution.

Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shal be in Dome/day with the Faithful that prepare, and that prepare not them selues. 31 Then also without parables he sheweth that such Faithful as doe Workes of mercy, shal haue for them life euerslasting: and such as doe not, euerslasting damnation.



1 **T**HEN shal the kingdom of heauen
2 be like to ten virgins: vvhich taking
3 their lampes vvent forth to meete the
4 bridegrome and the bride. † And five
5 of them vvere foolish, and five vwise.
6 † but the five foolish, hauing taken
their lampes, did not take oile vvith
them: † but the vwise did take oile in
their vessels vvith the lampes. † And the bridegrome tarying
long, they slumbered all and slept. † And at midnight there
vvas a clamour made, Behold the bridegrome cometh, goe
ye

The Gospel for holy Virgins.

weeke.

∴ If we be not
in the fauour of
God, and haue
not our owne
merites, we shal
not be holpen
by other mens
deserts at the
day of iudge-
ment.

ye forth to meete him. † Then arose al those virgins: and 7
they trimmed their lampes. † And the foolish said to the 8
vvise, Giue vs of ∴ your oile: because our lampes are going
out. † The vvise ansvered, saying, Lest peradventure there 9
suffise not for vs and you, goe rather to them that sel: and bie
for your selues. † And vvhiles they vvent to bie, the bride- 10
grome vv as come: and they that vv ere ready, entred vvith him
to the mariage, and the gate vv as shut. † But last of al come 11
also the other virgins, saying: Lord, Lord, open to vs. † But 12
he ansvering said, Amen I say to you, I knowv you not.
† Watch ye therefore, because you knowv not the day nor the 13
houre. -1

The Gospel for
a Cōfessor that
is a Bisshop.

† For * euen as a man going into a strange countrie, cal- 14
led his seruants, and deliuered them his goods. † And to 15
one he gaue fīue talents, and to an other tvvo, and to an
other one, to euery one according to his propre facultie: and
immediatly he tooke his iourney. † And he that had recei- 16
ued the fīue talents, vvent his vvay, and occupied vvith the
same, and gained other fīue. † Likevvise also he that had re- 17
ceiued the tvvo, gained other tvvo. † But he that had recei- 18
ued the one, going his vvay digged into the earth, and hid
his lords money. † But after much time the lord of those ser- 19
uants commeth, and made a count vvith them. † And there 20
came he that had receiued the fīue talents, and offred other
fīue talents, saying, Lord fīue talents thou didst deliuer me,
behold ∴ I haue gained other fīue besides. † His lord said 21
vnto him: Wel fare thee good and faithful seruant, because
thou hast been faithful ouer a fevv things, I vvil place thee
ouer many things: enter into the ioy of thy lord. † And there 22
came also he that had receiued the tvvo talents, and said,
Lord tvvo talents thou didst deliuer me: behold I haue gai-
ned other tvvo. † His lord said to him, Wel fare thee good and 23
faithful seruant: because thou hast been faithful ouer a fevv
things, I vvil place thee ouer many things, enter into the ioy
of thy lord. -1 † And he also that had receiued the one talent, 24
came forth, and said, Lord, I knowv that thou art a hard man,
thou reapest vvhere thou didst not sovv: and gatherest vvhere
thou stravedst not: † and being afraid I vvent, and hid 25
thy talent in the earth: behold loe here thou hast that vvch
thine is. † And his lord ansvering, said to him: ∴ Naughtie 26
and sloughtful seruant, thou didst knowv that I reape vvhere
I sovv

∴ Free Will
with Gods gra-
ce doth merite.

∴ A terrible
example for al
such as do not
employ the ve-
ry least gift of
God, to his glo-
rie.

Luc. 19,
12.

Mr. 13,
12.
Lk. 8, 18

- 27 I forv nor, & gather vvhether I straved nor: † thou oughtest
therfore to haue committed my money to the bankers, and
comming I might haue receiued mine ovvne" vvith vsurie.
28 † Take ye avway therfore the talent from him, and giue it him
29 that hath ten talents. † For to * euery one that hath shal be gi-
uen, and he shal abound: but from him that hath not, that also
vvhich" he seemeth to haue, shal be taken avway from him.
30 † And the vnprofitable seruant cast ye out into the vtter dark-
nesse. There shal be vveeping and gnashing of teeth.
31 † And vvhen the sonne of man shal come in his maiestie,
and al the Angels vvith him, then shal he sitte vpon the seate
32 of his maiestie: † and al nations shal be gathered together
before him, and he shal" separate them one from an other, as
33 the pastor separateth the sheepe from the goates: † and
shal set the sheepe at his right hand, but the goates at his left.
34 † Then shal the king say to them that shal be at his right
hand, Come ye blessed of my father, possesse you the king-
dom: prepared for you from the foundation of the vvorld.
35 † for I vvas an hungred, and" you gaue me to eate: I vvas a
36 thirst, and you gaue me to drinke. † I vvas a stranger, and you
tooke me in: naked, and you couered me: sicke, and you visi-
37 ted me. I vvas in prison, and you came to me. † Then shal the
iust ansver him, saying: Lord, vvhen did vve see thee an hun-
38 gred, and fed thee: a thirst, and gaue thee drinke? † and
vvhen did vve see thee a stranger, and tooke thee in? or na-
39 ked, and couered thee? † or vvhen did vve see thee sicke or
40 in prison: and came to thee? † And the king ansvering, shall
say to them, Amen I say to you, as long as you did it to one
41 of these my least brethren, you did it to me. † Then he shal
say to them also that shal be at his left hand, "Get ye avway
from me you cursed into fire euerlasting, vvhich vvas prepa-
42 red for the Deuil and his angels. † for I vvas an hungred, and
you" gaue me not to eate: I vvas a thirst, and you gaue me
43 not to drinke. † I Was a stranger, and you tooke me not in: na-
ked, and you couered me not: sicke, and in prison, and you
44 did not visite me. † Then they also shal ansver him, saying,
Lord, vvhen did vve see thee an hungred, or a thirst, or a stran-
ger, or naked, or sicke, or in prison: and did not minister to
45 thee? † Then he shal ansver them, saying, Amen I say to
you, as long as you did it not to one of these lesser, neither did
46 you it to me. † And these shal goe into punishment euer-
lasting: but the iust, into life euerlasting. †

The Gospel vpo
munday the
first weeke of
Lent.

:: This kingdō
then is prepared
for those onely
that do good
Workes: as
Christ also sig-
nifieth els whe-
re, saying that it
is not in his po-
wer to giue it
otherwile. See
the annot. c. 20.
23.

ANNOTATIONS
CHAP. XXV.

- Good workes
necessarie.
- Right intētion.
- We must vse
Gods gifts.
- Good and bad
in the Church.
- Heauen is the
reward of
good Workes,
and Hel of the
contrarie.
1. *Virgins.*] These virgins fue wife, and fue foolish, signifie that in the Church militant there be good and bad: which bad shal be shut out at the later day, although they haue lampes (that is faith) as the other, becaufe their lampes are out, that is, their faith is dead without charity and good workes to lighten them. *Greg. ho. 12.*
1. *Lampes.*] These lampes lighted, be good workes, namely of mercy, and the laudable conseruation which shineth before men. *Aug. ep. 120, c. 33.*
3. *Oyle.*] This oyle is the right inward intention directing our workes to Gods glorie, and not to the praise of our selues in the light of men. *Aug. ep. 120, c. 33.*
27. *With vsurie*] Vsurie is here taken for the lawfull gaine that a man getteth by wel employing his goods. When God geueth vs any talent or talents, he looketh for viuric, that is, for spiritual increase of the same by our diligence and industrie.
29. *That which he seemeth to haue.*] He is said to haue Gods gifts, that vseth them, and to such an one God wil increase his gites. He that vseth them not, seemeth to haue, rather then hath them, and from him God wil withdraw that which before he gaue.
32. *Separate.*] Lo here is the separation, for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and separated them selues, and therefore are not to be separated here, as being iudged already.
34. *Come ye, & get ye a way.*] It is no incongruity that God should say, Goe into euerlasting fire, to them that by their free wil haue repelled his mercie: and to the other, Come ye blessed of my father, take the kingdom prepared for them, that by their free wil haue receiued faith, and confessed their finnes and done penance. *Aug. li. 2. alt. cum Fel. Manich. c. 8.*
35. *You gaue me.*] Hereby We see how much almes-deedes and al workes of mercy preuaile to wardes life euerlasting, and to blot out former finnes. *Aug. in Ps. 49.*
42. *Gaue me not.*] He chargeth them not here that they beleueed not, but that they did not good workes. For such did beleue, but they cared not for good workes, as though by dead faith they might haue come to heauen. *Aug. de fid. & op. c. 15. & ad Dulcit. q. 2. to. 4.*

CHAP. XXVI.

To the Council of the Iewes, Iudas by occasion of Marie Magdalens ointmēt, doth sell him for litle. 17 After the Paschal lambe, 26 he giueth them that bread of life (promised Io. 6.) in a mystical Sacrifice or Separation of his Body and Bloud. 31 And that night he is after his prayer 47 taken of the Iewes men, Iudas being their captain: and forsaken of the other eleuen for feare: 53 is falsely accused, and impiously condemned of the Iewes Council, 67 and shamefully abused of them: 69 and thrise denied of Peter: Al, euen as the Scriptures and him self had often foretold

The Passion according to S. Matthew in these two Chapters, is the gospel at Masse vpon Palme Sunday.

TENE BRE
Wensday.



ND it came to passe, vwhen I E S V S had 1
ended al these vvordes, he said to his Dis- 2
ciples, † You knovv that after tyyo 2
dayes shal be Patche, and the Sonne of
man shal be deliuered to be crucified.
† Then vvere gathered together the 3
cheefe Priestes and auncients of the peo-
ple into the court of the high priest, vvho vv as called Cai-
phas: † and they consulted hovv they might by some vvile 4
apprehend I E S V S, and kil him. † But they said, Not on the 5
festiual day, lest perhaps there might be a tumult among the
people.

† And

Mr. 14, I
Lu. 22, I

- Mr. 14, 3.*
Io. 12, 3
 6 † And * vvhen I E S V S vvvas in Bethania in the house of
 7 Simon the Leper, † there came to him a vvoman hauing an
 8 alabaster-boxe of pretious ointment, and povvred it out
 9 vpon his head as he sate at the table. † And the Disciples
 10 seeing it, had indignation saying, Whereto is "this vvaft ? for
 11 this might haue been sold for much, and giuen to the poore.
 12 † And I E S V S knowving it, said to them: Why do you mo-
 13 lest this vvoman? for she hath vvrought a "good vvorke
 14 vpon me. † For the poore you haue alvvayes vvith you: but
 15 me "you haue not alvvayes. † For she in povvring this oint-
 16 ment vpon my body: hath done it to burie me. † Amen I
 17 say to you, vvherefoeuer this Gospel shal be preached in the
 18 vvhole vvorld, that also vvwhich she hath done, :: shal be re-
 19 ported for a memorie of her. † * Then vvvent one of the Twel-
 20 ue, vvwhich vvvas called Iudas Iscarioth, to the cheefe Priestes,
 21 † and said to them, What vvil you giue me, and I vvil deliuer
 22 him vnto you? But they appointed vnto him thirtie peeces
 23 of siluer. † And from thenceforth he sought oppoortunitie to
 24 betray him.
 25 † And * the first day of the Azymes the Disciples came to
 26 I E S V S, saying, Where vvilt thou that vve prepare for thee to
 27 eate the Pasche? † But I E S V S said, Goe ye into the citie to a
 28 certaine man: and say to him, The Maister saith, My time is
 at hand, vvith thee do I make the Pasche vvith my Disciples.
 † And the Disciples did as I E S V S appointed them, and they
 prepared the Pasche. † But vvhen it vvvas euen, he sate downe
 vvith his "twelue Disciples. † And vvwhile they vvvere eating,
 he said: Amen I say to you, that one of you shal betray me.
 † And they being very sad, began euery one to say, Is it
 I Lord? † But he ansvvering said, * He that dippeth his hand
 vvith me in the dish, he shal betray me. † The Sonne of man
 in deede goeth as it is vvritten of him: but vvobey to that
 man, by vvhom the Sonne of man shal be betrayed. It vvvere
 good for him, if that man had not been borne. † And Iudas
 that betrayed him, ansvvering said, Is it I Rabbi? He saith to
 him, Thou hast said.
 † And * vvwhiles they vvvere at supper, I E S V S "tooke bread,
 and "blessed, and brake: and he gaue to his Disciples, and said,
 Take ye, and eate: "THIS IS "MY BODY. † And taking
 the chalice, "he gaue thanks: and gaue to them, saying: :: See the ma-
 28 Drinke :: yeal of this. † For THIS IS "MY BLOVD OF gent note Mar.
 16, 23.

:: Hereby we
 learne that the
 good workes
 of Saints are
 to be recorded
 and set forth to
 their honour in
 the Church af-
 ter their death.
 Whereof rise
 their holy daies
 and Cômemo-
 rations.

M A V N D Y
 thursday.

weeke.

THVRS DAY
night.

The Noctvr-
ne of Mattins
in the Churches
Service, anſwe-
reth to this
night part of
our Sauours
Paſſion, and ſo
conſequently
the other Ca-
nonical houres
to the reſt.

THE NEVV TESTAMENT, VVHICH SHAL BE
SHED FOR MANY VNTO REMISSION OF SIN-
NES. † And I ſay to you, I vvil not drinke from henceforth 29
of this fruite of the vine, vntil that day vvhen I ſhal drinke
it vvith you nevv in the kingdom of my father. † And an 30
hymne being ſaid, they vvvent forth vnto Mount-oliuēt.

† Then I E S V S ſaith to them, Al you ſhal be ſcandalized 31
in me, in this night. For it is vvritten, *I vvil ſtrike the Paſtor, and
the ſheepe of the ſlocke ſhal be diſperſed.* † But after I ſhal be riſen 32
again, I vvil goe before you into Galilee. † And Peter an- 33
ſwering, ſaid to him, Although al ſhal be ſcandalized in thee,
I vvil neuer be ſcandalized. † I E S V S ſaid to him, Amen I ſay 34
to thee, that in this night before the cocke crowv, thou ſhalt
denie me thrife. † Peter ſaith to him, Yea though I ſhould die 35
vvith thee, I vvil not denie thee. Likevvviſe alſo ſaid al the
Diſciples.

† Then I E S V S commeth vvith them into a village called 36
Gethſemani: and he ſaid to his Diſciples, Sitte you here til I
goe yonder, and pray. † And taking to him Peter and the tvvo 37
ſonnes of Zebedee, he began to vvaxe ſorovvful and to be
ſad. † Then he ſaith to them: My ſoul is ſorovvful euen 38
vnto death: ſtay here, and vvatch vvith me. † And being 39
gone forvvard a litle, he ſel vpon his face, praying, and ſaying,
My Father, if it be poſſible, let this chalice paſſe from me. ne-
nertheleſſe not as I vvil, but as thou. † And he commeth to 40
his Diſciples, and findeth them ſleeping, and he ſaith to Peter,
Euen ſo? Could you nor vvatch one houre vvith me? † Watch 41
ye, and pray that ye enter not into tentation. The ſpirit in
deede is prompt, but the fleſh vveake. † Again the ſecond 42
time he vvvent, and prayed, ſaying, My Father, if this chalice
may not paſſe, but I muſt drinke it, thy vvil be done. † And he 43
commeth againe, and findeth them ſleeping: for their eyes
vvwere become heauy. † And leauing them, he vvvent againe: 44
and he prayed the third time, ſaying the ſelf ſame vvord.
† Then he commeth to his Diſciples, and ſaith to them, 45
Sleepe ye novv and take reſt: behold the houre approacheth,
and the Sonne of man ſhal be betrayed into the hands of ſin-
ners. † Riſe, let vs goe: behold he approacheth that ſhal be- 46
tray me.

† As he yet ſpake, behold Iudas one of the Tvvelve came, 47
and vvith him a great multitude vvith ſvvordes and clubbes,
ſent from the cheefe Prieſtes and the auncients of the people.

† And

Zach. 13,
7.

Io. 13, 38

Io. 18, 3.

- 48 † And he that betrayed him, gaue them a signe, saying, Whom-
 49 soeuer I shal kisse, that is he, hold him. † And forthvvith cō-
 ming to I E S V S, he said, Haile Rabbi. And he kissed him.
 50 † And I E S V S said to him, Freend, vvhereto art thou come?
 Then they drevve neere, and laid hands on I E S V S, and held
 51 him. † And behold one of them that vv ere vvith I E S V S,
 stretching forth his hand, drevve out his svvord: and striking
 52 the servant of the high Priest, cut of his eare. † Then I E S V S
 saith to him, Returne thy svvord into his place: for al that take
 53 the svvord, shal perish vvith the svvord. † Thinkest thou
 that I cannot aske my Father: and he vvil giue me presently
 54 more then tvvelue legions of Angels? † Hovv then shal the
 55 scriptures be fulfilled, that so it must be done? † In that houre
 I E S V S said to the multitudes: You are come out as it vv ere
 to a theefe vvith svvordes and clubbes to apprehēd me: I sate
 daily vvith you teaching in the temple: and you laid no hands
 56 on me. † And al this vv as done, that the scriptures of the Pro-
 phets might be fulfilled. Thē the disciples al leauing him, fled.
 57 † But they taking hold of I E S V S, led him to Caiphas
 the high Priest, vvhere the Scribes and auncients vv ere assem-
 58 bled. † And Peter solovved him a farre of, cuen to the court
 of the high Priest. And going in he sate vvith the seruants, that
 59 he might see the end. † And the cheefe Priestes and the vvhole
 Council sought false vv itnes against I E S V S, that they might
 60 put him to death: † and they found not, vvhereas many false
 vv itnesses had come in. And last of al there came tvvo false
 61 vv itnesses: † and they said, * This man said, I am able to de-
 stroy the temple of God, and after three dayes to reedifie it.
 62 † And the high Priest rising vp, said to him: Ansvverest thou
 nothing to the things vv hich these do testifie against thee?
 63 † But I E S V S held his peace. And the high Priest said to him:
 I adiure thee by the liuing God, that thou tel vs if thou be
 64 Christ the sonne of God. † I E S V S saith to him, Thou hast
 said. neuertheles I say to you, hereafter you shal see * the
 Sonne of man sitting on the right hand of the povver of
 65 God, and comming in the cloudes of heauen. † Then the
 high Priest rent his garments, saying, He hath blasphem-
 ed, vv hat neede vve vv itnesses any further? behold, novv
 66 you haue heard the blasphemie, † hovv thinke you? But
 67 they ansvvering said, He is guilty of death. † Then did they
 spit on his face, and buffeted him, and other smote his

face vvith the palmes of their hands, † saying, Prophecie vnto 68
vs O Christ: vvho is he that strooke thee?

† But Peter sate vvithout in the court: and there came to 69
him one" vvenche, saying: Thou also vvast vvith I E S V S the
Galilean. † But he denied before them all, saying, I vvot not 70
vvhat thou sayest. † And as he vvvent out of the gate, an other 71
vvenche savv him, and she saith to them that vvvere there,
And this felovv also vvvas vvith I E S V S the Nazarite. † And 72
again he denied vvith an othe, That I knovv not the man.
† And after a litle they came that stooode by, and said to Peter, 73
Surely thou also art of them: for euen thy speache doth be-
vvray thee. † Then he began" to curse and to svveare that 74
he knevve not the man. And incontinent the cocke crevve.
† And Peter remembred the vvord of I E S V S vvwhich he had 75
said, Before the cocke crovv, thou shalt deny me thrise. And
going forth, "he vvept bitterly.

To this time
the LAVDES do
answer in the
Churches Ser-
vice.

ANNOTATIONS

CHAP. XXVI.

Cost vpō Churches, altars, &c. 8. *This wast.*] Cost bestowed vpon Christes body then aliuē, being to the same not necessary, seemed to the disciples lost and fruitles: so the like bestowed vpon the same body in the Sacrament, vpon altars, or Churches, seemeth to the simple lost, or lesse meritorious, then if the same were bestowed vpon the poore.

Releefe of the poore. 10. *Good worke.*] Cost bestowed for religion, deuotion, and signification, is a meritorious worke, and often more meritorious then to geue to the poore, though both be very good, and in some case the poore are to be preferred: yea in certaine cases of necessity, the Church wil breake the very cōsecrated vessels and iewels of siluer and gold, and bestow them in workes of mercy. But we may remember very wel, and our fathers knew it much better, that the poore were then best releued, when most was bestowed vpon the Church. *Ambros li. 2 Off. c. 28.*

Christ alwaies with vs in the B. Sacrament. 11. *Haue not.*) We haue him not in visible maner as he conuersed on the earth with his disciples, needing releefe like other poore men: but we haue him after an other sort in the B. Sacrament, and yet haue him truly and really the self same body. Therefore he saith, they should not haue him, because they should not so haue him, but after an other maner. as when he said *Luc. 24* as though he were not then with them, *When I was with you.*

A wonderful myserie in the institution of the B. Sacrament. 20. *Twelue.*) It must needs be a great myserie that he was to worke in the institution of the new Sacrifice by the maruelous transmutatiō of bread and wine into his body and bloud. whereas he admitted none (although many present in the citie) but the twelue Apostles, vvwhich were already taught to beleue it without contradiction *Jo. 6*, and were to haue the administration and consecration thereof by the Order of Priesthod, vvwhich also was there geuen the to that purpose. Whereas at the eating of the Paschal lambe at the familie was wont to be present.

The holy Eucharist is both a Sacrifice and a Sacrament. 26. *He tooke bread.*) Here at once is instituted, for the continuance of the external office of Christes eternal Priesthod according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures geue neither of these names to this action: and our Aduersaries without al reason or religion accept in a sort the one, and vtterly deny the other. A Sacrifice, in that it is ordained to continew the memory of Christes death and oblation vpon the Crosse, and the application of the general vertue thereof to our particular necessities, by cōsecrating the seueral elemēts, not into Christes whole person as it was borne of the virgin or now is in heauen, but the bread into his body apart, as betrayed, broken, and geuen for vs: the wine into his bloud apart, as shed out of his body for remission of sinnes and dedication of the new Testament, vvwhich be conditions of his person as he was in sacrifice and oblation. In vvwhich mystical and vnspēakable maner, he would haue the Church to offer and sacrifice him daily, and he in myserie and Sacrament dyeth, though

though now not only in heauen, but also in the Sacramēt, he be in deede *per Concomitantiam* (as the Church calleth it, that is, by sequele of al his partes to ech other) whole, aliuē, and immortal. Which point because our Aduersaries vnderstand not, not knowing the Scriptures nor the power of God, they blasphemē, and abuse the people to their damnation. It is also a Sacramēt, in that it is ordeined to be receiued into our bodies and to feede the same to resurrection and immortality, and to geue grace and saluation to our soules, if we worthely receiue it.

26. *Blessed*) Our Aduersaries for the two wordes that are in Greeke and Latin, *benedixit*, and, *gratias egit*, he blessed, he gaue thanks, vse only the later, of purpose to signifie that Christ blessed not nor consecrated the bread and the wine, and so by that blessing wrought any effect vpon them, but gaue thanks only to his father, as we doe in saying grace. But the truth is that the word *ἀγαλλῶν*, signifieth properly to blesse, and is referred to the thing that is blessed, as *Luc. 9* of the fishes, *ἀγαλλῶντων αὐτὸς*, *benedixit eis*, he blessed them, and thereby wrought in them that wonderful multiplication. So the blessing of God is alwayes effectual: and therefore here also he blessed the bread, and by that blessing, with the wordes following, made it his body.

The blessing of Christ referred to the creatures and working an effect in the.

Consecration.

Ambros. li. de his qui initi. myst. c. 9. Aug. ep. 59 ad Paulinum. Now whereas taking the cuppe it is said, *he gaue thanks*. We say that it is al one with blessing, and that he blessed the cuppe, as before the bread: as it is euident by these wordes of S. Paul, *Calix cui benedicimus*, the cuppe which we blesse: and therefore he calleth it, *Calicem benedictionis*, the cuppe of blessing, vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thanks? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is al one, as we are taught by S. Paul before alleaged, and by the fathers, which cal this geuing of thanks ouer the cuppe or ouer the bread, the blessing thereof. S. Iustin. in fin. 2. *Apol. Panem Eucharistisatum*: S. Irenee li. 4. c. 34. *Panem in quo gratia adest* *S. Cyprian de can. do. Calix solenni benedictione sacratu*, that is, *The bread blessed by geuing thanks vpon it, The cuppe consecrated by solenne blessing.*

τὸν ἄρτον ὁ Χριστὸς ἱερίσθη.

26. *Thū us.*) The bread and the wine be turned into the body and blood of Christ by the same omnipotent power by which the world was made, and the word was incarnate in the wombe of the virgin.

Transubstantiation.

Damas. li. 4 c. 14. Cypr. de Con. Domini. Amb. li. de myst. init. c. 9.
26. *My body.*) He said not, *This bread is a figure of my body*: or, *This wine is a figure of my blood*: but, *This is my body*, and, *This is my blood*. *Damas. li. 4 c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6.*
27. *eiusdem actionis in fine.* When some fathers cal it a figure or signe, they meane the outward formes of bread and wine.

No figuratiue but a real presence.

28. *Bloud of the new Testament.*) As the old Testament was dedicated with bloud in these wordes, *This is the bloud of the Testament &c. Heb. 9.* so here is the institution of the new Testament in Christs bloud, by these wordes, *This is the bloud of the new Testament &c.* Which is here mystically shed, and not only afterward vpon the Crosse: for the Greeke is the present tense in al the Euangelistes, and S. Paul: and likewise speaking of the body, *1 Cor. 11.* it is in the Greeke the present tense, and *Luc. 22.* and in the Latin here. And the Heretikes them selues so put it in their translations.

ἐν τῷ αἵματι τοῦ νεοῦ διαθήκης.

διελθόντων.

διελθόντων.

29. *Fruite of the vine.*) S. Luke putteth these wordes before he come to the consecration, whereby it seemeth that he speaketh of the wine of the Paschal lambe, and therefore nameth it, the fruite of the vine, but if he speake of the wine which was now his blood, he nameth it not withstanding wine, as S. Paul nameth the other bread, for three causes: first because it was so before: as Eve is called Adams bone, and, *Aarons rod deuoured their rodde*: Whereas they were not now rodde, but serpents. And, *He tasted the water turned into wine*: Whereas it was now wine and not water: and such like. Secondly, because it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man *Tob. 5.* and, *Three men appeared to Abraham Gen. 18.* Whereas they were three Angels. thirdly, because Christ in this Sacramēt is very true and principal bread and wine, feeding and refreshing vs in body and soule to euerlasting life.

The elements after consecration called bread and wine.

30. *Not as I wil.*) A perfect example of obedience and submitting our self and our willes to Gods wil and ordinance in al aduerfity: and that we should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.

41. *Watch and pray.*) Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitive Church of al Christians, as is plaine by S. Cyprian and S. Hierom: but afterward and vntil this day, specially of Religious persons.

Vigils and Nocturnes.

69. *Wench.*) S. Gregorie declaring the difference of the Apostles before the receiuing of the Holy Ghost and after, saith thus: *Euen this very Pastor of the Church him self, at whose most sacred body we sitte, how weak he was, the Wench can tell you: but how strong he was after, his answer to the high Priest declareth, Act. 5. 29: We must obey God rather then men.* *Greg. ho. 20 io Euang.*

The vertue of the holy Ghost.

74. *To curse.*) A goodly example and warning to mans infirmity, and to take heede of presumption, and to hang only vpon God in tentations.

Mans infirmity

75. *Wept bitterly.*) S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, saith, *Hic ipsa Petra ecclesie canente, culpan diluit.* When the Cocke crewe, the Rocke of the Church him self washed away his fault. *S. August. 1 Retract. c. 21.*

Peters teares and repentance.

CHAP. XXVII.

The cheefe of the Iewes accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges Wife, testifying in the meane time manifestly his innocencie) 20 and perswade the common people also not only to preferre the murderer Barabbas, but also to erie, CRUCIFIGE: (Al, to the reprobation of their vvhole nation, and nothing but fulfilling the Scriptures.) 27 After many illusions, 31 he is crucified by the Gentils. 38 Which the Iewes seeing, do triumph as if they had norre the victorie. 45 But euen then by many vvonderful vvorkes he declareth his might, to their confusion 57 Finally being buried, they to make al sure, set souldiars to keepe his sepulcher.

PRIME OF HO-
ra prima in the
Churches Ser-
uice.

GOOD FRI-
day.



N D vvhen morning vvas come, al the cheefe 1
Priestes and auncients of the people consulted
together against I E S V S, that they might put
him to death. † And they brought him bound 2
and deliuered him to Ponce Pilate the Presi-
dent.

† Then Iudas that betrayed him, seeing that he vvas con- 3
demned, repenting him, returned the thirtie siluer peeces to
the cheefe Priestes and auncients, † saying, I haue sinned, be- 4
traying iust blood. But they said, What is that to vs? looke
thou to it. † And casting dovvne the siluer peeces in the tem- 5
ple, he departed: and vvent and hanged him self vvith an hal-
ter. † And the cheefe Priestes hauing taken the siluer peeces, 6
said, It is not lawvful to cast them into the :: Corbana: because
it is the price of blood. † And after they had consulted toge- 7
ther, they bought vvith them the potters field, to be a bury-
ing place for strangers. † For this cause that field vvas called 8
Hacildama, that is, the field of blood, euen to this present day.
† Then vvas fulfilled that vvhich vvas spoken by Ieremie the 9
Prophet, saying, And they tooke the thirtie peeces of siluer, the price of the
priced, vvhom they did price of the children of Israel: † and they gaue them into 10
the potters field, as our Lord did appoint to me.

† And I E S V S stoode before the President, and the Presi- 11
dent asked him, saying, Art thou the King of the Iewes?
I E S V S saith to him, Thou sayest. † And vvhen he vvas ac- 12
cused of the cheefe Priestes and auncients, he answered no-
thing. † Then Pilate saith to him, Doe st thou not heare 13
hovv many testimonies they alleage against thee? † And he 14
answered him not to any vvord: so that the President did
maruel exceedingly.

† And vpon the solemne day the President had accusto- 15
med to release vnto the people one prisoner vvhom they
vvould

:: This Corba-
na was a place
about the Tem-
ple, which re-
ceiued the peo-
ples gifts or of-
ferings. See
Mar. 12, v. 42.

HORA TERTIA
in the Churches
Service.

Mr. 15, v.
Lu. 23, v.
Io. 18,
28.

Zach. II,
12.

16 vould. † And he had then a notorious prisoner, that vvas cal-
 17 led Barabbas. † They therfore being gathered together, Pi-
 18 late said: Whom vvil you that I release to you, Barabbas, or
 18 I E S V S that is called Christ? † For he knevve that for enuie
 19 they had deliuered him. † And as he vvas sitting in place of
 iudgment, his vvife sent vnto him, saying: Haue thou nothing
 to doe vvith that iust man. for I haue suffred many things
 20 this day in my sleepe for him. † But the cheefe Priestes and
 auncients perswaded the people, that they should aske Ba-
 21 rabbas, and make I E S V S avvay. † And the President ansvver-
 ing, said to them: Whether vvil you of the tvvvo to be relea-
 22 sed vnto you? But they said, Barabbas. † Pilate saith to them,
 What shal I doe then vvith I E S V S that is called Christ? They
 23 say al, Let him be crucified. † The President said to them, Why
 vvhat euil hath he done? But they cried the more, saying, Let
 24 him be crucified. † And Pilate seeing that he nothing pre-
 uailed, but rather tumult vvas tovvard: taking vvater he
 vvashed his hands before the people, saying, I am innocent of
 25 the bloud of this iust man: looke you to it. † And the vvhole
 people ansvvering, said, His bloud be vpon vs, and vpon our
 26 children. † Then he released to them Barabbas, and hauing
 scourged I E S V S, deliuered him vnto them for to be cruci-
 fied.

27 † Then the Presidents souldiars taking I E S V S into the
 28 Palace, gathered together vnto him the vvhole band: † * and
 29 stripping him, put a scarlet cloke about him, † and platting
 a crowne of thornes, put it vpon his head, and a reede in his
 right hand. And bowing the knee before him, they mocked
 30 him, saying, Haile King of the Ievves. † And spitting vpon
 31 him, they tooke the reede, and smote his head. † And after
 they had mocked him, they tooke of the cloke from him, and
 put on him his ovvne garments, and led him avvay to cruci-
 32 fie him. † And in going they found a man of Cyrène, named
 33 Simon: him they forced to take vp his crosse. † And they
 came into the place that is called Golgotha, vvwhich is, the
 34 place of Caluarie. † And they gaue him vvine to drinke min-
 gled vvith gall. And vvhen he had tasted, he vvould not
 drinke.

HORA SEXTA
in the Churches
Service.

35 † And after they had crucified him, they deuided his gar-
 ments, casting lottes: that it might be fulfilled vvwhich vvas
 spoken by the Prophet, saying: *They deuided my garments among*

L them

them: and vpon my vesture they did cast lottes. † And they sate and vvat- 36
ched him. † And they put ouer his head his cause vvritten, 37
THIS IS IESVS THE KING OF THE IEWES.
† Then vvere crucified vvith him tvvo theeues: one on the 38
right hand, and one on the left. † And they that passed by, 39
blasphemed him, vvagging their heades, † and saying, Vah, 40
thou that destroyest the temple of God, and in three daies do-
est reedifie it: saue thine ovyne self: " if thou be the sonne of
God, come dovvne from the Crosse. † In like maner also the 41
cheefe Priestes With the Scribes and auncients mocking, said:
† He saued other: him self he can nor saue: if he be the King 42
of Israel, let him novv come dovvne from the Crosse, and vve
vvil belecue him. † * He trusted in God: let him novv deliuer 43
him if he vvill: for he said, That I am the sonne of God.
† And the self same thing the theeues also that vvere crucified 44
vvith him, reproched him vvithal.

† And from the sixt houre, there vvvas darkenesse made 45
vpon the vvhole earth, vntil the ninthe houre. † And about 46
the ninthe houre I E S V S cried vvith a mighty voice, saying,
Eli, Eli, lamma-sabatthani? that is, *My God, my God, " vvhy hast thou*
forfaken me? † And certaine that stoode there and heard, said, 47
He calleth Elias. † And incontinent one of them running, 48
tooke a sponge, & filled it vvith vinegre: and put it on a reede,
and gaue him to drinke. † And other said, Let be, let vs see 49
vvwhether Elias come to deliuer him. † And I E S V S againe 50
crying vvith a mighty voice, yelded vp the ghoist. † And be 51
hold the vele of the temple vvvas rent in tvvo peeces, from
the toppe euen to the botome. and the earth did quake, and
the rockes vvere rent, † and the graues vvere opened: and 52
many bodies of the saincts that had slept, rose. † And they 53
going forth out of the graues after his resurrection, came into
the holy citie: and appeared to many. † And the Centurion 54
and they that vvere vvith him vvatching I E S V S, hauing
seen the earth-quake and the things that vvere done,
vvere sore afraid, saying, In deede this vvvas the sonne of
God.

† And there vvere there many vvomen a farre of, vvwhich 55
had solovved I E S V S from Galilee, ministring vnto him:
† among vvhom vvvas Marie Magdalene, and Marie the mo- 56
ther of Iames and Ioseph, and the mother of the sonnes of
Zebedee. † And vvhen it vvvas euening, there came a certaine 57
rich

HORA NONA
in the Churches
Seruice.

HORA VESPE-
RARVM, OR,
Euenfong.

Pf. 21, 9.
Sap. 2,
18.

- rich man of Arimathæa, named Ioseph, vvho also him self was
 58 disciple to I E S V S. † He vvvent to Pilate, and asked the body
 of I E S V S. Then Pilate commaunded that the body should
 59 be deliuered. † And Ioseph taking the body, "vvrappt it in
 60 cleane sindon, † and laid it in his ovvne nevve monument,
 vvvhich he had hevved out in a rocke. And he rolled a great
 stone to the doore of the monument, and vvvent his vvay.
 61 † And there Was there Marie Magdalene, and the other Marie,
 sitting ouer against the sepulchre.
 62 † And the next day, vvvhich is after the Parasceue, the cheefe
 63 Priestes and the Pharisees came together to Pilate, † saying,
 Sir, vve haue remembered, that that seducer said yet liuing,
 64 After three dayes I vvill rise againe. † Command therefore
 the sepulchre to be kept vntil the third day: lest perhaps his
 Disciples come, and steale him, and say to the people, He is
 risen from the dead: and the last errour shal be vvorse then
 65 the first. † Pilate said to them, You haue a gard: goe, gard it
 66 as you knovv. † And they departing, made the sepulchre
 sure: sealing vp the stone, vvith vvatchmen.

HORA COM-
PLETORII,
or, Complin.

SATURDAY
called
Sabbatum fan-
ctum.

A N N O T A T I O N S

C H A P. XXVII.

3. *Repenting him.*] Note how speedily the plague of God falleth after sinne, and specially men
 must note what torment of conscience, and desperation often foloweth the shewing of inno-
 cent blood. Horror of
conscience.

5. *Hung him self.*] If he had rightly repented, notwithstanding his horrible treason, he might
 haue obtayned mercy: but by hanging him self he tooke away al meanes of mercy and saluation,
 because he died finally impenitent. Desperation.

24. *Innocent of his blood.*] Though Pilate was much more innocent then the Iewes, and would
 haue been free from the murder of our Saviour, seeking al the meanes that he could (without offen-
 ding the people and the Emperours lawes) to dimisse him: Yet he is damned for being the mini-
 ster of the peoples Wicked wil against his owne conscience. euen as al Officers be, and specially the
 Iudges and Iuries which execute lawes of temporal Princes against Catholike men: for al such be
 guilty of innocent blood, and be nothing excused by that they execute other mens will according
 to the lawes, which be vniust. For they should rather suffer death them selues, then put an inno-
 cent man to death. They that exe-
cute lawes a-
gainst their co-
science, are like
to Pilate.

40. *If thou be the Sonne.*] Maruel not, when thou hearest our Saviour in the B. Sacrament
 mocked at, or seest him abused of wicked men, that he straight reuengeth not such blasphemies:
 or that he sheweth not him self there visibly and to the senses, when faithles Heretikes wil say, Let
 me see him, tast him, &c. for he suffered here the like on the Crosse, when he might at his will haue
 come downe with as much ease as he rose when he was dead. Christ decider
in the B. Sacra-
ment, euen as
vpō the Crosse.

46. *Why hast thou forsaken me?*] Beware here of the detestable blasphemie of Caluin and the
 Caluinists, who thinking not the bodily death of Christ sufficient, say, that he was also here so for-
 saken and abandoned of his Father, that he sustained in soule and conscience the very feares and
 torments of the damned. And to take away the Article of his descending into Hel after his death,
 (which was with triumph and not in paine,) they say that his descending was nothing els, but
 that his soule suffered the very paines of Hel vpon the Crosse. Whereas in deede by these wordes
 out of the Psalm, our Saviour wil signifie no more but that his paines (being now so long on the
 Crosse and ready to die) were very great, and therefore according to the inhumanity of his humane
 nature, for very anguish (as before in the garden when he was but toward his Passion) he saith he
 was Caluins blas-
phemie.

Catechis.
Calu. &
Instit. li. 2
10.

L ij was

weeke.

was forsaken, for two causes, first because it was the wil of God not to deliuer him, but that he should die: secondly, because his diuine nature did so repress it self for the time, that he felt no comfort thereof at al, but was left to die in extreme paines as a mere man.

Reuerent vñg
of our L. Body.

10. Wrapped.] This honour and duty done to Christes body being dead, was maruelous grateful and meritorious. And this wrapping of it in cleane findon may signifie by S. Hierom, that the Body of our Lord is to be wrapped not in gold, pretious stones, and silke, but in pure linnen, *in humilitate.* And so in the whole Church it is obserued by S. Siluesters constitution, that the Corporal whereupon our Lordes body lieth on the altar, must be pure and plaine linnen. *co. 1. C. cil.*

Corporals.

CHAP. XXVIII.

He riseth againe the third day, and (the blind most obstinate Iewes by bribery working to their owne reprobation) he appeareth to his Disciples in Galilee (as both before his Passion he foretold them Mat. 26, and now after his Resurrection, first the Angel, then also him self appointed by the Women) and sendeth them to all Nations, to build his Church among the Gentils.

The Gospel for
the night Masse
of Christes Resurrection,
which is now
vsed to be said
on Easter eue in
the morning.



EASTER
day.

AND in the euening of the Sabbath vvhich 1
dauvneth on the first of the Sabbath, came
Marie Magdalene, and the other Marie to
see the sepulchre. † And behold there vvas 2
made a great earth-quake. For an Angel of
our Lord descended from heauen: and com-
ming, rolled backe the stone, and sate vpon it: † and his 3
countenance vvas as lightening: and his garment as snow.
† And for feare of him, the vvatchmen vv ere frightened, and be- 4
came as dead. † And the Angel ansvvering said to the vv o- 5
men, Feare not you. for I knowv that you seeke I E S V S that
vvas crucified. † he is not here: for he is risen, * as he said. 6
come, and see the place vvhere our Lord vvas laid. † And 7
going quickly, tel ye his Disciples that he is risen: and behold
he goeth before you into Galilee. there you shal see him.
loe I haue fortold you.

† And they vv ent forth quickly out of the monument 8
vvith feare and great ioy, running to tel his Disciples. † And 9
behold I E S V S mette them, saying, Al haile. But they came
neere and tooke hold of his feete, and adored him. † Then 10
I E S V S said to them, Feare not. goe, tel my brethren that they
goe into Galilee, there they shal see me.

† Who vvhen they vv ere departed, behold certaine of the 11
vvatchmen came into the citie, and told the cheefe Priestes
all things that had been done. † And being assembled toge- 12
ther vvith the auncients, taking counsel, they gaue a greate
summe of money to the souldiars, † saying, Say you, That his 13
Disciples came by night, and stole him avway vvhen vve
vv ere a sleepe. † And if the President shal heare of this, vve 14
vvil

Mr. 16,

1.

Luc. 24,

1.

Jo. 20,

1.

Mr. 29,

32.

15 vvil perswade him, and make you secure. † But they taking the money, did as they vvere taught. And this vvord vvvas bruited abroad among the Ievves, euen vnto this day.

16 † And the eleuen Disciples vvvent into Galilee, vnto the

The Gospel vppō Friday in Easter weeke.

17 mount vvhere I E S V S had appointed them. † And seeing

18 him they adored, but some doubted. † And I E S V S comming

The Gospel in the feast of the B. Trinitie.

19 heauen and in earth. † "going therfore teach ye al nations:

BAPTIZING THEM IN THE NAME OF THE FA-

THER AND OF THE SONNE AND OF THE HOLY

20 GHOST, † teaching them to obserue al things vvhatsoever

I haue commaunded you, and behold I am vvith you "al

daies, euen to the consummation of the vvorld. †

ANNOTATIONS

CHAP. XXVIII.

1. To see the Sepulcher.] The deuout Women came to visite our Sauours Sepulcher, and for their deuotion first desired to know the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage therevnto in the Primitiue Church, S. Hierom declareth in these wordes, *The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rodde, and the golden altar. Doth not the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as We enter into, so often doe We see our Saviour lie in the sindon: and staying there a While, We see the Angel againe sitte at his fecte, and at his head the napkin wrapped together. The glorie of whose Sepulcher, We know was long prophesied before Ioseph bewed it out, by Esay saying, And his rest shal be honour: to Witte, because the place of our Lordes burial should be honoured of al men. And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mighty prouidence keepe the holy Sepulcher, which is within a goodly Church, and Christians come out of al the world in Pilgrimage to it.*

The holy Sepulcher, and Pilgrimage thereto.

The Catholike Church to be gathered of al Nations,

And Christs continual protection of the same Church.

19. Going then.] Commission to baptize and preache to al Nations geuen to the Apostles, and grounded vpon Christes soueraine authority, to whom was geuen al power in heauen and in earth.

20. With you al daies.] Here Christ doth promise his concurrence with his Apostles and their successors, as wel in preaching as ministring the Sacraments, and his protection of the Church neuer to cease til the Worlds end: contrary to our Aduersaries, saying that the Church hath failed many hundred yeres til Luther and Caluin.





THE ARGUMENT OF S. MARKES GOSPEL.

S. Marke Gospel may be wel diuided into foure partes.
 The first part, of the preparation that was made to the manifestation of Christ: chap. 1. in the beginning.
 The Second, of his manifesting himselfe by Preaching and Miracles, and that in Galilee: the residue of the 1. chap. vnto the 10. chap.
 The third, of his coming into Iurie, towards his Passion: chap. 10.
 The fourth, of the Holy weeke of his Passion in Hierusalem: chap. 11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act. 12 and 13. somewhat also Col. 4. and 2. Tim. 4. and to Philémon. Moreouer of his familiaritie with the Prince of the Apostles S. Peter, we haue 1 Pet. 5. For so it pleased our Lord, that onely two of the Euangelistes should be of his welue Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels of S. Peter and S. Paul them selues. Marke the disciple and interpreter of Peter (saith S. Hierom) according to that which he heard of Peters mouth, wrote at Rome a bricfe Gospel at the request of the Brethren (about 10 or 12 yeres after our Lordes Ascension.) Which when Peter had heard, he approued it, and with his authoritie did publish it to the Church to be read, as Clemens Alexandrinus writeth li. 6. hypotypof.

In Catal. Script.
Ecclesiast.

Philo de Sup-
plicibus.

In Catalogo.

In the same place S. Hierom addeth, how he went into Egypt to preach, and was the first Bishop of the cheefe Citie there, named Alexandria: and how Philo Iudæus at the same time seeing and admiring the life and conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. Hierom (in Marco, & in Philone) but also Eusebius Hist. li. 2. ca. 15. 16. 17. Epiphanius Setta 29 Nazæarum, li. 1. ca. 2. Cassianus de Instit. Canobiorum li. 2. c. 5. Sozomenus li. 1. c. 12. Nicephorus li. 2. c. 15. and diuerse others, do make mention of the said Monkes out of the same Author. Finally, He died (saith S. Hierom) the 8 yere of Nero, and was buried at Alexandria, Anianus succeeding in his place. But from Alexandria he was translated to Venice, Anno Dom. 830.

* Naucler. gene-
rac. 28.

It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accounted the cheefe Metropolitan or Patriarch of the East, and that by the first Council of Nice. Whereof see S. Leo ep. 53. S. Gregorie li. 5 ep. 60. & li. 6. ep. 37.

THE



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO MARKE.

CHAP. I.

THE FIRST
part of this
Gospel : of
the prepara-
tio to christ
manifesta-
tion.

Iohn (the Eremite of whom the Prophets) preaching penance, and liuing him self accordingly, baptizeth the people to prepare them to Christ, 7 telling them, that it is not he, but Christ's Baptisme, in vvhich they shal receive the Holy Ghost. 9 IESVS there is manifested from heauen: 12 and by and by he also goeth into the wilderness. 14 Beginning in Galilee, 16 after that he hath called foure Disciples, 21 he preacheth first in Capharnaum, confirming his doctrine vvvith beneficiall Miracles, to the great admiration of al: 35 then also (but first retiring into the wilderness) in al the rest of Galilee, vvvith like miracles.

- 1 **T**HE beginning of the Gospel of IESVS
2 CHRIST the sonne of God. † As it is
vvritten in `Esay the Prophet', (Behold I send
mine Angel before thy face, vvho shal prepare thy vvvay
3 before thee,) † A voice of one crying in the desert, Prepare
ye the vvvay of our Lord, make straight his pathes.
4 † * Iohn vvas in the desert baptizing, and
preaching the baptisme of penance :: vnto remission of sin-
5 nes. † And there vvent forth to him al the countrie of Ievvrie,
and al they of Hierusalem : and vvere baptized of him in the
6 riuier of Iordan, " confessing " their sinnes. † And Iohn vvas
" clothed vvith camels heare, and a girdle of a skinne about
7 his loines: and he did eate locustes and vvild honie. † And he
preached, saying, There cometh a stronger then I after me:
vvhose latchet of his shoes I am not vvorthie stouping
8 dovvne to vnloose. † I haue baptized you " vvith vvater : but
he shal baptize you vvith the holy Ghost.
9 † And it came to passe : in those daies came IESVS from
Nazareth of Galilee : and vvas " baptized of Iohn in Iordan.
10 † And forthvvith comming vp out of the vvater, he savv the
heauens opened, and " the Spirit as a doue descending, and re-
11 maining on him. † And a voice vvas made from heauen,
Thou art my beloued sonne, in thee I am vvell pleased.
12 † And forthvvith * the Spirit droue him out into " the de-
sert



:: Iohns baptis-
me put them in
hope only of
remissio of sin-
nes as a prepa-
ratiue to Chris-
tes Sacrament
by which sin-
nes were in
deede to be re-
mitted. Aug. li.
5 de bapt. c. 10.

Mal. 3, 1.
Esay. 40,

3.
the pro-
phets

Mt. 3, 1.
Lu. 3, 4.
Io. 1, 15.

Mt. 4, 1.
Lu. 4, 1.

THE SE-
COND part
of this Gos-
pel : of
Christs ma-
nifestation.
:: He doth not
preach beleefe
or faith only,
but penance
also.

sert. † And he vvas in the desert fourtie daies, and fourtie
nights : and vvas tempted of Satan. and he vvas vvith
beastes, and the Angels ministred to him.

† And * after that Iohn vvas deliuered vp, I E S V S
came into Galilee, preaching the Gospel of the kingdom of
God, and saying, That the timē is fulfilled, and the kingdom
of God is at hand: :: be penitent, and beleue the Gospel.

† * And passing by the sea of Galilee, he saw Simon and
Andrevv his brother, casting nettes into the sea (for they vve-
re fishers) † and I E S V S said to them, Come after me, and
I vvill make you to become fishers of men. † And imme-
diatly leauing their nettes, they folowed him. † And being
gone thence a litle further, he saw Iames of Zebedee, and
Iohn his brother, and them repairing their nettes in the
shippe : † and forthvvith he called them. And leauing their
father Zebedee in the shippe vvith his hired men, they fo-
lowed him.

† And * they enter into Capharnaum, and he forthvvith
vpon the Sabboths going into the Synagogue, taught them.
† And they vvere astonied at his doctrine. for he vvas tea-
ching them as hauing pover, and not as the Scribes. † And
* there vvas in their Synagogue a man in an vncleane spirit:
and he cried out, † saying, What to vs and to thee I E S V S of
Nazareth? art thou come to destroy vs? I know vvho thou
art, the Sainct of God. † And I E S V S threatened him, saying,
Hold thy peace, and goe out of the man. † And the vncleane
spirit tearing him, and crying out vvith a great voice, vvent
out of him. † And they marueled al, in so much that they que-
stioned among them selues, saying, What thing is this? vvhat
is this new doctrine? for vvith pover he commaundeth the
vncleane spirits also, and they obey him. † And the bruite
of him vvent forth incontinent into al the countrie of Ga-
lilee.

† And immediatly * going forth out of the Synagogue, they
came into the house of Simon and Andrevv, vvith Iames
and Iohn. † And Simons vviues mother lay in a fit of
a feuer: and forthvvith they tel him of her. † And comming
neere he lifted her vp taking her by the hand: and incōtinent
the ague left her, and she ministred vnto them. † And vvhen
it vvas euening after sunne set, they brought to him al that
vvere ill at ease and that had deuils. † And al the citie vvas
gathered

Mat. 4,
12.

Luc. 4,
14.

Mat. 4,
18.

Lu. 5, 2.

Mat. 4,
13.

Lu. 4, 31

Luc. 4, 32.

Mat. 8,
14.

Luc. 4,
42.

34 gathered together at the doore. † And he cured many that
 vvere vexed vvith diuerse diseases: and he cast out many deu-
 ills, and he suffred not them to speake that they knevv him.
 35 † And rising very early, and going forth he vvent into
 36 a desert place: and there he prayed. † And Simon sought
 37 after him, and they that vvere vvith him. † And vvhen they
 had found him, they said to him, That al seeke for thee.
 38 † And he saith to them, Let vs goe into the next tovvnes and
 cities, that I may preach there also: for to this purpose am I
 come.

39 † And he vvas preaching in their Synagogs, and in al Ga-
 40 lilee: and casting out deuils. † And a * leper commeth to him
 beseeching him: and kneeling dovvne saith to him, If thou
 41 vvilt, thou canst make me cleane. † And I e s v s hauing com-
 passion on him, stretched forth his hand: and touching him,
 42 he saith vnto him, I vvil, be thou made cleane. † And vvhen
 he had spokē, immediatly the leprosie departed from him,
 43 and he vvas made cleane. † And he threatened him, and
 44 forthvvith cast him forth. † and he saith to him, See thou
 tel no body: but goe, shew thy self :: to the high priest, and
 offer for thy cleansing the things that * Moyses commaun-
 45 ded, for a testimonie to them. † But he being gone forth, be-
 gan to publish, and to blase abroad the vvord: so that novv
 he could not openly goe into the citie, but vvas abroad in
 desert places; and they came together vnto him from al
 sides.

:: Our Saniour
 euen when he
 healed the leper
 by extraordina-
 rie miraculous
 power, would
 not yet breake
 order, but sent
 the partie to the
 Priest.

A N N O T A T I O N S

C H A P. I.

s. Confessing their sinnes.] A certaine confession of sinnes there was euen in that penance which Confession.
 Iohn preached, and which was made before men were baptized. Whereby it is cleere that Iohn
 made a preparation to the Sacrament of Penance which aftervvard was instituted by Chnft, as
 vvell as he did by baptizing prepare the way to Chrifts baptisme.

s. Their sinnes.] He doth not say that they confessed them selues to be sinners, which may be Particular con-
 done by a general confession: but that they confessed their sinnes, which is a particular confession.
 6. *Clothed.*] The Holy Ghost thought it worthy of speciall reporting how straitly this Pro-
 phete liued, and how he abstained from delicate meates and apparel. See *Mat. c. 3.*

s. With water.] Iohn vvith water only, Chnft vvith the Holy Ghost, not only, as the Heretikes
 hold, that say water is not necessary, but vvith water and the Holy Ghost, as it is plaine Io. 3. Baptisme in
 vvater.

vvntes a man be borne againe of water and the Holy Ghost, he shal not enter into the kingdom of heauen.

9. Baptized of Iohn.] The humility of Chnft not disdainig his seruants baptisme. Which is an
 example for al faithfull not to disdaine Chrifts Sacraments of any Priest be he neuer so simple,
 being by the Catholike Church lawfully called. *Aug. li. 5 de bapt. c. 9.*

10. The Spirit.] Exprelle mention of the B. Trinitie, the Father speaketh from heauen, the Holy The B. Trinitie,

Holy Ghost appeareth in the likenesse of a doue, the Sonne also is recommended vnto vs. *Ambros. li. 1. de Sacram. c. 5.*

Christ's example
of penance.

12. *Desert.*] Christ doing penance by long fasting, solitarinesse, and conuersing with wilde beastes, gaue example and instruction to the Church for Lent fast, and to holy Ermites of retiring them selues to the wildernesse and prayer.

Solitarie con-
templation.

35. *Desert place.*] Christ vsed very often to retire into solitary places, no doubt for our example, to teach vs that such places are best for prayer and contemplation, and that we should often retire our selues from worldly matters to solitary meditation of heavenly things.

CHAP. II.

Against the Scribes and Pharisees he defendeth first his pouer to remitte sinnes in earth, as and his eating with sinners (as being the Physician of soules, signified in those his miraculow cures vpon bodies): is then also he defendeth his Disciples, not hauing as yet any fastes by him prescribed vnto them, and plucking eares of corne vpon the Sabbath: signifying vnto that he woul change their ceremonies.



AND againe he entred into Capharnaum 1
after some daies, and it vvas heard that 2
he vvas in the house, † and many came 3
together, so that there vvas no place no 4
not at the doore, and he spake to them 5
the vvord. † And they came to him brin- 6
ging one sicke of the palsey, vvho vvas 7
caried of foure. † And vvhen they could not offer him vnto 8
him for the multitude, they vncouered the roofe vvhere he 9
vvas: and opening it they did let dovne the couche vvhere- 10
in the sicke of the palsey lay. † And vvhen I E S V S had seen 11
:: their faith, he saith to the sicke of the palsey, Sonne, thy 12
sinnes are forgiuen thee. † And there vvere certaine of the 13
Scribes sitting there and thinking in their hartes, † Why doth 14
he speake so? he blasphemeth. * Who can forgiue sinnes but 15
only God? † Which by and by I E S V S knowving in his spi- 16
rit, that they so thought vvithin them selues, saith to them, 17
Why thinke you these things in your hartes? † Whether is 18
easier, to say to the sicke of the palsey, Thy sinnes are forgi- 19
uen thee: or to say, Arise, take vp thy couche, and vvalke? 20
† But that that you may knowv that the Sonne of man hath 21
pouer in earth to forgiue sinnes (he saith to the sicke of the 22
palsey) † I say to thee, Arise, take vp thy couche, and goe in- 23
to thy house. † And forthvvith he arose: and taking vp his 24
couche, vvvent his vvay in the sight of al, so that al marueled, 25
and glorified God, saying, That vve neuer savv the like.

† And he vvvent forth againe to the sea: and al the multi- 1
tude came to him, and he taught them. † And vvhen he 2
passed

*Mt. 9, 1.
Lu. 5, 18*

*Iob. 14,
4.
Esa. 43,
25.*

:: Our Lord is
moued to be
merciful to sin-
ners by other
mens faith and
desires, and not
only by the par-
ties owne mea-
nes alvvay.

Mt. 9, 9.
Lk. 5, 27

passed by, * he savv Leui of Alphæus sitting at the custome place : and he saith to him, Folovv me. And rising vp he folovved him. † And it came to passe, as he sate at meate in his house, many Publicans and sinners did sit dovvn together vvith I E S V S and his Disciples. for they vv ere many, vvho also folovved him. † And the Scribes and the Pharisees seeing that he did eate vvith Publicans and Sinners, said to his Disciples, Why doth your Maister eate and drinke vvith Publicans and sinners? † I E S V S hearing this, saith to them, The vvhole haue not neede of a Physicion, but they that are ill at ease. for I came not to call the iust, but sinners.

Mt. 9, 13
Lk. 5, 32

18 † And * the disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him, Why do the disciples of Iohn and of the Pharisees fast: but thy disciples do not fast? † And I E S V S said to them, Why, can the children of the mariage fast, as long as the bridegrome is vvith them? So long time as they haue the bridegrome vvith them, they can not fast. † But the daies vvil come vvhen the bridegrome shal be taken avvay from them: and then they shal :: fast in those daies. † No body sovvereth a peece of ravy cloth to an old garment: othervvise he taketh avvay the nev v peeing from the old, and there is made a greater rent. † And no body putteth nev v vine into old bottels: othervvise the vvine bursteth the bottels, and the vvine vvil be shed, and the bottels vvil be lost. but nev v vine must be put into nev v bottels.

∴ He foretelleth that fasting shal be vsed in his Church, no lesse then in the old law or in the time of Iohn the Baptist. See *Mat. 6, 9, 15.*

Mt. 12, 1
Lk. 6, 1.

23 † And * it came to passe againe vvhen he vvalked through the corne on the Sabboths, and his Disciples began to goe
24 forvvard and to plucke the eares. † And the Pharisees said to him, Behold, vvhy do they on the Sabboths that vv which is not lavvful? † And he said to them, Did you neuer read vvhat Dauid did, vvhen he vv as in necessitie, and him self
25 vv as an hungred and they that vv ere vvith him? † hovv * he entred into the house of God vvnder Abiathar the high Priest, and did eate the loaves of Proposition, vv which it vv as not lavvful to eate * but for the Priests, and did giue vnto them
26 vv which vv ere vvith him? † And he said to them, The Sabboth vv as made for man, and not man for the Sabboth.
28 † Therefore the sonne of man is ∴ Lord of the Sabboth also.

∴ The maker of the law may abrogate or dispense vvhen and vvhere for iust cause it seemeth good to him.

1 Re. 21,
6.

Gen. 24,
9.

ANNOTATIONS CHAP. II.

4. *Uncovered.*) Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as was vsed to procure this man and others, by Christ, the health of their bodies.

5. *Sicke of the palsy.*) Such as this man was in body by dissolution of his limmes, such also was he in soule by the noisome desires of the world occupying his hart, and withdrawing him from al good workes. *Aug. de Pastor. c. 6 to. 9.*

The Sacraments to be called for in sicknes.

5. *Thy sinnes.*) Hereby it appeareth that Christ healed this sicke man first in his soule, before he tooke away his bodily infirmity: which may be an instruction for al men in bodily disease, first to call for the Sacraments, which be medicines of the soule. As hereby also may be gathered that many diseases come for sinne, and therefore can not be healed til the sinnes be remitted.

Mā hath power to remit sinnes.

10. *The Sonne of man.*) As Christ proueth vnto them, that him self as man, and not as God only, hath power to remitte sinnes, by that in al their sightes he was able to doe miracles and make the sickman suddenly arise: to the Apostles hauing power graunted them to doe miracles, though they be not God, may in like maner haue authority from God to remitte sinnes, not as God, but as Gods ministers.

Christ remitteth sinnes by the Priests ministerie.

10. *In earth.*) This power that the Sonne of man hath to remitte sinnes in earth, was neuer taken from him, but dwreth still in his Sacraments, and ministers, by whom he remitteth sinnes in the Church, and not in heauen only. For concerning sinne, there is one court of conscience in earth, and an other in heauen: and the iudgement in heauen foloweth and approueth this on earth: as is plaine by the wordes of our Sauour to Peter first, and then to al the Apostles, *Whatsoeuer you shal bind vpon earth, shal be bound in heauen: Whatsoeuer you shal loose vpon earth, shal be loosed in heauen:* Wherevpon S. Hierom saith, *That Priests hauing the keies of the kingdom of heauen, iudge after a sort before the day of iudgement.* And S. Chrysost. li. 3. de Sacerd. paul. post princip. more at large.

25. *In necessity.*) In necessity many things be done without sinne, which els might not be done: and so the very chalices and consecrated iewels and vessels of the Church in cases of necessity are by lawful authority turned to profane vses: which otherwise to alienate to a mans priuate commiditie is sacrilege.

Mt. 16, 19.

Mt. 18, 18.

ad Heliod.

ep. 1.

Amb. li. 3

off. 6. 28.

CHAP. III.

The blind Pharisees seeking his death for doing good vpon the Sabbath, he meekely goeth out of the way: where the people that flocke vnto him, and his Miracles, are innumerable. 13 Yea to his Truelue also (hauing neede of moe workmen) he goeth puruer to worke Miracles. 20 He so occupieth him self for soules, that his kinne thinke him madde. 22 The Scribes of Hierusalem come so farre, and yet haue nothing but absurdly to blasfeme his casting out of Diuels, to their owne damnation. 31 That the leuues should not (after their maner) thinke it ynough, that he is of their bloud, he telleth that such rather are decre to him, as keepe Gods commandements.



AND he entred againe into the Synagogue, and there vvas a man there that had a vvithered hand. † And they vvatched him vvwhether he vvould cure on the Sabbath: that they might accuse him. † And he saith to the man that had the vvithered hand, Rise vp into the middes. † And he saith to them, Is it lavvful on the Sabbath to doe vvell or ill? to saue a soule, or to destroy? but they held their peace. † And looking round about vpon them vvith anger, being sorovvful for the blindenes of their hart, he saith to the man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored vnto him.

Mt. 12, 9

Lk. 6, 6.

And

- 6 † And the Pharisees going forth, immediately made a consultation vvith the Herodians against him howv they might
 7 destroy him. † But I E S V S vvith his Disciples retired to the sea: and a great multitude from Galilee and Ievvrie folovved
 8 him, † and from Hierusalem, and from Idumæa, and beyond Iordain. And they about Tyre and Sidon, a great multitude,
 9 hearing the things vvwhich he did, came to him. † And he spake to his Disciples that a boate might attend on him because of the multitude, lest they should throng him. † for he
 10 healed many, so that there preased in vpon him for :: to
 11 touch him, as many as had hurtes. † And the vncleane spirit-
 12 es, vvhen they savv him, fel dovne vnto him : and they cryed saying, † "Thou art the sonne of God. And he vehemently charged them that they should not disclose him.
 13 † And * ascending into a mountaine, he called vnto him
 14 vvhom he vvould himself: and they came to him. † And he made that "tvvelue should be vvith him, and that he
 15 might send them to preach. † And he gaue them povver to
 16 cure infirmities, and to cast out diuels. † And he gaue to
 17 Simon the name " Peter. † and Iames of Zebedee, and Iohn the brother of Iames : and he called their names, *Boanerges*,
 18 vvwhich is, *the sonnes of thunder*. † and Andrew and Philippe, and Bartlemevv and Mathevv, and Thomas and Iames of
 19 Alphæus, and Thaddæus and Simon Cananæus, † and Iudas Iscariote, vvho also betrayed him.
 20 † And they come to a house: and the multitude resorteth together againe, so that they could not so much as eate bread.
 21 † And vvhen his had heard of it, they vvvent forth to lay hands on him. for they said, That he vvas become :: mad.
 22 † And the Scribes vvwhich vvvere come dovne from Hierusalem, said, * That he hath Beelzebub: and that in the prince
 23 of deuils he casteth out deuils. † And after he had called them together, he said to them in parables, Howv can Satan cast out
 24 Satan? † And if a "kingdom be deuided against it self, that
 25 kingdom can not stand. † And if a house be deuided against
 26 it self, that house can not stand. † And if Satan be risen against him self, he is deuided, and can not stand, but hath an end.
 27 † No body can risse the vessel of the strong, being entred into his house, vnles he first binde the strong, and then shal he
 28 risse his house. † Amen I say to you, that al sinnes shal be forgiuen the sonnes of men, and the blasphemies wherevvith

∴ The only touching of Christs holy person, or any part of his clothes, or whatsoeuer belonged to him, did heale al diseases.

∴ See herè the conceite of worldly frièdes, who thinke the Zeale of Religion, madnes: and therefore count them madde, that are Zelous in Gods cause and for the Catholike faith: and the more Zelous, the more mad.

they ſhal blaſpheme. † But he that ſhal blaſpheme againſt 29
the Holy Ghoſt, he hath not forgiueneſſe for euer, but ſhal be
guilty of an " eternal ſinne. † Becauſe they ſaid, He hath an 30
vnclane ſpirit.

† And * there come his mother and brethren: and ſtan- 31
ding vvithout they ſent vnto him calling him, † and the 32
multitude ſate about him: and they ſay to him, Behold thy
mother and thy brethren vvithout ſeeke thee. † And anſvve- 33
ring them, he ſaid, " Who is my mother and my brethren?
† And looking about vpon them vvhich ſate round about 34
him, he ſaith, Behold my mother and my brethren. † For 35
vvhoſoeuer ſhal doe the vvil of God, he is my brother and
my ſiſter and mother.

Mt. 12,
46.
Lk. 8, 19

AN NOT A T I O N S C H A P. III.

Sermons, Seru-
ice, and praier of
Heretikes.

The number of
Twelue, myſti-
cal.

Peters preemi-
nence,

Diffenſion of
Heretikes.

Venial ſinnes
forgiuen after
death.

Spiritual kinned
and buſines pre-
ferred before
carnal and
worldly.

The B. Virgin
Without ſinne.

13. *Thou art the Sonne.*) The confeſſion of the truth is not grateful to God, proceeding from
euery perſon. The diuel acknowledging our Sauour to be the ſonne of God, was bidden hold his
peace: Peters confeſſion of the ſame was highly allowed and rewarded. *Aug. traſt. 10 in ep. Ioan.*
Ser. 30. 31. de verb. Apoſtoli. Therefore neither Heretikes ſermons muſt be heard, no not though they
preach the truth. So is it of their prayer and ſeruiſe, which being neuer ſo good in it ſelf, is not
acceptable to God out of their mowthes, yea it is no better then the howling of wolues.
Hiero. in 7 Oſa.

14. *Twelue.*) This number of twelue Apoſtles is myſtical and of great importance (as appea-
reth * by the chooſing of Mathias into Iudas place to make vp againe this number) prefigured in
the 12 Patriarkes, *Gen. 49.* the 12 Princes of the children of Iſrael, *Num. 1.* the 12 fountaines
found in Elim, *Exod. 15.* the 12 pretious ſtones in the Rational of Aaron, *Exod. 39.* the 12 Spies
ſent by Moyſes, *Num. 13.* the 12 ſtones taken out of Iordan whereof the Altar was made, *Iofu. 4.*
the 12 loues of Propoſition, *Leuit. 24. 8 &c.* *Anſelm. in Mt. c. 10.* And theſe are the 12 foundations
of heauenly Hieruſalem. *Apoc. 21.*

16. *Peter.*) Peter in numbering the Twelue is alwaies the firſt, and his name is ſo giuen him for
ſignification of his calling to be the * Rocke or Foundation of the Church vnder Chriſt: as here alſo
the name BOANERGES is giuen to other two Apoſtles for ſignification, and ſo names els where
in the old Teſtament and in the new.

24. *Kingdom againſt kingdom.*) As this is true in al Kingdoms and Common-weales where
Ciuil diſſention reigneth, ſo is it ſpecially verified in hereſies and Heretikes, which haue alwaies
diuiſions among them ſelues as the plague of God, for diuiding them ſelues and others from the
Church.

29. *Eternal ſinne.*) That which is here called eternal, is (as S. Matthew expreſſeth it) that which
ſhal neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there
are alſo ſinnes not eternal: and by S. Matthew, that they are ſuch, as ſhal be forgiuen either here,
or in the life to come.

33. *Who is my mother?*) Neither is it here ſaid, that he had no mother, as ſome vpon theſe wordes
faſſly gather: nor ingratitude to our parents is taught vs by this anſwer: but we be hereby admo-
niſhed to preferre the ſpiritual mother of the Faithful, which is the Church Catholike, and our
brethren in her, and their ſpiritual good, aboue our carnal parents or kinne. For ſo our Maſter
being occupied here about heauenly things, accounted al them his mother and brethren, which did
the Will of his Father, in which number our Lady his mother was alſo included, for ſhe did his
fathers Will. *Aug. ep. 38.* Yea and aboue al others, becauſe ſhe had ſo much grace giuen her that
ſhe neuer ſinned not ſo much as venially in al her life. *Aug. de nat. & grat c. 36.*

Act. 1.

Mt. 16.

Greg. li. 9

ep. 3.

Mt. 12, 32.

CHA. IIII.

The parables (in which he speaketh to the Iewes, because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three parts of foure shal perish, through the fault of the hearers. 21 and that his seruants must confesse his faith, 24 and use their gifts (contrary to those stony and thorny hearers.) 26 and that his Church (notwithstanding the losing of those three partes of the seede) shalbe brought by his providence to the harvest, that is, to the end of the world: 30 growving ouer al in time, though in the beginning it be as the little mustard seede. 35 and though such tempests of persecution in the sea of this world doe rise against it.

Mt. 13, 1.
Lu. 8, 4.



1 AND againe he began to teach at the sea side:
and a great multitude vvas gathered together vnto him, so that he vvent vp into a boate, and sat in the sea, and al the multitude about the sea vvas vpon the land: † and he taught them in parables many things, and
3 said to them in his doctrine, † Heare ye:

4 Behold, the sovrer vvent forth to sow. † And vvholes he sovvet, some fel by the vway side, and the foules of the aire came, and did eare it. † And other some fel vpon rocky places vvhere it had not much earth: and it shot vp immediatly, because it had not deepnes of earth: † and vvhen the sunne was risen, it parched, and because it had not roote, it vvithered.
7 † And some fel among thornes: and the thornes grewe vp, and choked it, and it yelded not fruite. † And some fel vpon good ground: and it yelded fruite that grewe vp and increased, and it brought forth, one thirtie, one sixtie, and one an hundred.

9 † And he said, He that hath eares to heare, let him heare.
10 † And vvhen he vvas alone, the Twelue that vv ere vvith him, asked him the parable. † And he said to them, To you it is giuen to knowv the mysterie of the kingdom of God: but to :: them that are vvithout, al things are done in parables: ::

12 † that * seeing they may see, and not see: and hearing they may heare, and not vnderstand: " lest at any time they should be conuerted and their sinnes be forgiven them. † And he said to them, Do you not knowv this parable? and howv I hal
13 you knowv al parables? † He that sovvet, sovvet the vvord.

15 † And they by the vway side, are these: vvhere the vvord is sovven, and vvhen they shal haue heard, immediatly cometh Satan, and taketh avway the vvord that vvas sovven in their hartes. † And thy likevvise that are sovven vpon the rocky places, are these: vvho vvhen they heare the vvord, immediatly vvith ioy receiue it: † and they haue not roote
17 in

Esai. 6, 9

out of the Church, though they heare and read neuer so much, they cannot vnderstand. Bed. in + Marc.

in them selues, but are temporal: aftervvard vvhē tribulation is risen and persecution for the vvord, forthvvith they are scandalized. † And other there be that are sovven among 18 thornes: these are they that heare the vvord, † and the cares 19 of the vvord and the deceitfulnes of riches, and concupiscences about other things entring in choke the vvord, and it is made fruiteles. † And these are they that vvēre sovven vpon 20 the good ground, vvhih heare the vvord and receiue it, and yeld fruite one thirtie, one sixtie, and one an hundred.

32 Christ came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

† And he said to them, * Commeth a candel to be put 21 :: vnder a bus hel, or vnder a bed? and not to be put vpon the candlesticke? † For there is nothing hid, vvhih shal not 22 be made manifest: neither vvā any thing made secret, but that it shal come to light. † If any man haue eares to heare, 23 let him heare.

Lk. 8, 16

† And he said to them, See vvhat you heare. * In vvhat 24 measure you mete, it shal be measured to you againe, and more shal be giuen to you. † For he that hath, to him shal be 25 giuen: and he that hath not, that also vvhih he hath, shal be taken avay from him.

Lk. 8, 18

to you that heare.

† And he said, So is the kingdom of God, as if a man cast 26 seede into the earth, † and sleepe, and rise vp night and day, 27 and the seede spring, and grovve vp vvhih he knowveth not. † For the earth of it self bringeth forth fruite, first the 28 blade, then the eare, aftervvard the ful corne in the eare. † And 29 vvhen the fruite hath brought out it self, immediatly he putteth in the sickle, because haruest is come.

† * And he said, To vvhat shal vve liken the kingdom of 30 God? or to vvhat parable shal vve compare it? † As a mustard 31 seede: vvhih vvhen it is sovven in the earth, is lesse then al the feedes that are in the earth: † and vvhen it is sovven, it 32 riseth vp, and becommeth greater then al herbes, and maketh great boughes, so that the birds of the aire may dvvel vnder the shadovv thereof.

Mat. 13,

31.

Lk. 13,

19.

† And vvith many such parables he spake to them the 33 vvord, according as they vvēre able to heare: † and vvithout 34 parable he did not speake vnto them, but apart, he explicated al things to his Disciples.

† And he saith to them in that day, vvhen euening vvā 35 come, * Let vs passe ouer to the other side. † And dimissing the 36 multitude, they take him so as he vvā in the boate: and there

Mt. 8, 23

Lk. 8, 22

vvere

- 37 vvere other boates vvith him. † And there arose a great
 storme of vvinde, and the vvaues bette into the boate, so that
 38 the boate vvas filled. † And he vvas in the hinder part of the
 boate sleeping vpon a pillow: and they raise him, and say to
 him, Maister, doth it not pertaine to thee that vve perish?
 39 † And rising vp he threatened the vvinde, and said to the sea,
 Peace, be stil. And the vvinde ceased: and there vvas made a
 40 great calme. † And he said to them, Why are you feateful?
 neither yet haue you faith? And they feared vvith great feate:
 and they said one to an other, Who is this (thinkest thou)
 that both vvinde and sea obey him?

AN NOT A T I O N S
 CHAP. IIII.

12. *Left they should be conuerted.*] These speeches here and els where, We must not so vnderstand as though he spake in parables of purpose and to this end, that the hearers might not vnderstand, lest they should be conuerted: which were as much to say as that he would not haue them vnderstand, nor be conuerted: but we must learne the true sense of this very place in S. Matthew and in the AGes, where our Sauour and S. Paul speake thus, *They haue heard beaulty, and haue shut their eies, lest perhaps they may see, and vnderstand, and be conuerted, and I heale them.* Whereby it is euidēt, that the speaking in parables was not the cause (for many beside the Apostles heard and vnderstood) but them selues would not heare, and vnderstand, and be conuerted: and so were the cause of their owne wilful and obstinate infidelity. And therefore also he spake in parables, because they were not worthy to vnderstand, as the other to whom he expounded them.

27. *And sleepe.*] The Church, and Christs doctrine, (sleepe we, wake we) increaseth by the great prouidence of God, only the preachers must fow, and plant, and water, and * God wil giue the increase, nourishing the seede in mens harts. And therefore we may not giue ouer, or be impatient and solicitous, if we haue not alwaies good successe: but doing our duty, commit the rest to God.

31. *Mustard seed.*] If the Church and Truth bad more and more decayed and been obscured after the Apostles time vnto ours, as the Heretikes hold: then had it been great in the beginning, and smal afterward: where this Parable saith contrary, that it was a mustard seed first, and afterward a great tree. *vide Chrys. 10. 1 contra Gentiles in vita S. Babyle Mart.*

32. *The birdes.*] Of all sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible: but the successe thereof farre passed al mans doctrine: in so much that afterward al the wisest and greatest of the world made their residence and rest therein.

God is not author of sinne, but mans owne will.

The Church visibly increasing.

Christian religion wonderfully spreading.

CHAP. V.

To the Gerasens (and in them to al men) Christ manifesteth how the Diuel of his malice would vse them, if he would permitte: 17 and yet they like not their Sauours presence. 21 A Woman Gentil, that began her sicknesse when the Iewes daughter began her life (signifying Abraham: time) he cureth by the way as he was comming to heale the Iewes: And euen then the Iewes do die, but yet them also he wil reuiue, as here the Iewes daughter.

N AND



ND they came beyond the straite, of the
 sea into the countrie of, the Gerasens.
 † And as he vvent out of the boate, imme-
 diatly theré mette him out of the sepul-
 chres a man in an vncleane spirit, † that
 had his dwelling in the sepulchres. and
 neither vvith chaines " could any man
 novv binde him: † for being often bound vvith
 fetters and chaines, he had burst the chaines,
 and broken the fetters. and no body could
 tame him. † and he vvas alvaies day and
 night in the sepulchres and in the mountaines,
 crying and cutting him self vvith stones.
 † And seeing I E S V S a farre off, he
 ranne and adored him: † and crying vvith a
 great voice, said, What to me and thee I E
 S V S the sonne of God most high? I adiure
 thee by God that thou torment me not. † For
 he said vnto him, Goe out of the man thou
 vncleane spirit. † And he asked him, What
 is thy name? And he saith to him, My name
 is Legion: because vve are many. † And he
 besought him much, that he vvould not expel
 him out of the countrie. † And there vvas
 there about the mountaine a great heard of
 swine, feeding. † And the spirits besought
 him, saying, Send vs :: into the swine, that
 vve may enter into them. † And I E S V S
 immediatly graunted vnto them. And the
 vncleane spirits going out, entered into the
 swine: and the heard vvith great violence
 vvas caried headlong into the sea, about
 two thousand, and vvere stifled in the sea.
 † And they that fed them, fled, and caried
 newes into the citie and into the fields.
 And they vvent forth to see vvhat vvas done:
 † and they come to I E S V S, and they see
 him that vvas vexed of the deuil, sitting,
 clothed, and vvell in his vvittes: and they
 vvwere afraid. † And they that had seen
 it, told them, in vvhat manner he had been
 dealt vvithal that had the deuil: and of the
 swine. † And they began to desire him, that
 he vvould depart from their coastes. † And
 vvhen he vvent vp into the boate, he that
 had been vexed of the deuil, began to be-
 seeche him that he might be vvith him, †
 and he admitted him not, but saith to him,
 Goe into thy house to thine, and tel them
 howv great things the Lord hath done for
 thee, and hath had mercie vpon thee. † And
 he vvent his vvay, and began to publish in
 Decapolis howv great things I E S V S had
 done to him: and al marueled.

† And

:: It is not without
 mystrie that the
 diuels desired, and
 Christ suffered them
 to enter into the
 swine, signifying that
 filthy liuers be meete
 dwelling places for
 diuels. Aug. traict.
 6 in ep. 10.

Mat. 8.
 28.
 Luc. 8
 26.

Mat. 9,
18.
Luc. 8,
42.

21 † And vvhhen I E s v s had passed in boate againe ouer the
straite, a great multitude assembled together vnto him, and he
22 vvas about the sea. † And there commeth one of the Arch-
synagogs, named Iaïrus: and seeing him, he falleth dovvne at
23 his feete, † and besought him much, saying, That my daugh-
ter is at the point of death, come, impose thy hands vpon her,
24 that she may be safe and liue. † And he vvent vvith him, and
a great multitude folovved him, and they thronged him.
25 † And a vvoman vvhich vvas in an issue of bloud twelue
26 yeres, † and had suffred many things of many Physicians,
and had bestovved al that she had, neither vvas any thing
27 the better, but vvas rather vvorse: † vvhen she had heard of
I E s v s, she came in the preasse behind him, and touched his
28 garment. † for she said, That "if I shal touche but his gar-
29 ment, I shal be safe. † And forthvvith the fountaine of her
bloud vvas dried: and she felt in her body that she vvas hea-
30 led of the maladie. † And immediatly I E s v s knowving in
him self " the vertue that had proceeded from him, turning to
31 the multitude, said, Who hath touched my garments? † And
his Disciples said to him, Thou seest the multitude thronging
32 thee, and sayest thou, Who hath touched me? † And he loo-
33 ked about to see her that had done this. † But the vvoman
fearing and trembling, knowving vvhat vvas done in her:
came and fel dovvne before him, and told him al the truth.
34 † And he said to her, Daughter, thy faith hath made thee safe,
goe in peace, and be vvhole of thy maladie.

Archsynagogue,
cheefe gouverner
of a Synagogue.

from 35 † As he vvas yet speaking, they come 'to' the Archsyna-
gogue, saying, That thy daughter is dead: vvhy doest thou
36 trouble the Maister any further? † But I E s v s hauing heard
the vvord that vvas spoken, saith to the Archsynagogue,
37 Feare not: " only beleue. † And he admitted not any man to
folovv him, but Peter and Iames and Iohn the brother of Ia-
38 mes. † And they come to the Archsynagogs house, and he
39 seeth a tumult, and folke vweeping and vvailing much. † And
going in, he saith to them: Why make you this a doe and
40 vveepe? the vvenche is not dead, but :: sleepeeth. † And they
derided him. But he hauing put forth al, taketh the father and
the mother of the vvenche, and them that vv ere vvith him,
41 and they goe in vvhere the vvenche vvas lying. † And hold-
ing the vvenches hand, he saith to her, *Talitha cumi*, vvhich
42 is being interpreted, " wenche (I say to thee) arise. † and forth-

:: To Christ,
that can more
easily raise a
dead man then
we can doe one
that is but a
sleepe, death is
but sleepe. Aug.
de verb. Do. Str.
44.

N ij vvith

with the wēche rose vp, and walked, and she vvas twelue yeres old: and they vvere astonied vwith great astonishment. And 43 he commaunded them earnestly that no body should knowv it: and he bad that some thing should be giuen her to eate.

A N N O T A T I O N S

CHAP. V.

1. Could bind him.] We see here that mad men which haue extraordinary strength, are many times possessed of the diuel: as there is also a deafe and a dumme diuel, and vncleane spirits, which worke these effects in men; possessing their bodies. Al which things infidels and carnal men following only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleueth that the diuel worketh such things.

Profane and natural men.

28. If I shall touch.] So the good Catholike saith, If I might but touche one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saints, I should be better for it. *Alt. 1. and 19. See S. Chrys. to 1 cont. Gent. in principio. in vit. Babyla.* Yea S. Basil saith, He that toucheth the bone of a martyr, receiueh in some degree holiness of the grace or vertue that is therein. *Basil. in ps. 115.*

Scripture fondly applied to proue onely faith.

30. Vertue.] Vertue to heale this womans maladie, proceeded from Christ, though she touched but his coate: so when the Saints by their Relikes or garments do miracles, the grace and force thereof cometh from our Sauour, they being but the meanes or instruments of the same.

36. Only beleue.] It is our common speache, When We require one thing specially, though other things also be as necessary, and more necessary. As the Physicion to his patient, *Only haue a good hart:* When he must also keepe a diet, and take potions, things more requisite. So Christ in this great infidelity of the Iewes, required only that they would beleue he was able to doe such a cure, such a miracle, and then he did it: otherwise it foloweth in the next Chapter, *He could not do miracles there because of their incredulity.* Againe, for this faith he gaue them here and in al like places health of body, which they desired, and therefore he saith not, Thy faith hath iustified thee: but, hath made me safe or whole. Againe this was the fathers faith, which could not iustifie the daughter. Whereby it is most euidēt, that this Scripture, and the like, are foolishly abused of the Heretikes to proue that only faith iustifieth.

By three dead are signified three kind of sinners.

41. Wench arise.] Christs miracles, besides that they be wonders and waies to shew his power, be also significatione: as these which he corporally raised from death, put vs in minde of his raising our soules from sinne. The Scripture maketh special mention only of three raised by our Sauour, of which three, this wench is one, within the house: an other, the widowes sonne in Naim, now caried out toward the graue: the third, Lazarus hauing been in the graue foure daies, and therefore stinking, which diuersity of dead bodies, signifie diuersity of dead soules, some more desperate then other, some past all mans hope, and yet by the grace of Christ to be reuiued and reclaimed.

Aug. de verb. Da. ser. 44.

CHAP. VI.

In his owne country (signifying the reprobate Iewes) he is contemned, and therefore worketh little in respect. 6 His Apostles preach euery where and worke miracles, so that King Herode (who shamefully killed Iohn Baptist) and others are stricken with great admiration. 30 After Iohns death he goeth into the Desert, where great concourse being vnto him, he feedeth 5000 With five loaves. 46 And after he hath praied long in the mountaine, he walketh vpon the sea. 52 And with the very touche of his garments he healeth innumerable.



AND going out from thence, he vvent 1 into his country: and his Disciples followed him. † and vwhen the Sabbath 2 vvas come, he began to teach in the Synagogue: and many hearing him vvere in admiration at his doctrine, saying, How came this felovv by al these things? and

Mt. 13, 54. Lu. 4, 16

and vvhat vvifedom is this that is giuen to him, and such vertues as are vvrought by his hands? † Is not this" the Carpenter, the sonne of M A R I E, the brother of Iames and Ioseph and Iude and Simon? why, are not also his sisters here vvith vs? And they" vvere scandalized in him. † And I E S V S said to them, That there is not a Prophet vvithout honour, but in his ovvne countrie, and in his ovvne house, and in his ovvne kined. † and "he could not doe any miracle there, but only cured a fevv that vvere sicke, imposing his hands † and he marueled because of their incredulity, and he vvvent about the tovvnes in circuite teaching.

7 † * And he called the Tvvelve: and began to send them tvvvo
8 and tvvvo, and gaue them povver ouer vncleane spirits. † And he commaunded them that they should take nothing for the vvay, but a rod only: not skrippe, nor bread, nor money in
9 their purse, † but shod vvith sandals, and that they should
10 nor put on" tvvvo coates. † And he said to them, Whither soeuer you shal enter into an house, there tarie til you depart
11 thence. † and vvho soeuer shal not receiue you, nor heare you: going forth from thence shake of the dust from your
12 feete for a testimonie to them. † And going forth they preached that they should doe penance: † and they cast out many
13 diuels, and * anointed" vvith :: oile many sicke, and healed them.

:: A preparatiue to the Sacramēt of extreme vnction, *Iac. 5.*

14 † And * king Herod heard (for his name vvvas made manifest) and he said, That Iohn the Baptist is risen againe from the dead, and therefore vertues vvorke in him. † And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets. † Which Herod hearing, said, Iohn vvvhom I beheaded, he is risen againe from the dead.

17 † For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the vvife of :: Philippe
18 his brother, because he had married her. † For Iohn said to Herod, * It is not lavvful for thee to haue thy brothers vvife.
19 † And Herodias lay in vvwaite for him: and vvvas desirous to
20 kil him, and could not. † For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many things: and he heard him gladly. † And
21 vvhen a conuenient day vvvas fallen, Herod made the supper of his birth-day to the Princes and the Tribunes and the
22 cheefe of Galilee. † And vvhen the daughter of the same He-

The Gospel vpo the decollation of S. Iohn Baptist Aug. 29.

:: He might and should by moyses law haue married his brothers vvife, if he had been dead without issue: but this Philip was yet aliue, and had also this daughter that daunced.

rodias came in, and had daunced, and pleased Herod, and them that sate vvith him at the table: the King said to the damsel, Aske of me vvhat thou vvilt, and I vvil giue it thee. † and he svvare to her, That vvhatsoever thou shalt aske I vvil giue thee, though the halfe of my kingdom. † Who vvhen she vvas gone forth, said to her mother, What shal I aske? But she said, The head of Iohn the Baptist. † And vvhen she vvas gone in by and by vvith hast to the King, she asketh saying, I vvil that forthvvith thou giue me in a platter the head of Iohn the Baptist. † And the King vvas stroken sad. Because of his othe and for them that sate together at table he vvould not displease her: † but sending the hangman, commaunded that his head should be brought in a platter. † And he beheaded him in the prison, and brought his head in a platter: and gaue it to the damsel, and the damsel gaue it to her mother. † Which his disciples hearing came, and tooke his body: and they put it in a monument. †

† And * the Apostles gathering together vnto Iesus, made relation to him of al things that they had done and taught. † And he said to them, Come apart into the desert place, and rest a litle. For there vv ere that came and vv ent, many: and they had not so much as space to eate. † And * going vp into the boate, they vv ent into a desert place apart. † And they savv them going avvay, and many knevv: and they ranne flocking thither on foote from al cities, and preuented them.

† And going forth, Iesus savv a great multitude: and he had compalsion on them, because they vv ere as sheepe not hauing a shepheard, and he began to teach them many things. † And * vvhen the day vvas novv farre spent, his Disciples came to him, saying, This is a desert place, and the houre is novv past: † dimisse them, that going out into the next villages and tovvnes, they may bie them selues meates to eate. † And he ansvvering said, Giue ye them to eate. And they said to him, Let vs goe and bie bread for tvvo hundred pence: and vve vv il giue them to eate. † And he saith to them, Howv many loaves haue you? goe and see. And vvhen they knevv, they say, Fiue, and tvvo fishes. † And he commaunded them that they should make al sit dov vne, by companies vpon the greene grasse. † And they sate dov vne in rankes by hundreds and fifties. † And vvhen he had taken the fiue loaves, and the tvvo fishes: looking vp vnto heauen,

he

Lk. 9, 10

Mt. 14, 13.

Mt. 14, 15.

Lk. 9, 12
Io. 6, 5.

he blessed, and brake the loaves, and gaue to his Disciples to
 42 set before them: and the two fishes he deuided to al. † And
 43 al did eate, and had their fill. † And they tooke vp the lea-
 uings, twelue ful baskets of fragments: and of the fishes.
 44 † And they that did eate, vvere five thousand men. † And
 45 immediatly he compelled his Disciples to goe vp into the
 boate, that they might goe before him beyond the straite to
 Bethsaida: vvhiles him self did dimisse the people.

Mr. 14,
 23-
 10, 16.

46 † And * vwhen he had dimissed them, he vvent into the
 47 mountaine to pray. † And vwhen it vvas late, the boate vvas
 48 in the middes of the sea, and him self alone on the land. † And
 seeing them labouring in rowving (for the vvinde vvas against
 them) and about the fourth vwatch of the night he commeth
 to them vvalking vpon the sea: and he vvould haue passed by
 49 them. † But they seeing him vvalking vpon the sea, thought it
 50 vvas a ghost, and cried out. † For al savv him, and vvere trou-
 bled. And immediatly he talked vvith them, and said to them,
 51 Haue confidence, it is I, feare ye not. † And he vvent vp to
 them into the shippe, and the vvinde ceased: and they vvere
 52 farre more astonied vvithin them selues: † for they vnder-
 stood not concerning the loaves: for their harr vvas blind-
 ed.

The Gospel on
 Saturday after
 Ashwensday.

Mr. 14,
 34.

53 † And * vwhen they had passed ouer, they came into the
 54 land of Genezareth, and set to the shore. † And vwhen they
 vvere gone out of the boate, incontinent they knevv him:
 55 † and running through that vvhole countrie, they began to
 carie about in couches those that vvere il at ease, vvhere they
 56 heard he vvas. † And vvithersoever he entred into tovnes
 or into villages or cities, they laid the sicke in the streates, and
 besought him that they might touche but the hemme of his
 garment: and as many as touched him, vvere made
 vvhole. †

A N N O T A T I O N S

C H A P. VI.

3. *The carpenter.*) As his countrie-folkes seeing him not only to be a poore man, but also knowing (as they thought) his vvhole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or scandal of him: so doe the Heretikes take like offence at his person in the B. Sacrament, saying, why, this is not God: for it is bread made of corne by such a baker, of the same mould that such a lofe is: not marking that it was not made Christ by baking, but by Consecration, and the vertue of Christs vvordes.

3. *They*

5. *They Were scandalized.*] This scandal rose partly of enuy of his equals by birth, who reputed them selues as good as he, tooke skorne to be taught of him. Wherevpon Christ saith, *A Prophet is not without honour but in his owne countrie*: signifying (as it is plaine in Luke) the malice and enuy of the Iewes his countrie men in refusing him (to. 1.) and that the Gentils would more esteeme of him.

5. *He could not.*] It is said that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt disposition to receiue them. And therefore he would not of cogruity worke there, vvhether their incredulity vvas so great, that it vould not haue profited them. And for this cause he saith* els where to them that wil see and enioy his miracles, *Only beleene.* Chryf. 60.
49, in Mt.
Lu. 4, 25.

8. *Not two coates.*] He forbiddeth superfluites, and to careful prouision of bodily things, when they are about Gods seruice in gaining soules. And for the contrariety that seemeth here and in S. Matthew, vnderstand that there he forbiddeth them to carie rod or staffe to defend them selues, here he permitte a vvalking rod or staffe to leane and stay vpon where he forbiddeth shoes to coouer al the foote, such as we vveare: here he permitte sandals, that is such as had soles only, which the poore commonly vware in leuvery, and novv some religious men. See S. Augustins opinion li. 2 c. 30 de consensu Euang. to. 4. Marc. 5.
36.
Mt. 10.

13. *With oile*] In the Wordes of the commission oile is not mentioned, and yet it is certaine by this their vsing of oile, that either Christ did then appoint them to vse it, or they might take it vp of them selues, by vertue of the general commission.

13. *With Oile.* By this it is cleere that not only the Apostles or other may haue power to worke miracles, by their only word and inuocation of Christs name, but also by application of creatures: which creatures also haue a miraculous medicinal vertue to heale diseases.

CHA P. VII.

The masters of Hierusalem comming so farre to carpe him 6 he chargeth With traditions, partly friuolous, 9 partly also contrarie to Gods commaundements. 14 And to the people he yeldeth the reason of that Which they carped, 17 and againe to his disciples, shewing the ground of the Iewish Washing (to Witte, that meates otherwise defile the soule) to be false. 24 But by and by among the Gentils, in a woman he findeth vvonderful faith, vpon her therefore he bestoweth the crumme that she asked, 32 returning (because the time of the Gentils vvvas not yet come) to the Iewes vvith the loafe. 32 Where he sheweth his compassion towards mankind so deafe and dumme, 36 and of the people is highly magnified.



ND there assemble together vnto him the 1
Pharisees and certaine of the Scribes, comming
from Hierusalem. † And vvhen they had seen 2
certaine of his disciples eate bread vvith
common hands, that is, not vvashed, they bla-
med them. † For the Pharisees and al the Iewes, vnles they 3
often vvash their hands, eate not, holding the tradition of
the Auncients: † and from the market, vnles they be vvashed, 4
they eate not: and many other things there be that vv ere de-
liuered vnto them to obserue, the vvashings of cuppes and
cruses, and of brasen vessels & beddes. † And the Pharisees and 5
Scribes asked him, Why do not thy disciples vvake accord-
ing to the tradition of the Auncients, but they eate bread
vvith common hands? † But he ansvvering, said to them, 6
Wel did Esay Prophecie of you hypocrites, as it is vvritten,
This people honoureth me :: vvith their lippes, butt their hert is farre from me.
† and in vaine doe they worship me, teaching doctrines" precepts of men. 7
† For

¶ They that say
well or teache
and preache
well, or haue
Christ and his
word in their
mouth, and liue
naughtily, be
touched in this
place.

Mt. 15, 1

Esay. 29.
13.

8 † For leauing the commaundement of God, you hold the tra-
 9 ditions of men, the vvaslings of cruses and cuppes : & many
 10 other things you doe like to these. † And he said to the, Wel do
 you frustrate the precept of God, that you may obserue your
 11 ovvne tradition. † For Moyses said, Honour thy father & thy mother.
 12 and, *He that shal curse father or mother, dying let him dye.* † But you say,
 If a man say to father or mother, *Corban* (vvhich is a gift) vvhath-
 13 soeuer proceedeth from me, shal profit thee : † and further
 you suffer him not to doe ought for his father or mother, † de-
 feating the vvord of God for your ovvne tradition vvhich
 you haue giuen forth. and many other things of this sort you
 doe.

14 † And calling againe the multitude vnto him, he said to
 15 them, Heare me al you, and vnderstand. † " Nothing is vvith-
 out a man entring into him, that can defile him. but the
 things that proceede from a man those are they that make a
 16 man :: cōmon. † If any man haue eares to heare, let him heare.
 17 † And vvhen he vvas entred into the house from the multi-
 18 tude, his Disciples asked him the parable. † And he saith to
 them, So are you also vnskillful? Vnderstand you not that
 euery thing from vvithout, entring into a man, can not make
 19 him common : † because it entreth not into his hart, but
 goeth into the belly, and is cast out into the priuy, purging
 20 al the meates? † But he said that the things vvhich come
 21 forth from a man, they make a man common. † For from
 vvithin out of the hart of men proceede euil cogitations, ad-
 22 uouteries, fornications, murders, † thestes, auarices, vvicked-
 nesse, guile, impudicities, an euil eye, blasphemie, pride, fo-
 23 lishnes. † Al these euils proceede from vvithin, and make a
 man common.

See the first
 annotation vpon
 this chapter.

24 † And *rising from thence he vvvent into the coastes of Tyre
 and Sidon: and entring into a house, he vvould that no man
 25 should knowv, and he could not be hid. † For a vvoman im-
 mediately as she heard of him, vvwhose daughter had an vn-
 26 cleane spirit, entred in, and fel dovvn at his feete. † For the
 vvoman vvas a Gentile, a Syrophænician borne. And she
 besought him that he vvould cast forth the diuel out of her
 27 daughter. † Who said to her, Suffer first the children to be
 filled. for it is not good to take the childrens bread, and cast
 28 it to the dogges. † But she answered, and said to him, Yea
 lord. for the vvhelpes also eate vnder the table of the crum-

Exo. 20,
 12.
 Leu. 20,
 9.

Mr. 15,
 21.

mes of the children. † And he said to her, For this saying goe
thy vway, the deuill is gone out of thy daughter. † And when
she vvas departed into her house, she found the maid lying
vpon the bed, and the deuill gone out.

The Gospel vpo
the 11 Sunday
after Pentecost.

† And againe going out of the coastes of Tyre, he came
by Sidon to the sea of Galilee through the middes of the
coastes of Decapolis. † And they bring to him one deafe and
dumme: and they besought him that he vould impose his
hand vpon him. † And taking him from the multitude apart,
he put his fingers into his eares: and spitting, touched his
tongue. † And looking vp vnto heauen, he groned, and said to
him, *Ephphetha*, vvhich is, *Be thou opened*. † And immediatly his
eares vvere opened, and the string of his tongue vvas loosed,
and he spake right. † And he commaunded them not to tel
any body. But how much he commaunded them, so much
the more a great deale did they publish it, † and so much the
more did they vvonder, saying, He hath done al things vvel:
he hath made both the deafe to heare, and the dumme to
speake. †

of Tyre
and Si-
don, he
came

AN NOT A T I O N S

CHAP. VII.

2. *Common.*] Common and vncleane is al one. For the Iewes were commaunded by the Law to eate certaine kindes of meates only, and not al indifferently: and because these were separated from other meates, and as it were sanctified to their vse, they called the other common and profane: and because the Law calleth those cleane and these vncleane, thereof it is, that vncleane and common is al one. as in this Chapter often, and *Mat. 10.*

7. *Precepts of men.*] Mens ordinances which be repugnant to Gods commaundements, be here condemned: as al obseruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and superfluous: as many obseruations of the Pharisees were then, and the like traditions of Heretikes be now. for how soeuer they bragge of Scriptures, al their maner of administration and ministerie is their owne tradition and inuention without al Scripture and warrant of Gods word. But the traditions of the Apostles and Ancients, and al the precepts of holy Church we are commaunded to keepe, as things not prescribed by man, but by the Holy Ghost. *Mat. 15, 28. 41. 2 Thessal. 2, 15.*

11. *Gift.*] To giue to the Church or Altar is not forbidden, but the forsaking of a mans parents in their necessitie, pretending or excusing the matter vpon his giuing that which should relieue them, to God or to the Altar, that is impious and vnatural. And these Pharisees teaching children so to neglect their duties to their parents, did wickedly.

15. *Nothing entering into a man.*] As these wordes of our Sauour do not import, that the Iewes then might haue eaten of those meates which God forbade them: no more doe they now, that we Christians may eate of meates which the Church forbiddeth vs. And yet both then and now al meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abstaine, for that any meates are of their nature abominable, or defile the eaters, but they for signification, we for obedience and chastisement of our bodies.

23. *Spitting.*] Not only by Christs vvord and vvill, but also by ceremonie and by application of external creatures vvhich be holy, miracles are vvrought. as by Christs spittle, vvhich vvas not part of his person, being a superfluity of his body, but yet most holy. *Theophyl. in 7 Marci.*

24. *Ephphetha*

34 Ephphetha.) The Church doth most godly imitate and vse these very vvordes and ceremo- Exorcismes and nies of our Sauour in the Exorcismes before Baptisme, to the healing of their soules that are to be other ceremo- baptized, as Christ here healed the bodily infirmities and the disease of the soule together. Ambrosius in Baptis- me.

CHAP. VIII.

Of compassion he feedeth the people, 4000 vvith seven loaves. 10 After al vvwhich miracles as though they vvwere yet vvinsufficient to proue him to be Christ, the obstinate Pharisees do require some miracle from heauen. 13 Wherevpon forsaking them, he vvurneth his Disciples to bevvare of the leauen of their doctrine, neither to feare vvant of necessaries. 22 He healeth a blind man by degrees and vvith ceremonies. 27 Peter confesseth him (though men al this vvwhile had not learned so farre) to be Christ. 31 and by and by he revealeth to them his passion, 32 rebuking also Peter for dissuading it, 34 and shewing that it is a thing vvwherein al that vvwill be saved (namely in time of perfection) must solo vv him.

Mt. 15,
32.

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N those daies againe vvhen there vvvas a The Gospel
great multitude, and had not vvwhat to cate: vpō the 6 Sun-
calling his Disciples together, he saith to day after Pente-
them, † I haue compassion vpon the mul- cost.
titude: because loe :: three daies they now :: Great seruour
endure vvith me, neither haue vvwhat to and deuotion
cate. † and if I dimisse them fasting into in the good
their home, they vvwill faint in the vvway: for some of them people, and ex-
came farre of. † And his Disciples ansvvered him, Whence ceding force in
may a man fil them here vvwith bread in the vvildernes? our Maisters
† And he asked them, Hovv many loaves haue ye? Who said, preaching, that
Seuen. † And he commaunded the multitude to sit dovvp made the abide
vpon the ground. And taking the seven loaves, giuing than- fasting so long
kes he brake, and gaue to his Disciples for to set before them, to heare his di-
and they did set them before the multitude. † And they had vine sermons.

Mt. 15,
39. 16, 1.

10

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12

13

† And * immediatly going vp into the boate vvwith his
Disciples, he came into the quarters of Dalmanûtha. † And
the Pharisees vvvent forth, and began to question vvwith him,
asking of him a signe from heauen, tempting him. † And
groning in spirit, he saith, vvwhy doth this generation aske a
signe? Amen I say to you, If a signe shal be giuen to this ge-
neration. † And leauing them, he vvvent vp againe into the
boate, and passed beyond the straite.

O ij † And

† And they forgot to take bread: and they had but one 14
loafe vvith them in the boate. † And he commaunded them, 15
saying, Looke vvell and bevvare of the leauen of the Phari-
sees, and the leauen of Herod. † And they reasoned among 16
them selues saying, Because vve haue not bread. † Which 17
I E S V S knovving, saith to them, Why doe you reason, be-
cause you haue not bread? do you not yet knovv nor vn-
derstand? yet haue ye your hart blinded? † hauing eies see 18
you not? and hauing eares heare you not? Neither do you re-
member: † When * I brake fife loaues among fife thousand: 19
and hovv many baskets ful of fragmēts tooke you vp? They
say to him, Tvvellue. † * When also seuen loaues among foure 20
thousand, hovv many maundes of fragments tooke you vp?
And they say to him, Seuen. † And he said to them, Hovv do 21
you not yet vnderstand?

Mar. 6,
38.

Mr. 8, 5.

∴ Our Sauour
vsed to worke
much by tou-
ching: that we
may learne not
to cōtemne the
corporal and
external appli-
cation of holy
things, nor to
chalēge by the
spirit and faith
only, as Here-
tiques doe.

† And they come to Bethsaïda: and they bring to him one 22
blinde, and desired him that he vvould ∴ touche him. † And 23
taking the hand of the blinde, he led him forth out of the
tovvne: and spitting into his eies, imposing his hands, he as-
ked him if he savv any thing. † And looking vp, he said, I see 24
men as it vv ere trees, vvalking. † After that againe he impo- 25
sed his hands vpon his eies, and he began to see, and vv as re-
stored, so that he savv al things clerely. † And he sent him in- 26
to his house, saying, Goe into thy house: and if thou enter in
to the tov vne, tel no body.

† And * I E S V S vv ent forth and his Disciples into the 27
tovvnes of Cæsarēa-Philippi: and in the vvay he asked his
Disciples, saying to them, Whom do men say that I am?
† Who ansvvered him, saying, Iohn the Baptist, some Elias, & 28
other some as it vv ere one of the Prophets. † Then he saith 29
to them, But vv hom do you say that I am? Peter ansvvering
said to him, Thou art Christ. † And he threatened them that 30
they should not tel any man of him.

Mr. 16,
13.

Lk. 9, 18

† And he began to teache them, that the Sonne of man 31
must suffer many things, and be reiectēd of the Auncients
and of the high Priestes and the Scribes, and be killed: and
after three daies rise againe. † And he spake the vvord open- 32
ly. And Peter taking him, began to rebuke him. † Who tur- 33
ning, and seeing his Disciples, threatened Peter, saying, Goe
behind me Satan, because thou sauourest not the things that
are of God, but that are of men. † And calling the multitude 34
together

- together vvith his Disciples, he said to them, If any man vvil
 folovv me, let him deny him self, and take vp his crosse, and
 35 folovv me. † For he that vvil saue his life, shal lose it: and
 he that shal lose his life "for me and the Gospel, shal saue it.
 36 † For vvhat shal it profit a man, if he " gaine the vvhole
 37 vvorld, and suffer damage of his soule? † Or vvhat permuta-
 38 tion shal a man giue for his soule? † For he that shal be as ha-
 med of me, and of my vvordes in this aduouterous and sinful
 generation, the Sonne of man also vvil be as hamed of him,
 vvhen he shal come in the glorie of his father vvith the holy
 Angels.

ANNOTATIONS
 CHAP. VIII.

6. *Gaue to his disciples.*] He serueth the people not immediatly him self, but by the Apostles mi-
 nisterie: to teach vs that We must receiue Christes Satraments and doctrine, not at our owne hand,
 but of his Priests and our Pastours.

Luc. 9, 16. 7. *Blessed them.*] So is it in some ancient Greeke copies, agreeable to our Latin, and in S. Luke
 expressly in the common Greeke text, that he blessed the fue loaves and the two fishes: which must
 be alwaies marked against the Heretikes, which denie this blessing to pertaine to the creatures,
 but seime it alwaies to be referred to God for thanks giuing. For if it were so, he would haue said
 grace but once for that whole refectiō: but he did seuerally bleesse both the bread first, and after-
 ward the fishes also, multiplying them by his said blessing (as* he did mankind and other creatures
 in the beginning by blessing them) and so working effectually some change or alteration in the
 very creatures them selues.

Luc. 9, 22. 11. *For me and the Gospel.*] By the Gospel is signified, not only the foure Euangelistes, but al
 Scriptures, and whatsoever Christ said that is not in Scripture: for he saith in this very place, *He that*
shal be as hamed of my Wordes, the Sonne of man wil be as hamed of him &c. Neither his owne Wordes
 only, but whatsoever the Apostles taught in Word or Writing: for our Sauour saith, *He that despiseth*
you, despiseth me. For defence of any of al these and of euery Article of the Catholike faith, We ought
 to die, and this is to lose our life for Christ and his Gospel.

Luc. 9. 36. *Gain the Whole World.*] Let such note this, that for feare or flattery of the world cōdescend
 to obey the vniust lawes of men touching religion, against their owne consciences: and be content
 for the rest of a few daies of this life, and for sauing their temporal goods, to lose their soule and
 the ioyes of heauen.

διλογάσας
 αὐτά.
 Blessing of crea-
 tures vvorketh
 an effect in the.

What is to suffer
 for the Gospel.

Doing against
 our owne con-
 science,

CHAP. IX.

*The more to confirme them, he giueth them in his Transfiguration a sight of his glorie, Where-
 unto Suffering doth bring, 9 and then againe doth inculcate his Passion.*
 14 *A Diuel also he casteth out, Which his Disciples (vpon Whom therefore the
 peruerse Scribes triumphed in his absence) could not, for lacke of fasting and
 praying. 30 Being yet in Galilee, he reuealeth more about his Passion. 33 And
 (because in the Way to Capharnaum they contended for the Primacie (he teacheth
 them that humility is the Way to Primacie before God: 38 bidding them also,
 not to prohibir such as be not against them: nor to giue scandal to any one of the
 faithfull. and on the other side, the faithfull to auoid them by Whom they may be
 scandalized and fall, be they neuer so neere vnto them.*



ND he said to them, Amen I say to you, 1
that there be some of them that stand here,
vvhich shal not tast of death, vntil they see
the kingdom of God comming in povver.

† And after six daies I E S V S taketh Peter 2
and Iames and Iohn : and bringeth them
alone into a high mountaine apart, and vvas transfigured be-
fore them. † And his garments vvere made glistering and 3
vvhite exceedingly as snovv, the like vvhich of a fuller cannot
make vvhite vpon the earth. † And there appeared to them 4

∴ See the An-
notations vpon
the 17 of S.
Matthew.

∴ The law and
the Prophets
ioyne with
Christ and his
Gospel : the
one signified
by Moyse, the
other by Elias.
By whose ap-
paritions here
we also learne
that sometime
there may be
personal enter-
course betwix
the liuing & the
dead, though
not ordinarily.

∴ Elias vvith Moyse : and they vvere talking vvith I E S V S.
† And Peter ansvering, said to I E S V S, Rabbi, it is good for 5
vs to be here : and let vs make three tabernacles, one for thee,
and one for Moyse, and one for Elias. † For he knevv not 6
vvhat he said : for they vvere frighted vvith feare : † and there 7
vvas a cloude ouershadowing them, and a voice came out
of the cloude, saying, This is my Sonne most deere : heare ye
him. † And immediatly looking about, they savv no man 8
any more but I E S V S only vvith them. † And as they descē- 9
ded from the mountaine, he commaunded them that they
should not tel any man vvhat things they had seen : but
vvhen the Sonne of man shal be risen againe from the dead.
† And they kept in the vvord vvith them selues : questioning 10
together vvhat that shoulde be, *when he shal be risen from the dead.*

† And they asked him, saying, What say the Pharisees then 11
and the Scribes, that * Elias must come first ? † Who ansver- 12
ing said to them, Elias vvhen he commeth first, shal restore
all things : and `hovv` it is vvritten of the Sonne of man, that
he shal suffer many things and be contemned. † But I say to 13
you that " Elias also is come (and they haue done to him
vvhatsoever they vvould) as it is vvritten of him.

Mt. 16,
27. 17. I
Lu. 9, 27

Mal. 4, 5

as

† And * cōming to his Disciples, he savv a great multitude 14
about them, and the Scribes questioning vvith them. † And 15
forthvvith al the people seeing I E S V S, vvas astonied, and
much afraid : and running to him, saluted him. † And he asked 16
them, What do you question of among you ? † And one of 17
the multitude ansvering, said, Maister, I haue brought my
sonne to thee, hauing a dumme spirit, † Who, vvheresoeuer 18
he takerh him, das heeth him, and he someth, and gnas heeth
vvith the teeth, and vvithereth : and I spake to thy Disciples
to cast him out, and they could not. † Who ansvering them, 19
said,

Mt. 17,
14.
Lu. 9, 37

The Gospel
vpō Wenesday
in the Imber
weeke of Sep-
tember.

said, O incredulous generation, how long shal I be vvith
 you? how long shal I suffer you? bring him vnto me.
 20 † And they brought him. And vvhen he had seen him, imme-
 diatly the spirit troubled him: and being throvven vpon the
 21 ground, he tumbled foming. † And he asked his father, How
 long time is it since this hath chaunced vnto him? But he said,
 22 From his infancie: † and often times hath he cast him into
 fire and into vvaters, to destroy him. but if thou canst any
 23 thing, helpe vs, hauing compassion on vs. † And Iesus said to
 him, If thou canst beleeeue, al things are possible to him that
 24 beleeueth. † And incontinent the father of the boy crying
 out, vvith teares said, I do beleeeue Lord: helpe my increduli-
 25 ty. † And vvhen I E s v s sawv the people running together,
 he threatened the vncleane spirit, saying to him, Deafe and
 dumme spirit, I commaunde thee, goe out of him, and enter
 26 not any more into him. † And crying out, and greatly tea-
 ring him, he vvvent out of him, and he became as dead, so that
 27 many said, That he is dead. † But I E s v s holding his hand,
 28 lifted him vp: and he rose. † And vvhen he vvvas entred into
 the house, his Disciples secretly asked him, Why could not
 29 vve cast him out? † And he said to them, This kinde can goe
 out by nothing, but :: by prayer and fasting. -†
 30 † And * departing thence they passed by Galilee, neither
 31 vvould he that any man should knowv. † And he taught his
 Disciples, and said to them, That the Sonne of man shal be
 betrayed into the hands of men, and they shal kil him, and
 32 being killed the third day he shal rise againe. † But they
 knewv not the vvord: and they vvvere afraid to aske him.
 33 † And * they came to Capharnaum. Vvho, vvhen he vvvas
 in the house, asked them, What did you treat of in the vvay?
 34 † But they held their peace. for in the vvay they had disputed
 among them selues, vvwhich of them should be the greater.
 35 † And sitting dovvne, he called the Twelue, and saith to
 them, If any man vvil be first, he shal be last of al, and the mi-
 36 nister of al. † And taking a childe, he set him in the middes
 of them. Vvhom vvhen he had embraced, he said to them,
 37 † Vvho soeuer shal receiue one of such children in my name,
 receiue me. and vvho soeuer shal receiue me, receiue me,
 but him that sent me.
 38 † * Iohn answered him, saying, Maister vve sawv one ca-
 sting out deuils in thy name, vvwho folovveth not vs, and vve
 prohi-

:: Note the great
 force of pray-
 er, and fasting.

Mt. 17,
 22.
 Lu. 9, 21

Mt. 18, 1
 Lu. 9,
 46.

Lu. 9,
 49.

∴ Reward for
almes deedes,
whereby it is
euidēt they be
meritorious.

∴ To giue scan-
dal by our life
to the weake in
faith, is a great
sinne, specially
in Priests, Prea-
chers, and Prin-
ces.

prohibited him. † But I E S V S said, Do not prohibit him. 39
for there is no man that doth a miracle in my name, and can
soone speake il of me. † for he that is not against you, is for 40
you. † For vvhosoever shal giue you to drinke a cuppe of 41
vvater in my name, because you are Christs: amen I say to
you, he shal not lose his ∴ revvard. † And vvhosoever 42
shal ∴ scandalize one of these litle ones beleeuing in me: it is
good for him rather if a milstone vv ere put about his necke,
and he vv ere cast into the sea. † And if thy hand scandalize 43
thee, cut it of. it is good for thee to enter into life, maimed,
then hauing tvvo hands to goe into hel, into the fire vnquen- 44
cheable, † vv here their vvorme dieth not, and the fire quen-
cheth not. † And if thy foote scandalize thee, choppe it of. 45
it is good for thee to enter into life euerlasting, lame, rather
then hauing tvvo feete, to be cast into the hel of vnquen-
cheable fire, † vv where their vvorme dieth not, and the fire 46
quenchereth not. † And if thine eye scandalize thee, cast it 47
out. it is good for thee vvith one eye to enter into the king-
dom of God, rather then hauing tvvo eies, to be cast into
the hel of fire, † vv where their vvorme dieth not, and the fire 48
quenchereth not. † For euery one shal be salted vvith fire: and 49
* euery victime shal be salted vvith salt. † Salt is good, but if 50
the salt shal be vnseasoned: vvher vvith vvil you season it?
Haue salt in you, and haue peace among you.

Leu. 2, 13

ANNOTATIONS

CHAP. IX.

Elias.
Moyfes.

4. *Elias With Moyfes.*) Moyfes representeth the persons of al the Saints that shal be departed this life when Christ commeth in his Maiestie to iudgement: And Elias (who was then liuing) figureth the holy men that shal then be found alieue when he commeth in glorie. Who both shal then begin to reigne vvith Christ in glorie. *Beda in 9. Marc.*

Elias and Iohn
Baptist Eremi-
tes.

13. *Elias also is come.*) Elias was Zelous for Gods Law, a great reprehender of sinne, and an Eremite, and shal be the Precursor of Christ in his second Aduent: So was Iohn before his first Aduent, a Zelatour, a Corrector, an Eremite, and his Precursor. *Theod. in caten. Thome super hunc locum.* See S. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptist vv ere counted principal professors of that life.

The name of
I E S V S Worketh
miracles.

38. *In thy name.*) Miracles are vvrought sometime by the name of I E S V S, vvhatsoever the men be, when it is for the prooue of a truth or for the glorie of God. In so much that Iulian the Apostata him selfe did driue away diuels vvith the signe of the Crosse: as S. Gregorie Nazianzene Writeth *orat. i in Iulian. Theodoret. li. 3 c. 3 hist.* And so also Heretikes may doe miracles among the Heathen, to prooue any article of the Christian faith: but they neuer did nor euer shal vvork any miracle to prooue any of their erroneous opinions, as, to prooue that Christ is not really in the B. Sacrament.

CHAP. X.

He answereth the tempting Pharisees (and againe his disciples afterward) that the case of a man With his Wife shalbe (as in the first institution) utterly indissoluble. 13 He bleſſeth children. 17 He sheweth What is to be done to get life euerslasting. 21 What also for a rich man, to be perfect: 28 as also What passing reward they shal haue that doe so in time of persecution. 32 He reuealeth more to his Disciples touching his Passion: 35 bidding the two ambitious suiters to thinke rather of suffering With him: 41 and teaching vs in the rest of his Disciples, not to be greeued at our Ecclesiastical Superiours, considering they are. (as he was him self) so vile for our saluation. 46 Then going out of Iericho, he giueth sight to a blinde man.

THE THIRD part - of this gospel, Christes coming into Iewrie toward his Passion.

Mt. 19, 1



1 AND rising vp thence, he commeth into
the coastes of Ievvrie beyond Iordan: and
the multitudes assemble againe vnto him.
and as he vvas accustomed, againe he
2 taught them. † And the Pharisees com-
ming neere, asked him, Is it lawfull for a
3 man to dimisse his vvife: tempting him. † But he answer-
4 ing, said to them, V what did Moyles commaund you? † Who said,
* Moyles" permitted to vvrite a bil of diuorce, and to dimisse
5 her. † To vvhom I E s v s answer-
6 ing, said, For the hardnes
of your hart he vvrote you this precept. † but from the be-
7 ginning of the creation * God made them male and femal.
8 † For this cause, * man shal leaue his father and mother: and
9 shal cleaue to his vvife, † and they two shal be in one
flesh. therfore novv they are not two, but one flesh. † That
therfore vv which God hath ioyned together, :: let not man se-
parate.

Deut.
24, 1.Gen. 1,
27.
Gen. 2,
24.

10 † And * in the house againe his Disciples asked him of
11 the same thing. † And he saith to them, Whosoever dimisseth
his vvife and" marrieth an other: committeth aduoutrie vpon
12 her. † And if the vvife dimisse her husband, and mary an
other, she committeth aduoutrie.

:: The obliga-
tion betwixt
man and wife
is so great, that
during life it
can not be broken.

13 † And * they offered to him yong children, that he might
rouche them. And the Disciples threatened those that offered
14 them. † Whom vvhen I E s v s sawv, he tooke it il, and said
to them, Suffer the litle children to come vnto me, and prohi-
15 bit them not. for the kingdom of God is for such. † Amen
I say to you: Whosoever receiueth not the kingdom of God
16 as a litle childe, shal not enter into it. † And embracing them,
and imposing hands vpon them, he :: blessed them.

17 † And vvhen he vvas gone forth in the vvay, a certaine
man running forth and kneeling before him asked him,

:: Our Saviour
gaue the chil-
dren his bles-
sing.

P * Good

Mt. 19, 9
Mt. 5, 32
Lu. 16,
18.
1. Cor. 7,
11.
Mt. 19,
13.
Lu. 18,
15.

* Good Maister, vvhath shal I doe that I may receiue life euerlasting: † And I E s v s said to him, Why callest thou me good? 18
 "None is good but one, God. † Thou knowest the :: com- 19
 maundements, * *Commit not aduoutrie, Kil not, Steale not, Beare not false*
vritnesse, doe no fraude, Honour thy father and mother. † But he ansvver- 20
 ring, said to him, Maister al these things I haue obserued from
 my youth. † And I E s v s beholding him, loued him, and 21
 said to him, One thing is vwanting vnto thee: :: goe, sel vvhath
 focuer thou hast, and giue to the poore, and thou shalt haue
 treasure in heauen: and come, folovv me. † Who being stro- 22
 ken sad at the vvord, vvnt avvay sorovvful. for he had many
 possessions. † And I E s v s looking about, saith to his Disci- 23
 ples, Hovv hardly shal they that haue money, enter into the
 kingdom of God! † And the Disciples vv ere astonied at his 24
 vvordes. But I E s v s againe ansvvering, saith to them,
 Children, hovv hard is it for them that trust in money, to en-
 ter into the kingdom of God! † It is easier for a camel to 25
 passe through a nedels eie, then for "a rich man to enter into
 the kingdom of God. † Vvho marueled more, saying to them 26
 felues, And vvho can be saued? † And I E s v s beholding 27
 them, saith, Vvith men it is impossibile: but not vvith God.
 for al things are possible vvith God. † And Peter began to 28
 say vnto him, Behold, vve haue left al things, and haue fo-
 lovved thee. † I E s v s ansvvering, said, :: Amen I say to 29
 you, there is no man vvich hath left house, or brethren, or
 sisters, or father, or mother, or children, or landes for me and
 for the Gospel: † that shal not receiue "an hundred times so 30
 much novv in this time: houses, and brethren, and sisters, and
 mothers, and children, and landes, vvith persecutions: and in
 the vvorld to come life euerlasting. † But * many that are first, 31
 shal be last: and the last, first.

† And they vv ere in the vvay going vp to Hierusalem: and 32
 I E s v s vv ent before them, and they vv ere astonied: and fol-
 lowing vv ere affraid. And * taking againe the Tvvelue, he
 began to tel them the things that should befall him. † That, be- 33
 hold vve goe vp to Hierusalem, and the Sonne of man shal
 be betrayed to the cheefe Priestes, and to the Scribes and
 Auncients, and they shal condemne him to death, and shal
 deliuer him to the Gentiles, † and they shal mocke him, and 34
 spit on him, and scourge him, and kil him, and the third day
 he shal rise againe.

† And

:: Note that
 the keeping of
 Gods comaun-
 dements procu-
 reth life euerla-
 sting.

:: This is coun-
 sel of perfectio
 (not a precept)
 which the Re-
 ligious profes-
 sing and kee-
 ping voluntary
 pouertie, doe
 follow.

:: Exceeding
 happie be they
 that can forsa-
 ke their tempo-
 ral things for
 religion.

Mt. 19,
 16.
 Lu. 18,
 18.
 Exo. 20,
 13.

Mt. 19,
 30.
 Lu. 13,
 30.

Mt. 20,
 17.
 Lu. 18,
 31.

- Mt. 20, 35 † And * there come to him Iames and Iohn the sonnes of
 20. 36 Zebedee, saying, Maister, vve vvil that vvhat thing soeuer
 37 vve shal aske, thou doe it to vs. † But he said to them, What
 38 vvil you that I doe to you? † And they said, Graunt to vs,
 39 that vve may sit, one on thy right hand, and the other on thy
 40 left hand, in thy glorie. † And I E S V S said to them, You vvotte
 41 not vvhat you aske. can you drinke the cuppe that I drinke:
 42 or be baptized vvith the baptisme vvhervvith I am baptized?
 43 † But they said to him, Vve can. And I E S V S said to them, The
 44 cuppe in deede vvwhich I drinke, you shal drinke : and vvith
 45 the baptisme vvhervvith I am baptized, shal you be bapti-
 46 zed: † but to sit on my right hand or on my left, is not mine
 47 to giue vnto you, but to vvhom it is prepared. † And the
 48 ten hearing, began to be displeased at Iames and Iohn.
 49 † And I E S V S calling them, saith to them, * You know v that
 50 they vvwhich seeme to rule ouer the gentiles, ouerrule them:
 51 and their Princes haue povver ouer them. † But it is not so in
 52 you. but vvho soeuer vvil be greater, shal be your minister:
 53 † and vvho soeuer vvil be first among you, shal be the ser-
 54 uant of al. † For the Sonne of man alio is not come to be
 55 ministred vnto, but to minister, and to giue his life a redemp-
 56 ption for many.
 57 † And * they come to Iericho: and vvhen he departed from
 58 Iericho, and his Disciples, and a very great multitude, the
 59 sonne of Timæus, Bar-timæus the blinde man, sate by the way
 60 side begging. † Vvho vvhen he had heard, that it is I E S V S
 61 of Nazareth: he began to crie, and to say, I E S V S, sonne of Da-
 62 uid, haue mercie vpon me. † And many threatened him, to
 63 hold his peace. but he cried much more, Sonne of David,
 64 haue mercie vpon me. And I E S V S standing stil commaun-
 65 ded him to be called. And they call the blinde man, saying to
 66 him, Be of better comfort, arise, he calleth thee. † Vvho casting
 67 of his garment leapt vp, and came to him. † And I E S V S
 68 ansvvering, said to him, Vvhat vvilt thou that I doe vnto
 69 thee? And the blinde man said to him, Rabbôni, that I may
 70 see. † And I E S V S said to him, Goe thy vvaies, thy faith hath
 71 made the safe. And forthvvith he savv, and folovved him in
 72 the vvay.

A N N O T A T I O N S
C H A P. X.

Toleration and
permission of
euil.

4. *Permitted.*) Some things are permitted, though not approued or allowed, to auoid greater inconueniences. No man may doe euil for any cause, but he may permit other mens euils for diuerse causes: as God him self doeth, who can doe no euil. So doth the Prince and Commonwealth permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saith (the doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against faith and good life, she neither approueth, nor dissembleth with silence, nor committeth.

Aug. 27.
119. 6. 19.

Mariage after
diuorce vnlaw-
ful.

11. *And marieth an other.*) That Which S. Matthew vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry an other, is here by this Euangelist (as also by S. Luke) put out of doubt, generally auouching, that whosoever puttech away his wife and marieth an other, committeth aduoutrie. *Aug. li. 1. de adul. coniug. c. 11. & sequentibus.*

Lu. 16. 18.

18. *None is good.*) None is entirely, substantially, and of him self good, but God: though by participation of Gods goodnes, men are truly also called good.

25. *A riche man.*) He is here called a rich man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his faith and duty to God, then lose them, as al they which liue in Schisme or Heresie to saue their goods.

Their reward
in this life that
forsake ought
for Gods sake.

30. *An hundred times so much.*) Sometime God doth so blesse men also in worldly benefices that haue forsaken al for him, as S. Gregorie, S. Augustine, and S. Paulinus: but the principal meaning is, * that he wil giue to such men in this life abundance of grace and spiritual comfort and contentatiō and ioy of cōscience (as they feele which haue experience) the which spiritual giftes excede the temporal commodities more then an hundred fold. in so much that he that hath fully forsaken but smal things for religion, would not forsake religion to haue al the world.

Hiero. in
19 Mat.

C H A P. XI.

THE fourth
part of this
Gospel, the
holy weeke
of his Pas-
sion in Hieru-
salem.

Being now come to the place of his Passion, he entreth With triumph as their Christ.

12 He curseth that fruitlesse leafe tree. 13 He sheweth his Zeale for the house of God: for Which the Rulers seeke his destruction. 24 He exhorteth his Disciples to stedfastnes of faith, and to forgive their enemies. 27 He auoucheth his power by the Wines of Iohn who was a man sent of God.

P A L M E-
Sunday.



AND vvhē they came nigh vnto Hierusalem i and Bethania to Mount oliuet, he sendeth t̄uo of his Disciples, † and saith to them, Goe in- 2 to the tovvne that is against you, and immediately entring in thither, you shal finde a colt tied, vpon vvhich no man yet hath sitten: loose him, and bring him. † And if any man shal say to you, Vvhat doe you? 3 say that he is needeful for our Lord: and incontinent he vvill send him hither. † And going their vvayes, they found the colt 4 tied before the gate vvithout in the meeting of t̄uo vvayes: and they loose him. † And certaine of them that stood there, 5 said to them, Vvhat doe you loosing the colt? † Vvho 6 said to them as I E s v s had commaunded them: and they did let him goe vvith them. † And they brought the colt to 7 I E s v s: and they lay their garments vpon him, and he sate vpon him. † And 8 many spred their garments in the vvay: 8 and

:: Al these voluntary duties were grateful to our Sauour, and so be the like done to him in the B. Sacrament.

Mat. 21. 1
Lu. 19.
20.
Io. 12. 15

and others did cut boughes from the trees, and strauved
 9 them in the vway. † And they that vvent before and they
 Ps. 117, that folovved, cried saying, *Hofanna, blessed is he that commeth in the*
 26. *name of our Lord. † blessed is the kingdom of our father Dauid that commeth,*
 10 *Hofanna in the highest. † And he entred Hierusalem into the tem-*
 11 *ple: and hauing vewed al things round about, vwhen novv*
the euening houre vvas come, he vvent forth into Bethania
vvith the Twelue.

† And the next day vwhen they departed from Bethania, MVNDAY.
 12 he vvas an hungred. † And * vwhen he had seen a farre of a
 Mt. 21, figtree hauing leaues, he came if happily he could finde any
 19. thing on it. And vwhen he vvas come to it, he found nothing
 14 but leaues. for it vvas not the time for figges. † And ansvve-
 15 ring he said to it, Novv no man eate fruite of the any more
 for euer. And his Disciples heard it. † And they come to Hie-
 rusalem.

And * vwhen he vvas entred into the temple, he began
 to cast out them that sold and bought in the temple, and the
 tables of the bankers, and the chaires of them that sold pi-
 geons he ouerthrevv. † and he suffred not that any man
 16 should carie a" vessel through the temple: † and he taught,
 17 saying to them, Is it not vwritten, *That my house shal be called the house*
 Esa. 56, *of prayer to al nations ? But you haue made it " a denne of theenes."* † Vwhich
 7. *vwhen the cheefe Priestes and the Scribes had heard, they*
 Ier. 7, 11 *fought hovv they might destroy him. for they vv ere afraid*
 19 *of him, because the vvhole multitude vvas in admiration*
vpon his doctrine. † And vwhen euening vvas come, he
vvent forth out of the citie.

† And * vwhen they passed by in the morning, they savv
 20 the figtree vvithered from the rootes. † And Peter remēbring,
 21 said to him, Rabbi, behold the figtree that thou didst curse,
 22 is vvithered. † ^b And I e s v s ansvvering saith to them, Haue
 23 :: faith of God. † Amen I say to you, that vvhofoeuer shal
 say to this mountaine, Be taken vp and be cast into the
 sea, and shal not stagger in his hatt, but belecue that vvhat-
 soeuer he saith, shal be done: it shal be done vnto him.
 24 † Therefore I say to you, al things vvhatsoeuer you aske,
 praying, belecue that you shal receiue, and they shal come
 25 vnto you. † And vwhen you shal stand to pray, forgie if
 you haue ought against any man: that also your father which
 26 is in heauen, may forgie you your sinnes. † :: If so be that

TVESDAY.
 b The Gospel
 for S. Gregorius
 Thaumaturgus
 Nouemb. 17.
 And in a Voti-
 ue Masse for
 any necessitie.

:: Faith of God
 is to beleue
 that he is able,
 and that he wil
 doe it if it be
 expedient, and
 no impediment
 on our part.
 :: God neuer for-
 giueth sinnes
 to him that para-
 doneth not his
 enemies fro his

weeke.

hart. Whereby
it is euident that
more is requi-
red then only
faith.

you vvil not forgiue, neither vvil your father that is in hea-
uen, forgiue you your sinnes. † And they come againe to 27
Hierusalem.

And * vvhen he vvalked in the temple, there come to him
the cheefe Priestes and the Scribes and the Auncients, † and 28
they say to him, In vvhat povver doest thou these things? and
vvho hath giuen thee this povver, that thou shouldest doe
these things? † And I E S V S ansvvering said to them, I also 29
vvil aske you one vvord, and ansvver you me: and I vvil tel
you in vvhat povver I doe these things. † The baptisme of 30
Iohn vvvas it from heauen, or from men? ansvver me. † But 31
they thought vvith them selues, saying, If vve say, From hea-
uen: he vvil say, Vvhy then did you not beleene him? † If vve 32
say, From men, they feared the people. for al accounted Iohn
that he vvvas in deede a Prophet. † And they ansvvering say 33
to I E S V S, Vve knovv not. And I E S V S ansvvering faith
to them, Neither do I tel you in vvhat povver I doe these
things.

Mt. 21,
23.
Lu. 20,
2.

ANNO TATIONS

CHAP. XI.

Profaning of
Gods Church.

16. *Vessel through the temple.*] He could not abide to see the Temple of God profaned, no nor
suffred those things to be done in it, which otherwile were not vnlawful but honest, if they had
been done in dewe place. How much lesse can he abide the profaning of Churches now With
Heretical seruice and preaching of heresie and blasphemie?

17. *Denne of theeues.*] If the Temple was then a denne of theeues, because of profane and secu-
lar merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sa-
crament of the Bodie of Christ, is made a denne for the Ministers of Caluins bread?

CHAP. XII.

*He foretelleth to the Iewes in a parable their reprobation most Worthy, and the vocation
of the Church of the Gentils in their place, 10 him self being the headstone thereof.
13 He defeateth the snare of the Pharisees and Herodians, about paying tribute to
Cesar: 18 answereth also the inuention of the Sadducees against the Resurre-
ction: 28 also the opposition of a Scribe. 35 And so hauing put al the busse selfes
to silence, he turneth and poseth them on the other side, because they imagined Christ
should be no more but a man. 38 Bidding the people to beWare of the Scribes,
being ambitious and hypocrites. 41 He commendeth the poore Widow for her tve
mites, aboue al.*

:: This man, is
God the Father.
This vineyard,
is (as Esay saith
5. 1.) the house
of Israel. The
seruants sent,
are Moyses and
the Prophets,
Whó the Iewes
did diuersely
afflict and per-
secute.



ND he began to speake to them in para-
bles, :: A man planted a vineyard and
made a hedge about it, and digged a
trough, and built a tovvre, and let it out
to husbandmen: and vvent forth into a
strange countrie. † And he sent to the 2
husbandmen in season a seruant, to receiue
of

Es. 5, 7.
Mt. 21,
33.
Lu. 20,
9.

- 3 of the husbandmen, of the fruite of the vineyard. † Vvho ap-
 4 prehending him, bette him: and sent him avvay emptie. † And
 againe he sent to them an other seruant: and him they vvoun-
 5 ded in the head, and vsed him reprochefully. † And againe he
 sent an other, and him they killed: and many other, beating
 6 certaine, and killing others. † Therefore hauing yet one
 :: sonne most deere: him also he sent vnto them last saying,
 7 That they vvill reuerence my sonne. † But the husbandmen
 said one to an other, This is the heier: come, let vs kill him:
 8 and the inheritance shal be ours. † And apprehending him,
 9 they killed him, and cast him forth out of the vineyard. † What
 therfore vvil the lord of the vineyard doe? :: He vvil come
 and destroy the husbandmen: and vvil giue the vineyard to
 10 others. † Neither haue you read this scripture, *The* :: *stone vvhich*
 11 *the builders reiected, the same is made the head of the corner:* † By our Lord *was this*
 12 *done, and it is marvelous in our eies?* † And they sought to lay hands on
 him, and they feared the multitude. for they knewv that he
 spake this parable to them. And leauing him they vvnt their
 vvay.
- 13 † * And they send to him certaine of the Pharisees and of
 the Herodians: that they should entrappe him in his vvord.
 14 † Vvho comming, say to him, Maister, vve knowv that thou
 art a true speaker, and carest not for any man: for thou doest
 not looke vpon the person of men, but teachest the vvay of
 God in truth. is it lawfull to giue tribute to Cæsar: or shal
 15 vve not giue it? † Vvho knowving their subteltye, said to
 them, Vvhy tempt you me? bring me a penie that I may see
 16 it. † But they brought it him. And he saith to them, Vvwhose is
 17 this image, and inscription? They say to him, Cæsars. † And
 I e's v's answering, said to them, Render therefore the things
 that are Cæsars, to Cæsar: and that are Gods, "to God. And
 they marueled at him.
- 18 † And * there came to him the Saducees that say there is
 19 no resurrection: and they asked him saying, Maister, † * Moy-
 ses vvrote vnto vs, that if any mans brother die, and leaue his
 vvife, and leaue no children, "his brother shal take his vvife
 20 and raise vp seede to his brother. † There vvre therefore seuen
 brethren: and the first tooke a vvife, and died leauing no issue.
 21 † And the second tooke her, and died: and neither this left is-
 22 sue. And the third in like maner. † And the seuen tooke her in
 like sort: and did not leaue issue. Last of al the vvoman also
 died

His Sonne is
 CHRIST our
 Sauour, who
 the Iewes cru-
 cified out of
 the citie of Je-
 rusalem, as it
 were casting
 him out of the
 vineyard.
 The Iewes
 and their gui-
 des to whom
 the vineyard
 was set, destroy-
 ed: and Gods
 vineyard giuen
 to the Apostles
 and their Suc-
 cessors in the
 Gentils.
 CHRIST
 is become the
 corner stone of
 the Synagogue
 and the Church
 in which the
 faithful both of
 the Iewes and
 Gentils are con-
 tained.

Pf. 117,
 22.

Mt. 22,
 15.
 Lu. 26,
 20.

Mt. 22,
 23.
 Lu. 20,
 27.
 Act. 23,
 6.
 Den. 25,
 5.

died. † In the resurrection therefore vvhhen they shal rise 23
againē, vvhoſe vvife ſhal ſhe be of theſe? for the ſeuē had
her to vvife. † And I E S V S anſvvering, ſaid to them; Do ye 24
not therfore erre", not knowving the ſcriptures, nor" the
povver of God? † For vvhen they ſhal riſe againe from the 25
dead, they ſhal neither marrie, nor be married, but are as the
Angels in heauen. † And as concerning the dead, that they 26
do riſe againe, haue you not read in the booke of Moyſes,
hovv in the buſh God ſpake to him, ſaying, *I am the God of Abra-*
ham, and the God of Iſaac, and the God of Iacob? † He is not the God of 27
the dead, but of the liuing. You therfore are much decei-
ued.

Exo. 3, 6

† And *there came one of the Scribes that had heard them 28
questioning, and ſeeing that he had wel answered them, aſked
him vvhih vvvas the firſt cōmaundement of al. † And I E S V S 29
anſvvered him, That the firſt commaundement of al is,
Hearē Iſrael: the Lord thy God, is one God. † *And thou ſhalt loue the Lord thy* 30
God from thy vvhole hart, and vvith thy vvhole ſoul, and vvith thy vvhole minde,
and vvith thy vvhole povver. This is the firſt commaundement.
† And the ſecond is like to it, *Thou ſhalt loue they neighbour as thy ſelf.* 31
An other commaundement greater then theſe there is not.
† And the Scribe ſaid to him, Vvel Maſter, thou haſt ſaid in 32
truth, that there is one God, and there is none other beſides
him. † And that he be loued from the vvhole hart, and vvith 33
the vvhole vnderſtanding, and vvith the vvhole ſoule, and
vvith the vvhole ſtrength: and; :: to loue his neighbour as
him ſelf is a greater thing then al holocaustes and ſacrifices.
† And I E S V S ſeeing that he had anſvvered vvifely, ſaid to 34
him, Thou art not farre from the kingdom of God. And no
man novv durſt aſke him.

Mt. 22,
34.

Deu. 6, 5

Leu. 19,
18.

:: This excel-
lencie of Char-
tie teacheth vs
that faith only
is not ſufficiēt.

† And * I E S V S anſvvering, ſaid, teaching in the temple, 35
Hovv do the Scribes ſay, that Chriſt is the ſonne of Dauid?
† For Dauid him ſelf ſaith in the holy Ghoſt: *Our Lord ſaid to* 36
my Lord, ſit on my right hand, vntil I put thine enemies the ſoote-ſtoole of thy feete.
† Dauid therfore him ſelf calleth him Lord, and vvhence is 37
he his ſonne? And a great multitude heard him gladly.
† And he ſaid to them in his doctrine, * Take heede of the 38
Scribes that vvil vvake in long robes, and be ſaluted in the
market-place, † and ſit in the firſt chaires in the Synagogs, 39
and loue the higheſt places at ſuppers: † vvhih deuoure 40
vvidovves houſes vnder the pretence of long prayer: theſe
ſhal

Mt. 22,
41.
Lu. 20,
41.
Pf. 109,
1.

shal receiue larger iudgement.

- 41 †* And I E S V S sitting ouer against the treasurie, beheld
hovv the multitude did cast money into the treasurie, and
42 many rich men did cast in much. † And vwhen there came
a certaine poore vvidovv, she cast in tvvo mites, vvhich
43 is a farthing. † And calling his Disciples together, he saith
to them, Amen I say to you, that this poore vvidovv hath
44 cast in :: more then al that haue cast into the treasurie. † For
al they of their aboundance haue cast in : but she, of her
penurie hath cast in al that she had, her vvhole liuing.

:: God doth accept almes that are correspondent to euery mans abilitie : and the more able, the more must a mā giue.

AN N O T A T I O N S

CHAP. XII.

17. *To God.*] These men were very circumspect and wary to doe al duties to Cæsar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to uphold their Heresies, doe not only inculcate mens dutie to the Prince, dissembling that which is due to God : but also giue to the Prince more then dew, and take from God his right and dutie. But Christ allowing Cæsar his right, warneth them also of their dutie toward God. And that is it which Catholikes inculcate, Obey God, doe as he commaundeth, Serue him first, and then the Prince.

God first to be serued, and then the Prince.

19. *His brother shal take.*) Marke wel here, that the Law which saith, Thou shalt not marry thy brothers Wife, is not such as admitteth no dispensation, as though this mariage were against brothers Wife. nature. For here the same Law saith, that in some case, the brother not only might, but then was bound to marry his brothers Wife.

Many truthe deduced out of scripture, which Heretikes see not.

24. *Not knowing the Scriptures.*) Who would haue thought that by this place of Scripture alleged by Christ, the Resurrection were proued : yet we see that Christ doth hereby deduce it, and chargeth these great Doctors and Maisters (which arrogated to them selues the knowledge of Scriptures) that it is their ignorance, that they knew not so to deduce it. No marvel then if the Holy Doctors and Catholike Church make the like deductions sometime and proofes, where the Heretike doth not or wil not see so much, therefore no doubt, because he knoweth not the Scriptures, whereof he boasteth so much, nor the sense of the Holy Ghost in them. For example, When of that place, *It shal not be forgiven in this world nor in the world to come*, ancient fathers deduce, that there are sinnes remitted after this life in Purgatorie. See *Mat. 12, 32*.

24. *The power of God.*) Euen so doe Heretikes erre two waies : because they know not the Scriptures, which they interpret contrarie to the sense of the whole Church and of al the ancient fathers : and because they know not the power of God, that as he is able to raise the selfe same bodies againe, so he can make his body present in many places : but being altogether faithlesse and not beleeuing his power, they dispute of al such matters only by reason and their owne imaginations.

Heretikes ignorant and without faith.

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 5. what things shalbe before the consummation of the world, as specially the Churches sul preaching vnto al nations. 14. Then, what shalbe in the very consummation, to wit, Antichrist vvith his passing great persecution and seduction, but for a short time. 24. then incontinent the day of Iudgement, 28. to our great comfort in those miseries vnder Antichrist. 32. As for the moment, to vs it pertaineth not to know it. 33. but rather euery man to vvatch, that vve be not vnprouided vvhen he cometh to vs, one particularly by death.

Q And

weeke.

See the Annotations vpon S. Matthew c. 24.



ND vwhen he vvent out of the temple, one of 1
his Disciples saith to him, Maister, behold what
maner of stones, and vwhat kinde of buildings.
† And I E S V S ansvvering, said to him, Seest 2
thou al these great buildings? There shal not be
left a stone vpon a stone, that shal not be destroyed.

† And vwhen he sate in Mount-oliuet against the temple, 3
Peter and Iames and Iohn and Andrevv asked him apart,
† Tel vs, " vwhen shal these things be? and vwhat shal be the 4
signe vwhen " al these things shal begin to be consum-
mate? † And I E S V S ansvvering began to say to them, See, 5
that no man seduce you. † For many shal come in my name 6
saying that " I am he: and they shal seduce many. † And vwhen 7
you shal heare of vvarres and bruites of vvarres, feare not.
for these things must be, but the end is not yet. † For nation 8
shal rise against nation and kingdom against kingdom, and
there shal be earthquakes in places, and famines. These things
are the beginning of sorowves † But looke to your selues. 9
For they shal deliuer you vp in Councils, and in Synagogs
shal you be beaten, and you shal stand before Presidents and
Kings for my sake, for a testimonie vnto them. † And into al 10
nations first the Gospel must be preached. † And vwhen they 11
shal leade you and deliuer you, be not careful before hand
vwhat you shal speake: but that vvhich shal be giuen you
in that houre, that speake ye. For it is not you that speake,
but the holy Ghost. † And brother shal deliuer brother 12
vnto death, and the father his tonne: and the children shal
arise against the parents, and shal vvoike their death. † And 13
you shal be odious to al men for my name. But he that shal
endure vnto the end, he shal be saued.

† And vwhen you shal see " the abomination of desolation, stan- 14
ding vwhere it ought not (he that readeth, let him vnderstand)
then they that are in Ievvrie, let them flee vnto the mountai-
nes: † and he that is on the house-toppe, let him not goe 15
dovvne into the house, nor enter in to take any thing out of
his house: † and he that shal be in the field, let him not re- 16
turne backe to take his garment. † And vvo to them that are 17
vvith childe and that giue sucke in those daies. † But pray 18
that the things chaunce not in the vvinter. † For those daies 19
shal be such tribulations as vv ere not from the beginning
of the creation that God created vntil novv, neither shal
be.

T W E S D A Y
night.

Great vvarres
toward the la-
ter end.

Much persecu-
tio of the faith-
ful and Catho-
like men in the
later end.

Great treacherie
and many false
brethren at the
same time.

Constancie and
perseuerance ne-
cessarie in time
of persecution.

Mr. 24, 1
Lk. 21, 5.

Dan. 9,
17.
2. Thess.
2, 4.

20 be. † And vnles the Lord had shorthened the daies, no flesh
 should be saued: but for the elect vvhich he hath elected, he
 21 hath :: shorthened the daies. † And then if any man shal say
 22 vnto you, Loe, here is Christ: loe, there: do not beleue. † For
 there shal rise vp false-Christes and false-Prophets, and they
 shal shevvⁿ signes and vvonders, to seduce (if it be possible)
 23 the elect also. † You therfore take heede: behold I haue fore-
 told you al things.

:: Antichrist
 reigne shalbe
 three yeres and
 a halfe. Dan. 7.
 Apoc. 13.

24 † But in those daies after that tribulation * the sunne shal be
 25 darkened, and the moone shal not giue her light, † and the
 starres of heauen shal be falling dovvn, and the povvers
 26 that are in heauen, shal be moued. † And then they shal see
 the * Sonne of man comming in the cloudes, vvith much
 27 povver and glorie. † And then shal he send his Angels, and
 shal gather together his elect from the foure vvindes, from
 the vttermost part of the earth to the vttermost part of hea-
 28 uen. † And of the figtree learne ye a parable. Vvhen novv
 the bough thereof is tender, and the leaues come forth, you
 29 knowv that sommer is very nigh. † so you also vvhen you
 shal see these things come to passe, knowv ye that it is very
 30 nigh, at the doores. † Amen I say to you, that this generation
 31 shal not passe, vntil al these things be done. † Heauen and
 earth shal passe, but my vvordes shal not passe.

:: not as though
 him self knew
 not, as the He-
 retikes Agnoite
 held: but becau-
 se he knew it
 not for to teach
 it others, as
 being not expe-
 dient. Ambr. de
 fide li. 1. c. 8.

32 † But of that day or houre no man knowveth, neither the
 33 Angels in heauen, nor the :: Sonne, but the Father. † Take
 heede, vvatch, and pray. for you knowv not vvhen the time
 34 is. † Euen as a man vvho being gone into a strange countrie,
 left his house: and gaue his seruants authoritie * ouer ech
 35 vvorke, and commaunded the porter to vvatch. † Vvatch
 ye therfore (for you knowv not vvhen the lord of the house
 commeth: at euen, or at midnight, or at the cocke crowing,
 36 or in the morning) † lest comming vpon a soden, he finde
 37 you sleeping. † And that vvwhich I say to you, I say to al,
 Vvatch. †

The Gospel for
 a Cōfessor that
 is a Bishop,
 And on the An-
 niuersarie of
 the creation of
 a Bishop.

AN NOT A T I O N S

CHAP. XIII.

4. When [shal these things be?] The miseries which did fall before the destruction of the Tem-
 ple and cite of Hierusalem, were a resemblance of the extreme calamitie that shal befall before
 the later day at the time of Antichrist: Wherevpon Christ speakech indifferently of both.

6. I am he.] As before the destruction of Hierusalem, diuerse Seducers arose, and called them-
 selues Christes, promising the people deliuerance from the feares and dangers they were in of

Arch heretikes
 be False-Christes
 and False-Pro-
 phets.

weeke.

forraigne souldiards : so shal there come many towards the end of the world, and make them selues Christes and Authors of Sectes, and shal gaine many Disciples : as in plaine wordes foloweth in this chapter v. 22. *There shal rise vp False-Christes and False-Prophets &c.*

Caluinisme tendeth to the abomination of desolation.

14. *The abomination of desolation.*] No heresie doth so properly and purposely tend to this abomination of desolation * which by Antichrist shal be achieved, as this Caluinisme : which taketh away with other Sacraments and external worship of God, the very sacrifice of Christs Body and blood. Which being taken away (as S. Cyprian saith) no religion can remaine.

22. *Signes and Wonders.*] False-Christes and False-Prophets be seducers, who in the later day by the power of the diuel shal seeme to worke wonders, and yet men must not belecue them. Much lesse these, which for their false faith can not shew so much as one false miracle.

*Hypolyt.
li. de Antichristo.
Cypr. de Can. de nu. 2.*

CHAP. XIII.

THE PASSION according to S. Marke in these two chapters, is the Gospel at Masse vpon Tuesday in the Holy Weeke.

Iudas by occasion of Marie Magdalens ointment, doth sel him to the Councel of the Iewes 12 After the Paschal lambe he giueth them the bread of life (to 6.) in a mystical sacrifice or separation of his bodie and blood. 27 and that night, u after his prayer, 43 taken of thee Iewes men, Iudas being their Captaine: is forsaken of the other eleuen for feare: 53 is falsly accused, and impiously condemned of the Iewes Councel, 65 and shamefully abused of them: 66 and thrise denied of Peter. At euē as the Scriptures and him self had often foretold.

TENE BRE
Wenesday.



ND the Pasche vvvas and the Azymes 1
after two daies : and the cheefe Priests
and the Scribes sought how they might
by some vile lay hands on him, and kil
him. 7 For they said, Not on the festiual 2
day, lest there might be a tumult of the
people.

*Mt. 26, 1
Lu. 22, 1*

† And * vvhen he vvvas at Bethania in the house of Simon 3
the Leper, and sate at meate, there came a vvoman hauing an
alabaſter boxe of ointment, of pretious ſpike-narde: and
breaking the alabaſter-boxe, ſhe powred it out vpon his
head. † But there vvwere certaine that had indignation vvithin 4
them ſelues, and ſaid, Vvhereto is " this vvast of the ointment
made? † For this ointment might haue been ſold for more 5
then three hundred pence, and giuen to the poore. And they
murmured againſt her. † But I E S V S ſaid, " Let her alone, 6
vvhy do you moleſt her? ſhe hath vvrought a good vvorke
vpon me. † for the poore you haue alvvayes vvith you: and 7
vvhen you vvil, you may doe them good: but :: me you haue
not alvvayes. † That vvwhich ſhe had, ſhe hath done: ſhe 8
hath preuented to anoint my body to the burial. † Amen I 9
ſay to you, Vvhereſoeuer this Goſpel ſhal be preached in the
vvhole vvorld, that alſo vvwhich ſhe hath done, ſhal be told
for a memorie of her.

*Mat. 26,
6.
Ioan. 12,
3.*

:: We haue not
Chriſt here need-
ing our almes,
as vvhen he con-
uerſed vpon the
earth. See Mat.
26, 11.

† And * Iudas Iſcariote one of the Twelue vvvent his vvay 10
to the cheefe Priests, for to betray him to them. † Vvho hea- 11
ring

*Mat. 26
17.
Lu. 22, 7*

ring it, vvere glad: and they promised him that they vwould giue him money. And he sought how he might betray him conueniently.

MAVNDY
Thursday.

Mt. 26,
17.
Lk. 22, 7

12 † And * the first day of the Azymes vwhen they sacrificed the Pasche, the Disciples say to him, Vvither vvilt thou that
13 vve goe, and prepare for thee to eate the Pasche? † And he sendeth tvvo of his Disciples, and saith to them, Goe ye into the citie: and there shal meete you a man carying a pitcher
14 of vvater, folovv him: † and vvhithersoever he entreth, say to the maister of the house, that the Maister saith, Vvhere is my refectorie, vvhere I may eate the Pasche vvith my Disci-
15 ples? † And he vvill shew you a great chamber, adorned: and there prepare for vs. † And his Disciples vvent their vvaies,
16 and came into the citie: and they found as he had told them,

Io. 13, 21

17 and they prepared the Pasche. † And * vvhen euen vvas
18 come, he commeth vvith the Tvvelue. † And vvhen they vvere sitting at the table and eating, I E S V S said, Amen I say to you, that one of you shal betray me, he that eateth vvith
19 me. † But they began to be sad, and to say to him seuerally,
20 Is it I? † Vvho said to them, One of the Tvvelue, he that dip-
21 peth vvith me his hand in the dish. † and the Sonne of man in

Pf. 40,
10.

Mt. 26,
26.

Lk. 21,
19.

1. Cor. II,
24.

deed goeth, * as it is vvritten of him, but vvo to that man by vvhom the Sonne of man shal be betrayed. it vvere good
22 for him, if that man had not been borne. † And * vvhiles they vvere eating, I E S V stooke bread: and blessing brake,
and gaue to them, and said, Take, THIS IS " MY BODY.
23 † And taking the " chalice, giuing thanks he gaue to them.
24 and they :: al dranke of it. † And he said to them, THIS IS
" MY BLOVD OF THE NEVV TESTAMENT, THAT

:: Al dranke, to wit, al the twelue, for moe were not present. Whereby is euident that the vvordes in S. Mat. (26, 27) *Drinke ye al of this*, Were spoken to al the Apostles onely, which here are said that they al did drinke. And so it is no general cōmaundement to al men. :: See Annot. in Marc. 26, 29.

25 SHAL BE SHED FOR MANY. † Amen I say to you, that novv I vvill not drinke of the fruite :: of the vine vntil that day vvhen I shal drinke it nevv in the kingdom of God.
26 † And an hymne being said, they vvent forth into Mount-oliuet.

THVRSDAY
night.

Zach. 13,
7.

27 † And I E S V S saith to them, You shal al be scandalized in me in this night: for it is vvritten, *I vvill strike the Pastor, and the sheepe shal be disperfed.* † But after that I shal be risen againe,
28 I vvill goe before you into Galilee. † And Peter said to him,
29 Although al shal be scandalized: yet not I. † And I E S V S saith to him, Amen I say to thee, that thou this day in this
30 night, before the cocke crowv tvvise, shalt thrise deny me.

† But he spake more vehemently, Although I should die 31
together vvith thee, I vvil not denie thee. And in like maner
also said they al.

† And they come into a farne-place called Gethsemani. 32
And he saith to his Disciples, Sit you here, vntil I pray.
† And he taketh Peter and Iames and Iohn vvith him: and he 33
began to feare and to be heauy. † And he saith to them, My 34
soul is sorovvful euen vnto deatch: stay here, and vvatch.
† And vvhen he vvvas gone forvvard a litle, he fel flat vpon 35
the ground: and he prayed that if it might be, the houre might
passe from him: † and he said, Abba, Father, al things are pos- 36
sible to thee, transference this chalice from me. but not that
vvhich I vvil, but that vvhich thou. † And he commeth, and 37
findeth them sleeping. And he saith to Peter, Simon, sleepest
thou? couldst thou not vvatch one houre? † Vvatch ye, and 38
pray that you enter not into tentation. The spirit in deede is
prompr, but the flesh infirme. † And going avvay againe, he 39
prayed, saying the selfsame vvord. † And returning, againe 40
he found them a sleepe (for their eies vvere heauy) and they
vvist not vvhat they should ansvver him. † And he com- 41
meth the third time, and saith to them, Sleepe ye novv, and
take rest, it suffiseth, the houre is come: behold the Sonne of
man shal be betraied into the hands of sinners. † Arise, let vs 42
goe. behold, he that shal betray me, is at hand.

† And * as he vvvas yet speaking, commeth Iudas Iscariote 43
one of the Twelue, and vvith him a great multitude vvith
svvordes and clubbes, from the cheefe Priestes and the Scri-
bes and the Auncients. † And the betrayer of him had giuen 44
them a signe, saying, Vvhomsoeuer I shal kisse, it is he, lay
hold on him, and leade him vvarily. † And vvhen he vvvas 45
come, immediatly going to him, he saith, Rabbi, and he kis-
sed him. † But they laid hands vpon him: and held him. † And 46
one certaine man of the stāders about, dravving out a svvord, 47
smote the seruant of the cheefe priest, and cut of his eare. † And 48
I E S V S ansvvering, said to them, As to a theefe are you come
out vvith svvordes and clubbes to apprehend me? † I vvvas 49
daily vvith you in the temple teaching, and you did not lay
hands on me. But, that the Scriptures may be fulfilled. † Then 50
his disciples leauing him, al fled. † And a certaine yong man fo- 51
llowed him clothed vvith sindon vpō the bare: & they tooke
him. † But he casting of the sindon, fled from them naked. 52

† And

*Mt. 26,
47.
Luc. 22,
47.
Io. 18, 3.*

53 † And they brought I E S V S to the cheefe Priest: and al
 the Priests and the Scribes and the Auncients assembled to-
 54 gether. † And Peter folovved him a farre of euen in vnto the
 court of the high Priest: and he sate vvith the seruants at the
 55 fire, and vvarmed him self. † And the cheefe Priests and al the
 counsel sought testimonie against I E S V S, that they might
 56 put him to death, neither found they. † For many spake false
 Witnes against him: and the testimonies vv ere not cōuenient.
 57 † And certaine rising vp, bare false vv itnes against him, saying,
 58 † That vve heard him say, * I vv il dissolue this temple made
 vv ith hand, and in three daies vv il I build an other not made
 59 vv ith hand. † And their testimonie vv as not conuenient.
 60 † And the high Priest rising vp into the middes, asked I E S V S,
 saying, Ansvverest thou nothing to these things that are ob-
 61 iected to thee of these? † But he held his peace and ansvver-
 ed nothing. Againe the high Priest asked him, and said to
 62 him, Art thou Christ the sonne of the blessed God? † And
 I E S V S saith to him, I am. And you shal see the * Sonne of
 man sitting on the right hand of povver, and comming vv ith
 63 the cloudes of heauen. † And the high Priest renting his gar-
 64 ments, saith, Vv hat neede vve vv itnesses any further? † You
 haue heard blasphemie. howv thinke you? Vv ho al
 65 demned him to be guilty of death. † And certaine began to
 spit vpon him, and to couer his face, and to beate him vv ith
 buffets, and to say vnto him, Prophecie: and the seruants gaue
 him blowes.
 66 † And vv hen Peter vv as in the court beneath, there com-
 67 meth one of the :: vvoman-servants of the high Priest. † And
 vv hen she had seen Peter vvarming him self, beholding him
 68 she saith, And thou vv ast vv ith I E S V S of Nazareth. † But
 he denied, saying, Neither knowv I, neither vv ot I vv hat
 thou saiest. And he vv ent forth before the court: and the
 69 cocke crevve. † And againe a vv ench seeing him, began to say
 70 to the standers about, That this fellowv is of them. † But he
 denied againe. And after a vv hile againe they that stood by,
 said to Peter, Verily thou art of them: for thou art also a Ga-
 71 lilæan. † But heⁿ began to curse and to svveare, That I knowv
 72 not this man vv hom you speake of. † And immediarly the
 cocke crevv againe. And Peter remembered the vv ord that
 I E S V S had said vnto him, Before the cocke crovv tvvise,
 thou shalt thrise deny me. And he began to vveepe.

:: Here we may
 see that they
 were worthily
 reprobated and
 forsaken, accord-
 ing to our Sa-
 viours predictiō
 by the parable
 (Mar. 12) The
 kingdom of God
 shal be take from
 you &c.

:: He seareth
 not afterward
 Rome the Lady
 of the world,
 that in the hou-
 se of Caiphas
 was afraid of
 the high Prie-
 stes wench. Leo
 in Natiu. Pet. &
 Pau. Jer. 1.

ANNO T.

Jo. 2, 19.

Dan. 7,
13.

ANNO TATIONS
CHAP. XIII.

Cost religiously
bestowed vpon
Christ and his
Church.

4. *This wast.*] Religious offices done to Christ for signification, deuotion, or honour sake, both then in his life, and now in the Holy Sacrament, be of some (vnder pretence of better bestowing such things vpon the poore) condemned vniuersally.

6. *Let her alone.*] Christ answereth for the deuout woman, and for defence of her fact, as we must answer against the ignorant and ill men, vwhen they blame good men for giuing their goods to the Church.

The real presen-
ce by Consecra-
tion.

22. *Bread.*] *This is bread before the Sacramental Wordes, but the Consecration once done, of bread is made the flesh of Christ.* Ambros. li. 4 c. 4 de Sacramentis.

Very bloud vnder
the heauenly
of wine.

23. *Chalice.*] Wine and Water is put into the Chalice, but is made bloud by Consecration of the heavenly word: though to auoid the lothsomnesse which would be in the sight of bloud, thou receiuest that which hath the likenes and resemblance thereof. *Ambros. ibidem.*

Faith necessarie
in the B. Sacra-
ment.

23. 24. *My bodie, My bloud.*] *Whofoener beleueth it not to be true that is said, he falleth from grace and saluation.* Epiph. in Ancorato. *Let vs euer giue credite to God, and neuer resist him, though the thing that he saith, seeme neuer so absurd in our imagination, or farre passe al our sense and vnderstanding. For his Wordes can not beguile vs, but our sense may easily be deceived. Seeing therefore that he said, This is my body, let vs neuer doubt of the matter.* Chrysost. ho. 83. in Mat. sub finem.

Peter.

71. *He began to curse.*] In this one Apostle, Peter, the first and cheefe in the order of Apostles, in whom the Church was figured, both sortes were to be signified, to wit, the strong and the weake, because without both the Church is not. *Aug. ser. 13 de verb. Do. Againe, Our Sauour would shew by the example of the cheefe Apostle, that no man ought to presume of him self, when neither S. Peter could auoid the danger of mutability.* *Aug. traict. 66 in Euang. Io. Leo. Ser. 9. de Pass. Do.*

CHAP. XV.

The cheefe of the Iewes accuse him to Pilate the Gentile. 6 And (he seeking to deliuer him) they perswade the common people (vwho hitherto were alwaies ready to defend him) not only to preferre the murderer Barabbas, but also to crie Crucifige (to the reprobation of the vvhole nation.) 16 After many illusions, 20 he is crucified by the Gentils. 29 Vvwhich the Iewes seeing, do triumph as if they had now the victorie. 33 But euen then by many vvonderful vvorkes he declareth his might; 43 and finally is buried honorably.

GOOD FRI-
DAY.



AND forthvwith in the morning the cheefe 1
Priests vvith the auncients and the Scribes
and the vvhole cuncel, consulting to-
gether, binding I e s v s led and deliuered
him to Pilate. † And Pilate asked him, Art 2
thou the King of the Iewes? but he an-
svvering, said to him, Thou saiest. † And the cheefe Prie- 3
sts accused him in many things. † And Pilate againe asked 4
him, saying, Ansvverest thou nothing? see in how many
things they accuse thee. † But Iesvs answered nothing more: 5
so that Pilate marueled.

† And vpon the festiual day he vvvas vvont to release vnto 6
them one of the prisoners vvhomsoeuer they had demaun-
ded. † And there vvvas one called Barabbas, vvwhich vvvas put 7
in prison vvith seditious persons, vvwho in a sedition had com-
mitted murder. † And when the multitude vvvas come vp, they 8
began

Mt. 27, 1
Lu. 23, 1.
Io. 18, 28

began to require according as alvvaies he did vnto them.

9 † And Pilate answered them, and said, Vvil you that I release
10 to you the King of the Ievves? † For he knew that the cheefe
11 Priests for enuy had deliuered him. † But the cheefe Priests
moued the people, that he should release Barabbas rather to
12 them. † And Pilate againe answering, said to them, Vvhat
13 vvil you then that I doe to the King of the Ievves? † But they
14 againe cried, Crucifie him. † And Pilate said to them, Vvhy,
vvhath euil hath he done? But they cried the more, Crucifie
15 him. † And Pilate vvilling to satisfie the people, released to
them Barabbas, and deliuered I E S V S, hauing vvhipped him,
for to be crucified.

16 † And * the souldiars led him into the court of the Palace,
17 and they call together the vvhole band: † and they clothe
him in purple, and plating a crowne of thornes, they put
18 it vpon him. † And they began to salute him, Haile King of
19 the Ievves. † And they smote his head vvith a reede: and
they did spit on him. and bowing the knees, they adored
20 him. † And after they had mocked him, they stripped him of
the purple, and put on him his owne garments, and they leade
21 him forth to crucifie him. † And they forced a certaine man
that passed by, Simon a Cyrenean comming from the coun-
trie, the father of Alexander and Rufus, to take vp his crosse.
22 † And they bring him into the place Golgotha, vvich being
23 interpreted is, *The place of Caluarie*. † And they gaue him to drinke
vvine mingled vvith myrrhe: and he tooke it not.

24 † And crucifying him, they deuided his garments, casting
25 lottes vpon them, vvho should take vvich. † And it vvas
26 the third houre, and they crucified him. † And the title of his
27 cause vvas superscribed, KING OF THE IEWES. † And
vvith him they crucifie two theeuers: one on the right hand,
28 and an other on his left. † And the Scripture vvas fulfilled
29 that saith, *And vvith the vvicked he vvas reputed*. † And they that
passed by, blasphemed him, vvagging their heades, and saying,
Vah, 'he that destroyeth' the temple, and in three daies 'buil-

*Esa. 53,
11.
'thou
that de-
stroyest
' buil-
dest*

30 deth' it: † :: saue thy self, comming dovvne from the crosse. :: So Heretikes
31 † In like maner also the cheefe Priests mocking, said vvith
the Scribes one to an other, He saued others, him self he can
32 not saue. † Let Christ the king of Israel come dovvne now
from the crosse: that vve may see and beleue. And they that
vvere crucified vvith him, railed at him.

*say of the B. Sa-
crament, If it be
Christ, let him
saue him self
from all iniuries.*

See (Mat. c.
27, 46) the blas-
phemous expo-
sition of Caluin
and his folovv-
ers, and take
heede thereof.

† And vwhen it vvas the sixt houre, there vvas made darke- 33
nes vpon the vvhole earth vntil the ninthe houre. † And 34
at the ninthe houre I E S V S cried out vvith a mightie voice,
saying, *Eloi, Eloi, lamma-saba-Elhoni?* Which is being interpreted,
My God, my God, vvhy hast thou forsaken me? † And certaine of the 35
standers about hearing, said, Behold, he calleth Elias. † And 36
one running and filling a sponge vvith vinegre, and putting it
about a reede, gaue him drinke, saying, Let be: let vs see if Elias
come to take him dovvne. † And I E S V S putting forth a 37
mightie voice, gaue vp the ghost. † And the vele of the temple 38
vvas rent in tvvo, from the toppe to the bottome. † And the 39
Centurion that stooode ouer against him, seeing that so crying
he had giuen vp the ghost, said, In deede this man vvas the
sonne of God.

Pf. 21, 1.

† And there vv ere also vvomen looking on a farre of: 40
among vvhom vvas Marie Magdalene, and Marie the mother
of Iames the lesse and of Ioseph, and Salome: † and vwhen he 41
vvas in Galilee, they folovved him, and ministred to him, and
many other vvomen that came vp together vvith him to
Hierusalem. † And vwhen euening vvas come (because it 42
vvas the Parascene, vv hich is the Sabboth-eue) † came Io- 43
seph of Arimathæa a noble Senatour, vvho him self also vvas
expecting the kingdom of God: and he vvent in boldly to
Pilate, and asked the body of I E S V S. † But Pilate marueled 44
if he vv ere novv dead. And sending for the Centurion, asked
him if he vv ere novv dead. † And vwhen he vnderstoode by 45
the Centurion, he gaue the body to Ioseph. † And Ioseph 46
" bying sindon, and taking him dovvne, vvrapped him in
the sindon, and laid him in a monument, that vvas heved
out of a rocke. And he rolled a stone to the doore of the
monument. † And Marie Magdalene and Marie of Ioseph 47
beheld vvhere he vvas laid.

AN NOT A T I O N S

CHAP. XV.

The Priests of
the old Testa-
ment.

11. *Chiefe Priests.*] Heretikes abuse the ignorant people with these naughtie Priests of the
old Testament, to make that name odious, and to discredit the Priests of Christ in the new Testa-
ment. But for these Priests, thou maist not maruel that they are so busy against Christ, * partly *Euseb. Ec.*
because they were such as were intruded by the secular power of the Roman Emperour, and from *Hist. li. 1*
yere to yere by bribery and frendship, not by succession according to the Law of Moyses: partly *c. 6. ex Is-*
because the time was now come when the old Priesthod of Aaron should cease, and the new *sepho.*
begin according to the order of Melchisedec: and for these causes God suffered their former priue-
leges of wisdom and iudgemēt and discretion to decay in these later vsurpers, and that according to
the

Ezech. 7. the Prophet saying, *The Law shal perish from the Priest and counsel from the Ancients.* But the
25. Priesthod of the new Testament is to continue vnto the end of the world, and hath (as being the
10. 16. 13. principal part of the Church) the assistance of the Holy Ghost for euer promised, to teach it al truth:
Luk. 22. and for Peter the cheefe Priest thereof vnder Christ, our Sauour praied, That his faith should not
and 10. faile: and to the rest he said, *He that beareth you, beareth me.*
15. To satisfie the people.] Pilate should haue suffered death, rather then by other mens prouo-
 cation or commaundement haue executed an innocent: as a Christian iudge should rather suffer al
 extremitie, then giue sentence of death against a Catholike man for his faith.
46. Byng sion.] This dutie done to Christes body after his departure, was exceeding meriti-
 ous, and is therefore by holy Write so often commended for an example to faithfull men, to vie
 al honour and deuotion towards the bodies of Saintes and holy persons.

weeke.
 The Priesthod
 of the new Tes-
 tament,
 Executif lawes
 against inno-
 cents.

Religious duty
 toward the bod-
 ies of Christ
 and his Saintes.

CHAP. XVI.

*The third day, to three women at his Sepulcher, an Angel telleth that he is risen, and
 vvil (as he promised Mar. 14. 28.) shew him self in Galilee. 9 The same day
 he appeareth to Marie Magdalene, after vvard to two Disciples: yet the Eleuen
 vvil not beleue it, until to them also he appeareth. 15 To whom hauing giuen
 commission into al nations, vwith power also of Miracles, he ascendeth, and they
 plant his Church every where.*



ND vwhen the Sabbath vvas past, Marie
 Magdalene and Marie of Iames, and Sa-
 lôme "bought spices, that comming they

The Gospell vpo
 Easter day.

EASTER DAY.

might anoint Iesvs. † And very early
 the first of the Sabbaths, they come to the
 monument: the sunne being now risen.

† And they said one to an other, Vwho

shal roll vs. backe the stone from the doore of the mo-

numment? † And looking, they savv the stone rolled backe.

5 for it vvas very great. † And entring into the monument,

they savv a yong man sitting on the right hand, couered vwith

6 a vvhite robe: and they vvere astonied. † Vwho saith to them,

Be not dismaied: you seeke Iesvs of Nazareth, that vvas cru-

cified: he is risen, he is not here, behold the place vvhether they

7 laid him. † But goe, tel his Disciples and :: Peter that he goeth

before you into Galilee: there you shal see him, * as he told

8 you. † † But they going forth, fled from the monument. for

trembling and feare had inuaded them: and they said nothing

to any body. for they vvere afraid.

9 † And he rising early the first of the Sabbath, * appeared

first to Marie Magdalene, * out of vvhom he had cast seuen

10 deuils. † She vvent and told them that had been vwith him,

11 that vvere mourning and vweeping. † And they hearing that

he vvas alieue and had been seen of her, did not beleue.

12 † And * after this he appeared in an " other shape to two

:: Peter is nam-
 ed in special
 (as often els
 vvhether) for pre-
 rogative.

R ij of

Mt. 28, 1
Lk. 24, 1
Io. 20, 1.

Mr. 14,
28.

Io. 20,
16.
Luk. 8, 2.

Lk. 24,
13.

The Gospel vpon
the Ascension
day.

of them vvalking, as they vvere going into the countrie.
† and they going told the rest: neither them did they beleeeue. 13
† Last * he appeared to those eleuen as they sate at the 14
table: and he exprobrated their incredulity and hardnes of
heart, because they did not beleeeue them that had seen him ri-
sen againe. † And he said to them, * Going into the vvhole 15
vworld preach the Gospel to al creatures. † He that belee- 16
ueth and is baptized, shal be saued: but he that beleeeueth
not, shal be condemned. † And them that beleeeue" these 17
signes shal folow: In my name shal they cast out deuils, They
shal speake vwith nevv tonges, † Serpents shal they take 18
avvay, And if they drinke any deadly thing, it shal not hurt
them, They shal impose hands vpon the sicke: and they shal
be vvhole.

The Ascension.

† And so our Lord I E S V S after he spake vnto them, * vvvas 19
assumpted into heauen, and sate on the right hand of God.
† But they going forth preached euery vvhere: our Lord wor- 20
king vvithal, and confirming the vvord vvith signes that fo-
lovved. †

Lk. 24,
36.
Jo. 20,
19.
Mr. 28,
19.

Lk. 25,
51.

ANNOTATIONS
CHAP. XVI.

The vvomens
deuotion to-
vvard Christs
body novv
dead.

1. *Thought spices.*] As she did bestow and consume a costly ointment vpon his body being yet
alieu (c. 14, 3,) Christ him self defending and highly commending the fact against Iudas and other
who accounted it to be superfluous and better to be bestowed otherwise: So not without great
deuotion and merite, she and these other Women seeke to anoint his body dead (though Heretikes
or other simple persons may pretend such things to be better bestowed vpon the poore) and ther-
fore, * (she first before al other, * and they next, saw him after his Resurrection.

Mr. 16, 9.
Mt. 28, 9.

Christs body
vnder diuers
formes.

12. *In an other shape.*] Christ though he haue but one corporal shape, natural to his person,
yet by his omnipotencie he may be in whatsoeuer forme, and appeare in the likeness of any other
man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme
of bread in the B. Sacrament.

Not onely
faith.

16. *He that beleeeueth.*] Note wel, that whereas this Euangelist mentioneth only faith and bap-
tisme, as though to beleeeue and to be baptized were ynough, S. Matthew addeth these vvordes
also of our Saniour, *teaching them to obserue al things whatsoever I haue commaunded you*, Which con-
teineth al good vvorkes and the whole iustice of a Christian man.

Mt. 28, 10.

The gift of mi-
racles.

17. *These signes shal folow.*] It is not meant, that al Christians or true beleeeuers should doe
miracles: but that some for the prooffe of the faith of al, should haue that gift. The Which is the
grace or gift of the whole Church, executed by certaine for the edification and profite of the
whole.

THE



THE ARGVMENT OF S. LVKES GOSPEL.



S. Lukes Gospel may be diuided into fine partes.

The first part is, of the Infancie both of the precursor, and of Christ himselfe: chap. 1 and 2.

The second, of the Preparation that was made to the manifestation of Christ: chap. 3 and a piece of the 4.

The third, of Christes manifesting himselfe, by preaching and miracles, specially in Galilee: the other piece of the 4 chap.

unto the middes of the 17.

The fourth of his conning into Iurie towards his Passion: the other piece of the 17 chap. unto the middes of the 19.

The fifth, of the Holy weeke of his Passion in Hierusalem: the other part of the 19 chap. unto the end of the booke.

S. Luke was sectator (saith S. Hierome) that is, a disciple of the Apostle Paul, and a companion of al his peregrination. And the same we see in the Actes of the Apostles: Where, from the 16 chap. S. Luke putteth him selfe in the traine of S. Paul, writing thus in the storie. Forthwith we sought to goe into Macedonia. and in like maner, in the first person, commonly through the rest of that booke. Of him and his Gospel, S. Hierom vnderstandeth this saying of S. Paul: We haue sent with him the brother, whose praise is in the Gospel through al Churches, where also he addeth: Some suppose, so

Hier. in Catalogo.

1. Cor. 8, 2.

often as Paul in his Epistles saith, According to my Gospel, that he meaneth of Lukes booke. And againe: Luke learned the Gospel not onely of the Apostle Paul, who had not been with our Lord in flesh, but of the other Apostles: which him selfe also in the beginning of his booke declareth, saying, As they deliuered to vs who them selues from

Luk. 1, 2.

the beginning saw, and were ministers of the word. It foloweth in S. Hierome: Therefore he wrote the Gospel, as he had heard. but the Actes of the Apostles he compiled as he had seen. S. Paul writteth of him by name

Col. 4, 14.

to the Colossians: Luke the Physicion saluteth you. and to Timothee: Luke alone is with me. Finally of his end thus doth S. Hierome writte: He liued

2. Tim. 4, 21.

fourescore and foure yeres, hauing no wife. He is buried at Constantinople: to vvhich citie his bones vvith the Relikes of Andrew the

Hiero. in Catalogo.

Apostle were translated out of Achaia the twentieth yere of Constantinus. And of the same Translation also in another place against Vigilantius the Heretike: It grieueth him that the Relikes of the Martyrs are couered

Hier. con. Vigil. 2.

with pretious coverings, and that they are not either tied in cloutes or throwen to the dunghil. why, are we then sacrilegious, when we enter

The Heretike so counted the Catholikes for their honouring of Saints and Relikes.

the Churches of the Apostles? Was Constantinus the Emperour sacrilegious, who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore, and the inhabitants of Vigilantius confesse that they feeble their presence?

His sacred body is now at Padua in Italie, vvhether it was againe translated from Constantinople.



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO LVKE.

CHAP. I.

THE FIRST
part: of the
Infancie both
of the Pre-
cursor, and
of CHRIST
him self.

*The Annunciation and Conception, first of the Precursor: 26 and six moneths after, of
Christ also him self. 39 The Visitation of our Ladie, where both the mothers
do Prophesie. 57 The Natiuitie and Circuncision of the Precursor, where his
father doth prophesie. 80 The Precursor is from a childe an Eremite.*



BECAUSE many haue gone about 1
to compile a narration of the things
that haue been accomplished among
vs: † according as they haue deliuered 2
vnto vs, vvhich from the beginning
them selues saue and were ministers
of the word: † it seemed good also 3
vnto me " hauing diligently attained
to al things from the beginning, to
write to thee in order, good * Theophilus, † that thou maist 4
know the veritie of those wordes whereof thou hast been
instructed.

The Gospel vpo
the cue of S.
Iohn Baptiste.

† There was in the daies of Herod the king of Ievvrie, a 5
certaine Priest named Zacharie, of the * course of Abia: and his
wife of the daughters of Aaron, and her name Elizabeth.
† And they were both " iust before God, vvalking " in al the 6
commandements " and iustifications of our Lord without
blame, † and they had no sonne: for that Elizabeth was bar- 7
ren, and both were well stricken in their daies. † And it came 8
to passe: vvhich he executed the priestly function in the or-
der of his course before God, † according to the custome of 9
the Priestly function, he went forth by lot * to offer incense,
entering into the temple of our Lord: † and * al the 10
multitude of the people was :: praying without at the houre
of the incense. † And there appeared to him an Angel of our 11
Lord,

:: We see here
that the Priest
did his dutie
within, the
people in the
meane time

Act. 1, 1.

*1 PAR.
24, 10.*

*EXO. 3,
17.
LEVI. 16,
16.*

- Lord, standing on the right hand of the altar of incense.
 12 † And Zacharie vvas troubled, seeing him: and feare fel vpon
 13 him. † But the Angel said to him, Feare not Zacharie, for thy
 praier is heard: and thy vvife Elizabeth shal beare thee a
 14 sonne, and thou shalt cal his name Iohn: † and thou shalt
 haue ioy and exultation, and many shal reioyce in his nati-
 15 uitie. † for he shal be great before our Lord: :: and vvine
 and sicer he shal not drinke: and he shal be replenished vvith
 16 the Holy Ghost euen from his mothers vvombe. † and he
 shal conuert many of the children of Israel to the Lord their
 17 God. † and he shal goe before him in the spirit and vertue
 of Elias: that he may conuert the hartes of the fathers vnto
 the children, and the incredulous to the vvisedom of the iust,
 18 to prepare vnto the Lord a perfect people. † And Zacharie
 said to the Angel, Vvhereby shal I knowv this: for I am old:
 19 and my vvife is vvel stricken in her daies. † And the Angel
 ansvvering said to him, I am Gabriel that assist before God:
 and am sent to speake to thee, and to euangelize these things
 20 to thee. † And behold, :: thou shalt be dumme, and shalt
 not be able to speake vntil the day vvherein these things
 shal be done: for-because thou hast not beleeued my vvor-
 21 des, vvwhich shal be fulfilled in their time. † And the people
 vvas expecting Zacharie: and they marveled that he made
 22 tariance in the temple. † And comming forth he could not
 speake to them, and they knevv that he had seen a vision in
 the temple. And he made signes to them, and remained
 23 dumme. † And it came to passe, after the daies of his office
 24 vvere expired, he departed into his house. † And after these
 daies Elizabeth his vvife conceiued: and hid her self siue mo-
 25 neths, saying, † For thus hath our Lord done to me in the
 daies vvherein he had respect to take avway my reproche
 among men.
 26 † And in the sixt moneth, the Angel Gabriel vvas sent of
 27 God into a citie of Galilee, called Nazareth, † to a virgin
 desposued to a man vvwhose name vvas Ioseph, of the house of
 28 Dauid: and the virgins name vvas M A R I E. † And the An-
 gel being entred in, said vnto her, H A I L E ful of grace, our Lord
 29 is vvith thee: blessed art thou among vvomen. † Vvho hauing heard, vvas
 troubled at his saying, and thought vvhat maner of saluta-
 30 tion this should be. † And the Angel said to her, Feare not
 31 M A R I E, for thou hast found grace vvith God. † Behold
 thou

praying vvith-
 out: and that
 the Priests fun-
 ctions did pro-
 fit the, though
 they neither
 heard nor saw
 his doings.

:: This absti-
 nence foretold
 and prescribed
 by the Angel,
 sheweth that it
 is a worthy
 thing, and an
 acte of religion
 in S. Iohn, as it
 was in the Na-
 zarites.

:: Zacharie pu-
 nished for
 doubting of
 the Angels
 word.

b The Gospel
 vpo the Annun-
 ciation of our
 Lady, March 25.
 And on the We-
 nesday of Im-
 ber weeke in
 Aduent. And for
 a Votue Masse
 of our Lady in
 Aduent.

The beginning
 of the A V E
 M A R I E. See
 the rest v. 42.

Mal. 4,
 6.
 Mt. II,
 14.

Mt. I, 18

Est. 7,
 14.

thou shalt conceiue in thy vvombe, and shalt beare a sonne:
and thou shalt call his name I E S V S. † he shal be great, and
shal be called the sonne of the most High, and our Lord God
shal giue him the seate of Dauid his father: † * and he shal
reigne in the house of Iacob for euer, and of his kingdom
there shal be no end. † And M A R I E said to the Angel, ::
Hovv shal this be done? because I knowv not man? † And
the Angel ansvvering, said to her, The Holy Ghost shal come
vpon thee, and the povver of the most High shal ouersha-
dovv thee. And therefore also that vvwhich of thee shal be
borne Holy, shal be called the sonne of God. † And behold
"Elisabeth thy cosin, she also hath conceiued a sonne in her
old age: and this moneth, is the sixt to her that is called bar-
ren: † because there shal not be impossible vvith God any
vvord. † And M A R I E said, :: BEHOLD the handmaid of our Lord,
be it done to me according to thy word. ¶ And the Angel departed
from her.

:: She doubted
not of the thing
as Zacharie, but
enquired of the
meanes.

:: At this very
moment when
the B. Virgin
gaue consent,
she conceiued
him perfect
God and per-
fect man.

The Gospel vpō
the Visitation of
our Lady, Iul. 2.
And vpon the
Imber Friday in
Aduent.

:: Iohn the Bap-
tist being yet in
his mothers
wombe, re-
ioyced and ac-
knowledgeed
the presence of
Christ and his
mother.

† And M A R I E rising vp in those daies, vvvent vnto the hil
countrie vvith speede, into a citie of Iuda. † and she entred
into the house of Zacharie, and saluted Elisabeth. † And it
came to passe: as Elisabeth heard the salutation of M A R I E,
the :: infant did leape in her vvombe. and Elisabeth vvvas re-
plenished vvith the Holy Ghost: † and she cried out vvith a
loude voice, and said, "BLESSED art thou among vvomen, and blessed is
the fruite of thy vvombe. † And vvhence is this to me, that the
mother of my Lord doth come to me? † For behold as the voice
of thy salutation sounded in mine eares, the infant in my
vvombe did leape for ioy. † And blessed is she that beleueed,
because those things shal be accomplished that vvvere spokē
to her by our Lord. † And M A R I E said,

M A G N I F I C A T
at Euen song.

M Y S O V L E doth magnifie our Lord.
† And my spirit hath reioyced in God my saviour. †
† Because he hath regarded the humilitie of his handmaid: for behold from
hence forth :: al generations shal call me blessed.
† Because he that is mightie hath done great things to me, and holy is his name.
† And his mercie from generation vnto generations, to them that feare him.
† He hath shewed might in his arme: he hath dispersed the proude in the con-
ceit of their hart.
† He hath depozed the mightie from their seate, and hath exalted the humble.
† The hungrie he hath filled vvith good things: and the riche he hath sent
away emptye.
† He hath receiued Israel his childe, being mindeful of his mercie,
† As he spake to our fathers, to Abraham and his seede for euer.

:: Haue the Pro-
testants had al-
waies genera-
tions to fulfil
this prophe-
cie? or do they
call her blessed,
that derogate
what they can
from her graces,
blessings, and al
her honour?

† And

Dan. 7.
14, 27.

56 † And MARIE taried vvith her about three moneths: and ſhe returned into her houſe.

57 † And Eliſabeths ful time vvas come to be deliuered: and ſhe bare a ſonne. † And her neighbours and kinſfolke heard

58 that our Lord did magnifie his mercie vvith her, and they did congratulate her. † And it came to paſſe: on the eight day

59 they came to circuncife the childe, and they called him by his fathers name, Zacharie. † And his mother anſwering,

60 ſaid, Not ſo, but he ſhal be called Iohn. † And they ſaid to her, That there is none in thy kinred that is called by this

61 name. † And they made ſignes to his father, vvhat he vvould haue him called. † And demaunding a vvriting table, he

62 vvrote, ſaying, " * Iohn is his name. And they al marueled. † And forthvvith his mouth vvas opened, and his tonge, and

63 he ſpake bleſſing God. † And feare came vpon al their neighbours: and al theſe things vvere bruited ouer al the hil-coun-

64 trie of Ievvrie: † and all that had heard, laid them vp in their hart, ſaying, What an one, trovv ye, ſhal this childe be? For the

65 hand of our Lord vvas vvith him. † And Zacharie his father vvas replenifhed vvith the Holy Ghoſt: and he prophecied,

66 ſaying,

67 † BLESSED BE OUR LORD God of Iſrael: becauſe he hath viſited and vvrought the redemption of his people: †

68 † And hath erected the horne of ſaluation to vs, in the houſe of Dauid his ſervant.

69 † As he ſpake by the mouth of his holy Prophets, that are from the beginning.

70 † Saluation from our enemies, and from the hand of al that hate vs:

71 † To vvork mercie vvith our fathers: and to remember his holy teſtament,

72 † * The othe vvich he ſvvare to Abraham our father, † that he vvould giue

73 to vs,

74 That vvithout feare being deliuered from the hand of our enemies, vve may ſerue him.

75 † In holines and " iuſtice before him, al our daies.

76 † And thou childe, ſhalt be called the Prophet of the Higheſt: for * thou ſhalt goe before the face of our Lord to prepare his vvayes.

77 † To giue knowledg of ſaluation to his people, vnto remiſſion of their finnes,

78 † Through the bowels of the mercie of our God, in vvich " the * Orient, from on high, hath viſited vs,

79 † To illuminate them that ſit in darkenes, and in the ſhadow of death: to direct our ſecte into the vvay of peace.

80 † And the childe grew, and vvas ſtrengthened in ſpirit, and vvas: in the deſerts vntil the day of his manifeſtatiō to Iſrael.

The Goſpel vp6
the Natiuitie of
S. Iohn Baptiſt
Iun. 24. called
Midſomer day.

BENEDICTVS
at Laudes.

:: Marke that he
was a voluntarie
Eremite, and
choſe to be ſo-
litarie from a
childe, til he
was to preach
to the people,
in ſo much that
antiquitie counted
him the firſt
Eremite, Hiero.
in vit. Pauli.

ANNOTATIONS CHAP. I.

Sacred Writers
and holy Cōu-
cels.

1. *Having diligently attained.*] Hereby vve see that, though the Holy Ghost ruled the penne of holy wrriters that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councels, and the President of them, Gods vicar, disscusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise *Io. 16. 13*: as in the very first Council of the Apostles them selues at Hierusalem is manifest *Act. 15. 7* and *28*. Again here vve haue a familiar preface of the Author as to his frende, or to euery godly Reader (signified by Theophilus) concerning the cause and purpose and maner of his vvriting, and yet the very same is confessed Scripture, vvith the vvhole booke follovvng. Maruel not then if the Author of the second booke of the Machabees * vse the like humane speeches both at the beginning and in the later end, neither do thou therfore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred vvriter.

The second
booke of the
Machabees.

True iustifica-
tion by obser-
uation of the
commandments.

6. *Iust before God.*] Against the Heretikes of this time, here it is euident that holy men be iust, not only by the estimation of men, but in deede and before God.

Corrupt trans-
lation of Hete-
rites.

ἀμαρτία.

6. *In al the commandments.*] Three things to be noted directly against the Heretikes of our time. first, that good men doe keepe al Gods commandments: which (they say) are impossible to be kept. Again, that men be iustified not by only imputation of Christes iustice, nor by faith alone, but by walking in the commandments. Again, that the keeping and doing of the commandments is properly our iustification.

6. *Iustifications.*] This word is so vsual in the Scriptures (namely in the *Pal. 118*) to signifie the commandments of God, because the keeping of them is iustification, and the Greeke is alwaies so fully correctōdent to the same, that the Heretikes in this place (otherwise pretending to esteeme much of the Greeke) blush not to say, that they auoid this word of purpose against the iustification of the Papists. And therefore one vvest Tullies word forsooth, in Latin *conscripta*: and his scholars in their English Bibles say, *Ordinances*.

14. *Ioy and exultation.*] This was fulfilled, not only when he was borne, but now also through the whole Church for euer, in ioyfull celebrating of his Natiuitie.

The continēcie
of priests.

23. *He departed.*] In the old Law (saith S. Hierom) they that offered hostes for the people, were not only norin their houses, but were purified for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonie, *Li. 1 c. 19. adu. Iouin. and ep. 50 c. 3*. See S. Ambrose in *1 Tim. 3*. And therefore if there were any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they in the old Law did to their sacrifices, and to the loaves of proposition. *1 Reg. 21*.

Often saying
of the AVE
MARIE.

28. *Haileful of grace.*] Holy Church and al true Christian men doe much and often vse these wordes brought from heauen by the Archangel, as wel to the honour of Christ and our B. Ladie, as also for that they were the wordes of the first glad tidings of Christs Incarnation and our Saluation by the same, and be the very abridgement and summe of the whole Gospel. In so much that the Greeke Church vsed it daily in the Masse.

Corrupt trans-
lation of Hete-
rites.

μικρά βλυσιν.
ἐχρητισα.

28. *Ful of grace.*] Note the excellent prerogatiues of our B. Ladie, and abhorre those Heretikes which make her no better then other vulgar women, and therefore to take from her fulnes of grace, they say here, *Haile freely beloued*, contrarie to al significations of the Greeke word, which is at the left, *endued with grace*, as S. Paul vseth it *Ephes. 1*. by S. Chrysostoms interpretation: or rather, *ful of grace*, as both * Greeke and Latin fathers haue alwaies here understood it, and the Latines also read it, namely S. Ambrose thus, *Wel is she only called ful of grace, vvho only obtained the grace, vvich no other vvoman deserued, to be replenished vvith the author of grace*. And if they did as wel know the nature of these kind of Greeke wordes, as they would seeme very skilful, they might easily obserue that they signifie fulnes, as when them selues translate the like word (*Luc. 16. 20*) ful of sores. Beza, *ulcerosus*.

Our B. Ladie
vowed virgi-
nitie.

34. *I know not man.*] These wordes declare (saith S. Augustine) that she had now vowed virginite to God. For otherw ise neither would she say, *How shal this be done?* nor haue added, *because I know not man*. Yea if she had said only the first wordes, *How shal this be done?* it is euident that she would not haue asked such a question, how a vvoman should beare a tonne promised her, if she had married meaning to haue carnal copulation. *c. 4 de virgin.* As if she should say, If she might haue knowen a man and so haue had a child, she would neuer haue asked, *How shal this be done?* but because that ordinarie way vv as excluded by her vow of virginite, therefore she asked, *How?* And in asking, *How?* she plainly declareth that she might not haue a child by knowing man, because of her vow. See S. Grego. Nyssene *de sancta Christi Natiuitate*.

26. *Elisabeth*

2 *Mach. 23*
c. 15.

Beza in
Annot. no.
Tef. 1556.

Liturg. S.
Iacobi &
Chryf.

S. Athan.
de S. Deip.
S. Ephrem
in orat. de
laud. B.
virg. Am-
bro. in 1
Luc. li. 2.
Hier. ep.
140 in exp.
Pl. 44.

36. *Elisabeth thy Cousin.*) By this that Elisabeth and our Lady were cousins, the one of the tribe of Levi, the other of Iuda, is gathered that Christ came of both tribes, Iuda and Levi, of the both tribes, Iudings and the priests: him self both a king and a priest, and the Anointed (to vvit) by grace spiri- da and Levi. tually, as they were with oile materially and corporally. *August. 2 de Consen. Euang. c. 1.*

42. *Blessed art thou.*) At the very hearing of our Ladies voice, the infant and she were replenished with the Holy Ghost, and she sang praises not only to Christ, but for his sake to our B. Lady. The blessed vir- calling her blessed and her fruite blessed, as the Church doeth also by her wordes and example in gin M A R I E.

43. *Mother of my Lord.*) Elisabeth being an exceeding iust and blessed woman, yet the vvorthing Her excellencie of Gods mother doth so far excel her and al other women, as the great light the little starres.

48. *Shal call me blessed.*) This Prophecie is fulfilled, when the Church keepeth her Festival daies, Her honour in and when the faithful in al generations say the AVE M A R I E, and other holy Antems of our al the world, Lady. And therefore the Caluinists are not among those generations which call our Lady blessed.

63. *Iohn is his name.*) Wee see that names are of signification and importance, God him self Mysterie and signification in changing or giuing names in both Testaments: as, Abraham, Istaël, Peter, and the principal of al names. others, I E S V S: and here IOHN, vvhich signifieth, Gods grace or mercie, or, God vvil haue mercie. For he was the Precursor and Prophet of the mercie and grace that ensued by C H R I S T I E S V S. Note also that as then in Circuncision, so now in Baptisme (vvhich answereth thereunto) names are giuen. And as we see here and in al the old Testament, great respect was had of names: so we What names to must beware of strange, profane, and secular names (now a daies to common) and rather according to the * Catechisme of the holy Council of Trent, take names of Saints and holy men, that may be giue in Baptisme.

75. *Iustice before him.*) Here also we see that we may haue true iustice, not only in the sight of True iustice, not men, or by the imputation of God, but in deede before him and in his sight: and that the comming of imputative. of Christ was to giue men such iustice.

78. *The orient.*) Maruel not if Heretikes controule the old authentical translation, as though it controule both The Heretikes differed from the greeke: vvhershere they make much a doe to controule not only al the greeke inter- Greeke and La- preters of the old testament, but also S. Luke him self, for the word *ἀνατολή*, as differing from the tin text, Hebrew.

C H A P. II.

The Natiuitie of Christ, & manifestation thereof to the Shepherds by an Angel, and by them to others. 21 His Circuncision. 22 His Presentation, together with Simeons (as also Anna) attestation and prophcing of his Passion, of the Jewes reprobation, and of the Gentils illumination. 41 His annual ascending to Hierusalem With his parents, to Whom he was subiect, and his fulnes of Wisdom shewed among the Doctors at twelue yerres of his age.



- 1 AND it came to passe, in those daies there came forth an edict from Cæsar Augustus, that the vvhole vvhorld should be enrolled.
- 2 † This first enrolling was made by the Pre-
- 3 sident of Syria Cyrinus. † And al vvent to be enrolled, euery one into his ovvne citie.
- 4 † And Ioseph also vvent vp from Galilee out of the citie of Nazareth into Ievvrie, to the citie of Dauid that is called Beth-lehem: for-because he was of the house and familie of
- 5 Dauid, † to be enrolled vvhith M A R I E his desposued vvife
- 6 that was vvhith childe. † And it came to passe, vvhhen they were there, her daies were fully come that she should be
- 7 deliuered. † And she brought forth her first begotten sonne,

The Gospel at the first Masse vpon christmas day.

In the yere, from the creation of the world 5199: from Noës flood, 2957: from the Natiuitie of Abraham, 2013: from Moyses and the coming forth of the people of Israel out of Egypt, 1510: from Dauid

S ij and

anointed king,
1032: from the
first Olympias,
800: from the
building of Ro-
me, 732: hebdomada 63, according to the prophesie of Daniel (c. 9), that is, in the yere 440 or thereabout: in the first age of the world, vvhhen there vvas vniuersal peace in al the vvorld: the eternal God and sonne of the eternal Father, meaning to consecrate and sanctifie the vvorld vvith his most blessed cōming, being cōceiued of the Holy Ghost, nine moneths after his conception, I E S V S C H R I S T the sonne of God is borne in Bethlehem of Iuda, in the yere of Cēsar Augustus 42. *Vsuard. in martyrol. Decēb. 25. according to the cōmon ancient supputation.*

b The Gospel at the secōd masse vpō Christmas day. And for a Votive of our Lady s^to christmas to Candlemas.

c The Gospel vpon the Circuncisiō of our Lord Ian. 1.

d The Gospel vpon the Purification of our Lady or Candlemas day.

and svvadled him in clothes, and laid him dovvn in a manger: because there vvas not place for them in the inne.

† And there vvere in the same countrie shepheards vvatching, and keeping the night vvatches ouer their flocke.

† And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared vvith a great feare. † And the Angel sald to them, Feare not: for behold I euangelize to you great ioy, that shal be to al the people: † because this day is borne to you a S A-
V I O V R vvhich is Christ our Lord, in the citie of Daud. † And
this shal be a signe to you, You shal finde the infant svvadled in clothes: and laid in a manger. † And sodenly there
vvas vvith the Angel a multitude of the heavenly armie, praising God, and saying, † *Glorie in the highest to God: and in earth peace to
all men of good vvill.* †
b And it came to passe: after the Angels departed from them into heauen, the shepheards spake one to another: Let vs goe ouer to Bethlehem, and let vs see this vvord that is done, vvhich our Lord hath shevved to vs.

† And they came vvith speede: and they found M A R I E and Ioseph, and the infant laid in the manger. † And seeing it, they vnderstood of the vvord that had been spoken to them concerning this childe. † And al that heard, did maruel: and concerning those things that vvere reported to them by the shepheards. † But M A R I E kept al these vvordes, conferring them in her hart. † And the shepheards returned, glorifying and praying God in al things that they had heard, and seen, as it vvas said to them. †

† c And * after eight daies vvere expired, that the childe should be circuncised: his name vvas called I E S V S, vvhich vvas * called by the Angel, before that he vvas conceiued in the vvombe. †

† d And after the daies vvere fully ended of her purification * according to the lavv of Moyses, they caried him into Hierusalem, to present him to our Lord († as it is vvritten in the lavv of our Lord, *That euery male opening the matrice, shal be called holy to the Lord.*) † and to giue a sacrifice * according as it is vvritten in the lavv of our Lord, a paire of turtles, or tvvō yong pigeons. † And behold, there vvas a man in Hierusalem, named Simeon, and this man vvas iust and religious, expecting the consolation of Israel: and the Holy Ghost vvas in him. † And he had receiued an ansvver of the Holy Ghost, that he should

GLORIA
IN EX-
CELSIS
at Masse.

Gen. 17,
12.
Lu. 1. 31.

Leu. 12,
6.
Exo. 13, 2

Nu. 8, 16
Leu. 12,
8.

should not see death vnles he sauu first the: CHRIST of our
 27 Lord. † And he came in spirit into the temple. And vwhen
 his parents brought in the childe I E S V S, to doe according to
 28 the custome of the Lavv for him: † he also tooke him into
 his armes, and blessed God, and said,

29 † Now THOU dost dimisse thy seruant O Lord, according to thy vword
 in peace.

30 † Because mine eyes haue seen, thy S A L V A T I O N,

31 † Which thou hast prepared before the face of al peoples:

32 † A light to the reuelation of the Gentils, and the glorie of thy people
 Israel. †

33 † And his father and mother vvere matueling vpon those
 34 things vvhich vvere spoken concerning him. † And Simeon
 blessed them, and said to M A R I E his mother, Behold this is
 set vnto the ruine, and vnto the resurrection of many in
 35 Israel, and for a signe vvhich shal be contradicted, † and
 :: thine ovne soule shal a svword pearce, that out of many

36 hartes cogitations may be reuealed. † And there vvas Anne
 a prophetisse, the daughter of Phanuel, of the tribe of Aser:
 she vvas farre stricken in daies, and had liued vwith her hus-

37 band seuen yeres from her virginitie. † And she vvas a
 vvindow vntil eightie and foure yeres: vvho departed not
 from the temple, by fastings and praiers :: seruing night and

38 day. † And she at the same houre sodenly comming in, con-
 fessed to our Lord: and spake of him to al that expected the

39 redemption of Israel. † And after they had vvholly done al
 things according to the lavv of our Lord, they returned into
 Galilee, into their citie Nazareth.

40 † And the childe grevv, and vvaxed 'strong': ful of vvise-

41 dom, and the grace of God vvas in him. † And his parents
 vvent euery yere vnto Hierusalem, * at the solemne day of

42 Pasche. † And vwhen he vvas twelue yeres old, they going
 vp into Hierusalem according to the custome of the festiual

43 day, † and hauing ended the daies, vwhen they returned, the
 childe I E S V S remained in Hierusalem: and his parents knew

44 it not. † And thinking that he vvas in the companie, they
 came a daies iourney, and sought him among their kinsfolke

45 and acquaintance. † And not finding him, they returned into
 46 Hierusalem, seeking him. † And it came to passe, after three

daies they found him in the temple sitting in the middes of
 47 the Doctours, hearing them, and asking them. † And al vvhere
 astonied that heard him, vpon his vvifedom and ansvvers.

S iij † And

See Ioh. 1, 20
 and 41.

NYNCDI
 MITTIS
 at Complin.

Simeon pro-
 phesied not on-
 ly of Christ but
 of our B. Lady,
 of al her sor-
 rows: wherein
 she was al-
 waies partaker
 with our Sau-
 our, from his
 flight into Æ-
 gypt euen to his
 death.

The gospel vpō
 the first Sunday
 after the Epi-
 phanie.

αλγι-
 υσα

strong
 in spirit:

Exo. 23,
 15. 34,
 17.
 Deu. 16,
 1.

† And seeing him, they wondered. And his mother said to him, Sonne, vvhy hast thou so done to vs? behold thy father and I sorovving did seeke thee. † And he said to them, Vvhat is it that you sought me? did you not knowv, that I must be about those things, vvwhich are my fathers? † And they vnderstood not the vvord that he spake vnto them. † And he vvvent dovvn vvith them, and came to Nazareth: and vvvas "subiect to them. And his mother kept al these vvordes in her hart. † And I e s v s proceeded in vvifedom and age, and grace vvith God and men. ¶

A N N O T A T I O N S

C H A P. II.

Free vvil.

14. *Men of good Wil.*] The birth of Christ giueth not peace of minde or saluation but to such as be of good wil, because he worketh not our good against our willes, but our willes concurring. *Aug. quæst. ad Simplic. li. 1. q. 2. to. 4.*

Our B. Lady full of deepe contemplations.

19. *Kept al.*] Our Lady though litle be spoken of her concerning such matters in the Scriptures, because she was a woman, and not admitted to teach or dispute in publike of high mysteries: yet she knew al these mysteries, and wisely nored and contemplated of al those things that were done and said about Christ, from the first boure of his Conception til the end of his life and his Ascension.

Mens ruine and damnation is of them selues.

34. *To the ruine.*) Therefore to the ruine of some, because they would not beleue in him, and so vvere the cause of their owne ruine, as he is els vvhere called, *A stumbling stone*, because many would stumble at him and so fall by their owne fault. other some he raised by his grace from sinne to iustice, and so he was the resurrection of many. The Apostle vseth the like speache, saying: *We are to some the odour of life, vnto life: to others, the odour of death, vnto death.* Not that their preaching was to cause death, but because they that would not beleue their preaching, wilfully incurred deadly sinne and damnation. 1 Pet. 2. 8. 2 Cor. 2. 16

Holy vvindowhod.

38. *A vvindow.*) Marke that vvindowhod is here mentioned to the commendation thereof euen in the old Testament also, and the fruite and as it vvere the profession thereof is here commended, to vvitte, fasting, praying, being continually in the Temple. euen as S. Paul more at large for the state of the new Testament speaketh of vvindowhod and virginittie, as being professions more apt and commodious for the seruice of God. 1 Cor. 7.

Fasting an act of religion.

37. *By fastings and praiers seruing.*) Seruing, in the Greeke is λατρεύουσα, that is, doing diuine worship vnto God, as by praier, so also by fasting. so that fasting is λατρία, that is, an act of religion whereby we doe worship God, as we doe by praier, and not vsed only to subdew our flesh, much lesse (as Heretikes would haue it) as a matter of pollicie.

Dutiful obedience to parents.

61. *Subiect to them.*) Al children may learne hereby, that great ought to be rheir subiection and obedience to their Parents, When Christ him self, being God, would be subiect to his parents being but his creatures.

THE SECOND part:
The preparation that vvvas made to the manifestation of CHRIST.

C H A P. III.

Iohn, to prepare al to Christ (as Esay had prophecied of him) baptizeth them to penance, 7 insinuating their reprobation, and the Gentils vocation, 10 teaching also and exhorting ech sort to doe their dutie. 15 That him self is not Christ, he sheweth by the difference of their two baptismes: 17 and saith that Christ vvill also iudge his baptized. 19 Iohns imprisonment. 21 Christ being him self also baptized of Iohn, hath testimony from heauen, 22 as he vvhoose generation reducteth vs againe to God.

And

The Gospell vpō
Imber Satur-
day in Advent.
And on the 4
Sunday in Ad-
uent.

I



N D in the fiftenth yere of the empire of Tiberius Cæsar, Pontius Pilate being Gouvernour of Ievvrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Ituræa and the countrie Trachonitis, and Lysanias Te-

trarch of Abilina, † vnder the high Priests Annas and Cai-
phas: the vvord of our Lord vvvas made vpon Iohn the sonne
of Zacharie, in the desert. † And * he came into al the countrie
of Iordan, preaching the baptisme of :: penance vnto remis-
sion of sinnes: as it is vvritten in the booke of the sayings of

:: Penance pre-
pareth the way
to Christ.

Esay the Prophet: † *A voice of one crying in the desert: prepare the way
of our Lord, make straight his pathes. † Every valley shal be filled: and every moun-
taine and hil shal be made low, and crooked things shal become straight: and
rough vvaies, plaine: † and al flesh shal see the SALVATION of God.*

† He said therfore to the multitudes that vvent forth to
be baptized of him, * Ye vipers broodes, vvho hath shevved
you to flee from the vvrrath to come? † Yeld therfore :: frui-
tes vvorthie of penance. and doe ye not begin to say, Vve
haue Abraham to our father. For I tel you, that God is able

:: Fruites of pe-
nance be wor-
kes satisfacto-
rie.

of these stonnes to raise vp children to Abraham. † And novv
the axe is put to the roote of the trees. :: Euery tree therfore
that yeldeth not good fruite, 'shal be' cut dovne, and cast
into fire. † And the multitudes asked him, saying, Vvhat shal

:: A man vvith-
out good
workes is vn-
fruitful, and
shal be cast into
euerlasting fire.

vve doe then? † And he ansvvering, said vnto them: :: He
that hath tvv coates, let him giue to him that hath not: and
he that hath meate, let him doe likevvise. † And the Publi-
cans also came to be baptized, and said to him, Maister, vvhat

:: Almes coun-
seled or enjoy-
ned for sinnes
and to avoid
damnation.

shal vve doe? † But he said to them, Doe nothing more then
that vvwhich is appointed you. † And the souldiars also asked
him, saying, Vvhat shal vve also doe? And he said to them,
Vexe not neither calumniate any man: and be content vvith
your stipends.

† And :: the people imagining, and al men thinking in
their harts of Iohn, lest perhaps he vvvere Christ: † Iohn ansv-
vered, saying vnto al, * I in deede baptize you vvith vvater:

:: Iohn was so
holy that many
might by error
easily thinke he
was Christ.

:: but there 'shal come' a mightier then I, vvwhose latchet of
his shoes I am not vvorthie to vnloose, he shal baptize you
in the Holy Ghost and fire. † vvwhose fanne is in his hand, and
he vvil purge his floore: and vvil gather the vvheate into his
barne, but the chaffe he vvil burne vvith vnquencheable fire.

:: How say
then the Here-
tiques that the
Baptisme of
Christ is of no
greater vertue
then Iohns?

† Many other things also exhorting did he euangelize to the
people.

Mr. 3, 1.
Mr. 1, 1.

Es. 40, 3.

Mr. 3, 7.

Mr. 3, 11.
Mr. 1, 8,
'cometh
Io. 1, 26.
Act. 1, 5.
11, 16-19
4.

people.

†* And Herod the Tetrarch, vvhhen he vvas rebuked of 19
him for Herodias his 'brothers' vvife, and for al the euils
vvhich Herod did: †" he added this also aboue al, and shut 20
vp Iohn into prison.

†* And it came to passe vvhhen al the people vvas baptized, 21
Iesvs also being baptized and praying, heauen-vvas opened:
† and the Holy Ghost descended in corporal shape as a doue 22
vpon him: and a voice from heauen vvas made: Thou art my
beloued sonne, in thee I am vvell pleased. † And Iesvs him self 23
was beginning to be about thirtie yeres old: as it was thought,
the sonne of Ioseph, vvho vvas " of Heli, † vvho vvas of Mat- 24
that, vvho vvas of Leui, vvho vvas of Melchi, vvho vvas of
Ianné, vvho vvas of Ioseph, † vvho vvas of Mattharithias, vvho 25
vvas of Amos, vvho vvas of Naum, vvho vvas of Helli, vvho
vvas of Naggé, † vvho vvas of Mahath, vvho vvas of Mat- 26
rathias, vvho vvas of Semei, vvho vvas of Ioseph, vvho vvas
of Iuda, † vvho vvas of Iohanna, vvho vvas of Resa, vvho 27
vvas of Zorobabel, vvho vvas of Salathiel, vvho vvas of
Neri, † vvho vvas of Melchi, vvho vvas of Addi, vvho 28
vvas of Cosam, vvho vvas of Elmadan, vvho vvas of Her,
† vvho vvas of Iesus, vvho vvas of Eliézer, vvho vvas 29
of Iorim, vvho vvas of Matthat, vvho vvas of Le-
ui, † vvho vvas of Simeon, vvho vvas of Iudas, vvho 30
vvas of Ioseph, vvho vvas of Iona, vvho vvas of Elia-
cim, † vvho vvas of Melcha, vvho vvas of Menna, vvho 31
vvas of Matthatha, vvho vvas of Nathan, vvho vvas of Da-
uid, †* vvho vvas of Iessé, vvho vvas of Obed, vvho vvas 32
of Booz, vvho vvas of Salmon, vvho vvas of Naasson,
† vvho vvas of Aminadab, vvho vvas of Aram, vvho vvas 33
of Esron, vvho vvas of Phares, vvho vvas of Iudas, † vvho 34
vvas of Iacob, vvho vvas of Isaac, vvho vvas of Abraham,
vvho vvas of Tharé, vvho vvas of Nachor, † vvho vvas 35
of Sarug, vvho vvas of Ragau, vvho vvas of Phaleg, vvho
vvas of Heber, vvho vvas of Salé, † :: vvho vvas of Cai- 36
nan, vvho vvas of Arphaxad, vvho vvas of Sem, vvho vvas
of Noë, vvho vvas of Lamech, † vvho vvas of Mathusalé, 37
vvho vvas of Henoch, vvho vvas of Iared, vvho vvas of
Malaleel, vvho vvas of Cainan, † vvho vvas of Henos, 38
vvho vvas of Seth, vvho vvas of Adam, vvho vvas of
God.

:: Beza boldly
wipeth out of
this Gospel, the-
se wordes, vvho
vvas of Cainan:
though al the
Greeke copies
both of the old
Testament & of
the new, haue
the wordes
with ful cōsent.
Whereby we
learne the in-
tolerable saucines
of the Calui-
nists, and their
cōtempt of ho-
ly Scripture, that
dare so deale
with the very
Gospel it self.

Mt. 14, 3
Mar. 6,
17.
brother
Philips

Mt 3, 13.
Mr. 1, 9.
Io. 1, 32.

ANNOTATIONS CHAP. III.

20. *He added this above al.]* The fault of Princes and other great men, that can not only not abide to heare their faults, but also punish by death or emprisonment such as reprehend them for the same (specially if they warne them, as Prophets and Priests doe, from God) is exceeding great.

23. *Of Heli.]* Vvhereas in S. Matthevv, Iacob is father to Ioseph, and here Heli, the case vvas thus. Mathan (named in S. Matthevv) of his vvife called Elcha begat Iacob: and after his death, Melchi (named here in S. Luke) of the same vvoman begat Heli: so that Iacob and Heli vvvere brethren of one mother. This Heli therefore marrying and dying vvithout issue: Iacob his brother, according to the Law married his vvife, and begat Ioseph, and so raised vp seede to his brother Heli. Whereby it came to passe, that Iacob was the natural father of Ioseph, which as (S. Matthevv faith) begat him: and Heli was his legal father according to the Law, as S. Luke signifieth. *Euseb. li. 1. Ec. Hist. c. 7 Hiero. in c. 1 Mat. Aug. li. 2 c. 2. 3 de cons. Euang.*

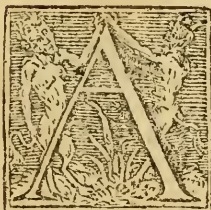
The reconciliation of Matthevv and Luke in our Saviours petegree.

CHAP. IIII.

Christ going into the Desert to prepare him self before his manifestation, overcommeth the tentations of the Diuel. 14 then beginning gloriously in Galilee, 16 he sheweth to them of Nazareth his commission out of Esay the Prophet, 23 insinuating by occasion the Levies his countreymens reprobation. 31 In Capharnaum his doctrine is admired, 33 specially for his miracle in the Synagogue. 38. from vvvhich, going to Peters house, he sheweth there much more power. 42 Then retiring into the vvildernesse, he preacheth aftervvard to the other cities of Galilee.

*Mt. 4. 1.
Mr. I. 12*

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AND I E S V S ful of the Holy Ghost, returned from Iordan, and vvas driuen in the spirit into the desert. † *fourtie daies, and vvas temptred of the deuil. And he did eate nothing in those daies: and vvhen they vvvere ended, he vvas an hungred.* † And the Deuil said to him, If thou be the sonne of God, say to this stone that it be made bread. † And I E S V S made ansvver vnto him, It is vvritten, *Thou shalt not in bread alone shal man liue, but in euery vvord of God.* † And the Deuil brought him into an high mountaine, and shewed him al the kingdoms of the vvhole vvorld in a moment of time: † and he said to him, To thee vvill I giue this vvhole povver, and the glorie of them: for to me they are deliuered, and to vvhom I vvill, I doe giue them. † Thou therefore if thou vvilt adore before me, they shal be thine. † And I E S V S ansvvering said to him, It is vvritten, *Thou shalt adore the Lord thy God, and him only shalt thou serue.* † And he brought him into Hierusalem, and set him vpon the pinnacle of the temple: and he said to him, If thou be the sonne of God, cast thy self from hence dovvnevvard. † For *it is vvritten, that he hath giuen his Angels charge*

:: The Chuchess fast of 40 daies (called Lēt) cometh of this, &c is an Apostolical Tradition. Clem. Constit. Apost. li. 5 c. 13. Hier. ep. ad Marcell. adu erro. Nestor. Leo ser. 6 et 9 de Quadrages.

:: See the Annot. in S. Matthevv c. 4. 11.

:: If the Diuel him self alleageth Scripture against Christ, no maruel that Heretikes do so against Christs Church.

T charge

Deuter. 8, 3.

*Deu. 6, 13
10, 20.
Ecclesiasticus
Psalm 90,
11.*

charge of thee, that they preserve thee: † and that in their hands they shal 11
 beare thee vp, lest perhaps thou knocke thy foote against a stone. † And 12
 IESVS answering said to him, It is said, Thou shalt not tempt the Lord
 thy God. † And al the temptation being ended, the Deuil^u depar- 13
 ted from him vntil a time.

THE third
 part: of Chri-

stes manifes-
 ting him self
 by preachig
 and mira-
 cles, special-
 ly in Galile-
 ce

:: Our Sauour
 vsed to preach
 in their Syna-
 gogues.

:: He had a
 maruelous gra-
 ce, and an ex-
 traordinaire
 force in mou-
 ing the hearts
 of his hearers.

The Gospel
 vpon Monday
 in the 3 veeke
 of Lent.

† * And IESVS returned in the force of the spirit into Ga- 14
 lilce, and the same vvent forth through the vvhole countrie
 of him. † And he taught in their synagogs, and vvas mag- 15
 nified of al.

† * And he came to Nazareth vvhether he vvas brought vp: 16
 and he entred :: according to his custom on the Sabboth day
 into the synagoge: and he rose vp to reade. † And the 17
 booke of Esay the Prophet vvas deliuered vnto him. And as
 he vnfolded the booke, he found the place vvhether it vvas

vvritten, † *The Spirit of the Lord vpon me, for vvwhich he anointed me, to euan- 18*
gelize vnto the poore he sent me, to heale the contrite of hart, † to preach to the cap- 19
tiues remission, and sight to the blinde, to dimisse the bruised vnto remission, to preach
the acceptable yere of the Lord, and the day of retribution. † And vvhen 20
 he had folded the booke, he rendred it to the minister, and
 fate dovvne. And the eies of al in the synagoge vvhere bent
 vpon him. † And he began to say vnto them: That this day 21

is fulfilled this scripture in your eares. † And al gaue testimo- 22
 monie to him: and they :: marueled in the vvordes of grace
 that proceded from his mouth, and they said, Is not this Io-
 sephs sonne? † And he said to them, Certes you vvill say to 23
 me this similitude, *Physicion, cure they self:* as great things as vve
 haue heard^u done in Capharnaum, doe also here in thy coun-
 trie. † And he said, Amen I say to you, that no Prophet is ac- 24

cepted in his ovvne countrie. † In truth I say to you, * there 25
 vvere many vviddovves in the daies of Elias in Israel, vvhen
 the heauen vvas shut three yeres and six moneths, vvhen
 there vvas a great famine made in the vvhole earth: † and to 26
 none of them vvas Elias sent, but into Sarepta of Sidon, to a
 vviddovv vvoman. † * And there vvere many lepers in Israel 27
 vnder Elisæus the Prophet: and none of them vvas made
 cleane but Naamâ the Syrian. † And al in the synagoge vvere 28
 filled vvith anger, hearing these things. † And they rose, and 29
 cast him out of the citie: and they brought him to the edge
 of the hil, vvherevpon their citie vvas built, that they might
 throw him dovvne headlong. † But he^u passing through the 30
 middes of them, vvent his vvay. †

† * And

Deut. 6,
16.

Mt. 4,
12.
Mr. 1, 14

Mt. 13,
54.
Mr. 6, 1.
Io. 4, 43

Esa. 61, 1

3 reg. 17,
9.

4 reg. 5,
14.

Mat. 4,
13.7,18.
Mr. 1,21

31 † And he vvent dovvne into Capharnaum a citie of Ga-
32 lilee: and there he taught them on the Sabboths. † And they
vvere astonied at his doctrine: because his talke vvas in
33 povver. † And in the synagoge there vvas a man hauing an
34 vncleane Diuel, and he cried out vvith a loud voice, † saying,
Let be, vvhat to vs and thee I E S V S of Nazareth? art thou
come to destroy vs? I know thee vvho thou arr, *the SAINCT of*
35 *God.* † And I E S V S rebuked him, saying, Hold thy peace, & goe
out of him. And vvhen the Deuil had throwven him into the
36 middes, he vvent out of him, and hurted him nothing. † And
there came feare vpon al, and they talked together one vvith
an other, saying, Vvhat vvord is this, that in povver and ver-
tue he commaundeth the vncleane spirits, and they goe out?
37 † And the fame of him vvas publised into euery place of
the countrie.

Mat. 8,
14.
Mr. 1,30

38 † And I E S V S rising vp out of the synagoge, entred into *The Gospel*
Simons house. * Andⁿ Simons vviues mother vvas holden *vpon Thursday*
39 vvith a great feuer: and they besought him for her. † And *in the 3 vvecke*
standing ouer her, he commaunded the feuer, and it left her. *of Lent. And*
40 And incontinent rising, he ministred to them. † And vvhen *vpon Saturday*
the sunne vvas dovvne, al that had diseased of sundrie mala- *in Vvhitson-*
dies, brought them to him. But he imposing hands vpon *vvecke.*
41 euery one, cured them. † And Deuils vvent out from many,
crying and saying, That thou art the sonne of God. And re-
buking them he suffred them not to speake, that they knew
42 he vvas Christ.

† And vvhen it vvas day, going forth he vvent into a desert
place: and the multitudes sought him, and came euen vnto
43 him: and they held him that he should not depart from them.
† To vvhom he said, That to other cities also must I euange-
44 lize the kingdom of God: because therfore I vvas sent. † And
he vvas preaching in the synagogs of Galilee. †

AN NOT A T I O N S

CHAP. IIII.

13. *Departed until a time.*) No maruel if the diuel be often or alwayes busie vvith Chistian men, The diuels ten-
seeing after he was plainly ouercome by Christ, yet did he not giue him ouer altogether, but for tations.
a time.

23. *Done in Capharnaum.*) God maketh choise of persons and places where he worketh mi- Miracles at one
racles or doeth benefites, though he might doe the same els where if it liked his wisdom. So doth place and not at
he in doing miracles by Saincts, not in al places, nor towards al persons, but as it pleaseth him. an other.
Aug. ep. 137.

Christs body
contained in
place about
nature.

The Apostles
left their viuiues.

30. *Passing through the middes of them.*) Either by making him self inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospell, it is euident that he can alter and order his body as he list, about the natural conditions of a body.

38. *Simons Wiues mother.*) It is euident that Peter had a Wife, but after his calling to be an Apostle, he leaſt her, as S. Hierom writeth in many places *ep. 34 o. 2 ad Iulianum. Li. 1 adu. Iovin.* See the Annot. *Matth. 9, 29.*

CHAP. V.

Having taught the people out of Peters ship, 4 he sheweth in a miraculous taking of fishes, how he wil make him the fisher of men. 12 He cureth a leper by touching him, and sendeth him to the Priest in vritnesse that he is not against Moyses. 15 The people flocking vnto him, he retireth into the vilderneſſe. 17 To the Pharisees in a ſolemne aſſembly he proueth by a miracle his power to remit finnes in earth. 27 He defendeth his eating vwith ſinners, as being the Phyſician of ſoules, 33 and his not preſcribing as yet of any faſtes to his Diſciples.

The Gospell
vpō the 4 Sun-
day after Pen-
tecoſt.



N D it came to paſſe, vwhen the multitudes preſ- 1
ſed vpon him to heare the vvord of God, and
him ſelf ſtoode beſide the lake of Genesareth.
† And he ſavv tvvo ſhippes ſtanding by the 2
lake: and the fiſhers vvere gone dovvn, and
vvaſhed their nettes. † And he going vp into "one ſhip that 3
vvas Simons, deſired him to bring it backe a litle from the
land. And ſitting, he taught the multitudes out of the ſhip.

† And as he ceaſed to ſpeake, he ſaid to Simon, Launche 4
forth into the deepe, and let looſe your nettes to make a
draught. † And Simon anſwering, ſaid to him, Maifter, 5
labouring al the night, vve haue taken nothing: but in thy
vvord I vvill let looſe the nette. † And vwhen they had done 6
this, they incloſed "a very great multitude of fiſhes, and their
nette vvas broken. † And they "beckened to their fellowes 7
that vvere in the other ſhip, that they ſhould come and
help them. And they came and filled both ſhippes, ſo that
they did ſinke. † Vvwhich vwhen Simon Peter did ſee, he fel 8
dovvn at I E s v s knees, ſaying, Goe forth from me, becauſe
I am a ſinful man, O Lord. † For he vvas vvholly aſtoniſhed 9
and al that vvere vvith him, at the draught of fiſhes vvwhich
they had taken. † In like maner alſo Iames and Iohn the ſon- 10
nes of Zebedee, vvho vvere Simons fellowes. And I E s v s
ſaid to Simon, Feare not: from this time novv, "thou ſhalt
be taking men. † And hauing brought their ſhippes to land, 11
leauiug al things they folovved him. †

† And it came to paſſe, vwhen he vvas in one of the ci- 12
ties

Mt. 4,

18.

Mar. 1,

16.

Mt. 8, 2.

Mat. 1,

40.

ties, and behold a man full of leprosie, and seeing I E S V S, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane. † And stretching forth the hand, he touched him, saying, I will be thou made cleane. And immediately the leprosie departed from him. † And he commaunded him that he should tel no body, but, Goe, † See S. Mat. Annot. c. 8, 4. thy self to the Priest, and offer for thy cleansing* as Moyses commaunded, for a testimonie to them.

Leu. 14,
2.

15 † But the bruite of him went abroad the more. and great multitudes came together to heare, and to be cured of their infirmities. † And he retired into the desert, and praied.

Mt. 9, 2.
Mr. 2, 3.

17 †* And it came to passe one day, and he sat teaching. And there were Pharisees sitting and Doctors of Law that were come out of euery towne of Galilee and Ievvie and Hierusalem: and the vertue of our Lord was to heale them.

The Gospel vp
Friday in Whit-
son weeke.

18 † And behold men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him.

19 † And not finding on which side they might bring him in for the multitude, they went vp vpon the rooffe, and through the tiles let him downe with the bed into the middes, be-

20 fore I E S V S. † V whose faith when he saw, he said, Man, thy

21 sinnes are forgiven thee. † And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies?

22 Who can forgive sinnes, but only God? † And when I E S V S knewe their cogitations, answering he said to them, V what

23 doe you thinke in your hartes? † V which is easier to say, Thy

24 sinnes are forgiven thee: or to say, Arise, and walke? † but that you may know that the sonne of man hath power in earth to forgive sinnes (he said to the sicke of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house.

25 † And forth with rising vp before them, he tooke that where-

26 in he lay: and he went into his house, magnifying God. † And all were astonished: and they magnified God. And they were replenished with feare, saying, That we haue seen marvellous things to day. †

Mt. 9, 9.
Mr. 2, 14

27 †* And after these things he went forth, and saw a Publican called Leui, sitting at the Custome-house, and he said to him,

The Gospel vp
S. Matthevves
eue Septēb. 20.

28 Follow me. † And leauing all things, he rose and followed

29 him. † and Leui made him a great feast in his house: and there was a great multitude of Publicans, and of others that were

30 sitting at the table with them. † And their Pharisees and Scri-

T iij bes

∴ Christ came not to call those, who presume of their owne iustice, and that coupt them selues to haue no neede of Christ.

∴ See *S. Mat. Annot. 6. 9. 14.*

bes murmured, saying to his disciples, Why doe you eate and drinke vvith Publicans and sinners? † And I E S V S answered ring said to them, They that are vvhole, neede not the Physicion: but they that are ill at ease. † ∴ I came not to call the iust, but sinners to penance. -

† But they said to him, * Vvwhy doe the disciples of Iohn ∴ fast often, and make obsecrations, and of the Pharisees in like manner: but thine doe eate and drinke? † To vvhom he said, Why, can you make the children of the bridegrome fast vvhiles the bridegrome is vvith them? † But the daies vvil come: and vvhen the bridegrome shal be taken avway from them, then they shal fast in those daies. † And he said a similitude also vvnto them, That no man putteth a peece from a new garment into an old garment: othervvise both he breaketh the new, and the peece from the new agreeth not vvith the old. † And no bodie putteth new vvine into old bottels: othervvise the new vvine vvil breake the bottels, and it self vvil be shed, and the bottels vvil be lost. † But new vvine is to be put into new bottels: and both are preferued together. † And no man drinking old, vvil new by and by. for he saith, The old is better.

*Mat. 9, 14.
Mat. 2, 18.
Luc. 5, 33.*

ANNOTATIONS

CHAP. V.

Peters ship.

1. *One ship Simons.*) It is purposely exprest that there were two shippes, and that one of them was Peters, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church resembled by Peters ship, and that in it is the chaire of Christ, and only true preaching.

Peters fishing.

6. *A great multitude of fishes.*) Likewise by this significative miracle wrought about Peters fishing, is evidently foreshewed vvhat wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentiles, as vvhen at one draught, that is to say, * at one Sermon he drew into his ship, which is Christes Church, a great number of men, as he did now fishes: and so continually by him self and his Successors vvnto the worlds end.

Mat. 2, 4.

Peters coadiutors.

7. *Beckened to their fellowes.*) Peter had so much worke that he called for helpe and ioyned vvnto him the other ship, representing to vs his Copartners in the preaching of the Gospel, and the conjunction of the Synagogue and the people of Gentilitie vvnto Peters ship, that is, to the Church of Christ. *Ambro. li. 4. in Luc. c. vlt.*

Peters preeminence in fishing for mens soules.

10. *Thou shalt be taking men.*) That al this aforesaid did properly meane Peters traualles to come, in the conuersion of the World to Christ, and his prerogative before al men therein, it is evident by Christes special promise made to him severally and apart in this place, that he should be made the taker of men, though to other he giueth also, as to Peters cooperators and coadiutors, the like office. *Mat. 4, 19.*

Zeale of soules.

19. *Went up vpon the rooffe.*) A strange diligence in procuring corporal health of and by Christ: and an example for vs of the like or greater, to obtaine saluation of him either for our selues or our friends, and to seeke to his Church and Sacraments vvith vvhat extraordinarie paine foener.

The intercession of others,

20. *Whose faith.*) Great is God (saith S. Ambrose) and pardoneth one sort through the merites of others, therefore if thou doubt to obtaine forgiveness of thy great offences, ioine vvnto thy self intercessors, vse the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might denie to thy self. *Amb. li. 5 in Luc.*

24, The

In castena
S. Thoma.

Io. 20, 23.

Hiero. in
Mat. 9.

Athan. in
vit. S. An-
tonij. Au-
gust. cōfess.
li. 8. c. 12.

Bonau. in
vit. S. Frā-
ncisci.

24. The sonne of man in earth.) By which act (* saith S. Cyril) it is cleere that the Sonne of man hath power in earth to remit sinnes: which he said both for him self and vs. For he, as God being made man and Lord of the Law, forgiueth sinnes. And we also haue obtained by him that wonderfull grace, for it is said to his Disciples, *Whose sinnes you shal remit, they are remitted to them.* And how should not he be able to remit sinnes, Who gaue others power to doe the same?

28. Leauing al folowed him.) The * profane Iulian charged Matthevv of too much lightnes, to leaue al and folow a stranger, at one vvord. but in deede hereby is seen the maruelous efficacie of Christes vvord and internal vvorking, that in a moment can alter the hart of a man, and cause him nothing to esteeme the things most deere vnto him. Which he did not onely then in presence, but also daily doth in the Church. For so S. Antonie, S. Francis, and others, by hearing only the vvord of our Sauour read in the Church, forsooke al and folowed him.

Priests do remit
sinnes.

Forfaking al,
and folovving
Christ.

CHAP. VI.

For reproofing by Scripture and miracle (as also by reason) the Pharisees blindnes about the obseruation of the Sabbath, 11 they seeke his death. 12 Hauing in the mountaine prayed al night, he chooseth vvvellue Apostles. 17 and after many miracles vpon the diseased, 20 he maketh a sermon to his Disciples before the people: proposing heauen to such as vvill suffer for him, 24 and vvio to such as vvill not. 27 Yet vvithal exhorting to doe good euen to our enemies also, 29 and that the Disciples must first mend them selues. + 6 finally, to doe good vvorkes, because onely faith vvill not suffice.

Mt. 12, 1
Mr. 2, 23

1. Rc. 21,
4.

Len. 24,
9.

Mt. 12.
10.
Mr. 3, 1.



- 1 AND it came to passe on the :: Sabbath se-
cond-first, vvhen he passed through the
corne, his Disciples did plucke the eares, and
did eate rubbing them vvith their hands.
2 † And certaine of the Pharisees said to them,
Vvhy doe you that vvhich is not lavvful
3 on the Sabbaths? † And I E s v s ansvvering them, said, " Nei-
ther this haue you read vvhich Dauid did, vvhen him self
4 vvas an hungred and they that vvere vvith him: † * hovv he
entred into the house of God, and tooke the loaves of Pro-
5 position, and did eate, and gaue to them that vvere vvith him,
vvhich it is not lavvful to eate * but only for Priests? † And
6 he said to them, That the sonne of man is Lord of the Sab-
both also.
7 † And it came to passe on an other Sabbath also, that he
entred into the synagogue, and taught. * And there vvas a
8 man, and his right hand vvas vvithered. † And the Scribes
and Pharisees vvatched if he vvould cūre on the Sabbath:
9 that they might finde hovv to accuse him. † But he knevv
their cogitations: and he said to the man that had the vvit-
10 red hand, Arise, and stand forth into the middes. And rising
he stode. † And I E s v s said to them, I aske you, if it be
lavvful on the Sabbaths to doe vvell or ill: toⁿ saue a soule or
to destroy? † And looking about vpon them al, he said to the
man

:: S. Hierom
(ep. 2 ad Nepo-
titan.) vvriteth
of him self,
that being at
Cōstantinople,
he asked his
maister Grego-
rie nazianzene,
the famous do-
ctor, then Bif-
hop there, what
Sabboth this
vvas. who by
his answer de-
clared that it
was very hard
to tel, neither is
it yet knowen
to the best lear-
ned. Yet the
Protestants are
wont to say, Al
is very calic.

man, Stretch forth thy hand. And he stretched it forth: and his hand vvas restored. † And they vvere replenished vvith madnes: and they communed one vvith an other vvhat they might doe to I E S V S.

The Gospel vpo
S. BartlemeWes
day.

† And it came to passe in those daies, he vvent forth into the mountaine to pray, and he passed the vvhole night in the prayer of God. † * And vvhen day vvas come, he called his Disciples: and he chose twelue of them (" vvhom also he named *Apostles*) † " Simon vvhom he surnamed Peter, and Andrew v his brother, Iames and Iohn, Philippe and Bartholomevv, † Matthevv and Thomas, Iames of Alphæus and Simon that is called Zelôtes, † and Iude of Iames, and Iudas Iscariote vvwhich vvas the traitour. † And descending vvith them he stooode in a plaine place, and the multitude of his Disciples, and a very great companie of people from al Ievvrie and Hierusalem: and the sea coast both of Tyre and Sidon, † vvwhich vvere come to heare him, and to be healed of their maladies. And they that vvere vexed of vncleane spirits, vvere cured. † And al the multitude sought to touch him, because vertue vvent forth from him, and healed al. † And he lifting vp his eies vpon his Disciples, said,

* Blessed are ye poore: for yours is the kingdom of God. † Blessed are you that novv are an hungred: because you shal be filled. Blessed are you that novv doe vveepe: because you shal laugh. † Blessed shal you be vvhen men shal hate you, and vvhen they shal separate you, and vpbraide you, and abandon your name as euil, for the sonne of mans sake. † " Be glad in that day and reioyce: for behold, your revvard is much in heauen. † for according to these things did their fathers to the Prophets. † But vvo to you that are riche, because you haue your consolation. † Vvo to you that are filled: because you shal be hungrie. Vvo to you that novv doe laugh: because you shal mourne and vveepe. † Vvo, vvhen al men shal blesse you. for according to these things did their fathers to the false Prophets.

† But to you I say that doe heare, Loue your enemies, doe good to them that hate you. † Blesse them that curse you, and pray for them that calumniate you. † And he that striketh thee on the cheeke, offer also the other. And from him that taketh avvay from thee thy robe, prohibit not thy coate also. † And :: to euery one that asketh thee, giue: and of him that

:: That is, to euery one iustly asking. For that vvwhich is vniustly asked, may be iustly denied. Aug. li. i. c. 40. de Sermon. Do. in monte.

Mt. 10, 1
Mr. 3, 13
6, 7.
Lu. 9, 1.

Mt. 5, 2.
6, 7.

- that taketh avway the things that are thine, aske not againe.
- 31 † And according as you, vvil that men doe to you, doe you
 32 also to them in like maner. † And if you loue them that loue
 you, vvhat thanke is to you? for sinners also loue those that
 33 loue them. † And if ye doe good to them that doe you good:
 34 vvhat thanke is to you? for sinners also doe this. † And if ye
 lend to them of vvhom ye hope to receiue: vvhat thanke is to
 you? for sinners also lend vnto sinners, for to receiue as much.
- 35 † But loue ye your enemies: doe good and lend, hoping for
 nothing thereby, and your reppard shal be much, and you
 shal be the sonnes of the highest, because him self is beneficial
 36 vpon the vnkinde and the euil. † Be ye therefore merciful as also
 37 your father is merciful. † Iudge not, & you shal not be iudged.
 condemne not, & you shal not be cōdemned. forgive, and you
 38 shal be forgiven. † Giue, and there shal be giuen to you. good
 measure & pressed dovvne and shaken together and running
 ouer shal they giue into your bosome. For vvith the same
 measure that you do meate, it shal be measured to you againe.
- 39 † And he said to them a similitude also: Can the blinde
 40 leade the blinde? doe not both fall into the ditch? † The disci-
 ple is not aboue his maister: but euery one shal be perfect, if
 41 he be as his maister. † And vvhy seeest thou the mote in thy
 brothers eie: but the beame that is in thine ovvne eie thou
 42 considerest not? † Or hovv canst thou say to thy brother,
 Brother, let me cast out the mote out of thine eie: thy self not
 seeing the beame in thine ovvne eie? Hypocrite, cast first the
 beame out of thine ovvne eie: and then shalt thou see cleerly
 to take forth the mote out of thy brothers eie. †
- 43 † For there is no good tree that yeldeth euil fruites: nor
 44 euil tree, that yeldeth good fruit. † For euery tree is knowen
 by his fruit. For neither doe they gather figges of thornes:
 45 neither of a bush doe they gather the grape. † The good man
 of the good treasure of his hart bringeth forth good: and the
 euil man of the il treasure bringeth forth euil. for of the abou-
 dance of the hart the mouth speaketh.
- 46 † And vvhy cal you me, Lord, Lord: and doe not the
 47 things vvch I say? † Euery one that commeth to me, and
 heareth my vvords, and doeth them: I vvill shew you to
 48 vvhom he is like. † He is like to a man :: building a house,
 that digged deepe, and laid the foundation vpon a rocke.
 And vvhen an inundation rose, the riuer bette against that

The Gospel
vpon the first
Sunday after
Pentecost.

:: He buildeth
right & surely,
that hath both
faith and good
vvorkes: he buildeth
on sand,
that trusteth to
his faith or read-
ing or knowv-
ledge of the
scripture, and
doeth not vvork-
ke or liue ac-
cordingly.

house, and it could not moue it: for it vvas founded vpon a rocke. † But he that heareth, and doeth not: is like to a man 49 building his house vpon the earth vvithout a foundation: against the vvhich the riuier did beate: and incontinent it fell, and the ruine of that house vvas great.

A N N O T A T I O N S C H A P. VI.

Heretikes vnderstand not the Scriptures.

1. *Neither this haue you read?]* The Scribes and pharisees boasted most of their knowledge of the Scriptures: but our Sauour often shevveth their great ignorance. Euen so the Heretikes that now daies vaunt most of the Scriptures and of their vnderstanding of them, may soone be proud to vnderstand litle or nothing.

9. *Save a soule.]* Hereby it seemeth that Christ (as at other times lightly alwayes) did not only heale this man in body, but of some correspondent disease in his soule.

The Churches praies at the times of giuing holy Orders.

12. *The vvholenight.]* Our Sauour instantly prayed, alone in the mount vvithout doore, al night long, as a preparation to the designation of his Apostles the day after: to giue example to the Church of praying instantly vvhen priests are to be ordered, and a lesson to vs al vvhat vve should doe for our ovvne necessities, vvhen Christ did so for other mens.

The name and dignitie of Apostles.

13. *Vvhom he named Apostles.]* Here it is to be noted against our Adversaries that deceitfully measure to the simple the vvhole nature and qualitie of certaine sacred functions, by the primitive signification and compasse of the names or vvordes vvhereby they be called. vvith vvhom as a Priest is but an elder, and a Bishop, a vvatchman or Superintendent, so an Apostle is nothing but a Legate or Messenger, and therefore (as they argue) * can make no Lawes nor prescribe or teach any thing not expresse in his *mandatum*. Know therefore against such deceivers, that such things are not to be ruled by the vulgar signification of the word or calling, but by vse and application of the holy writers, and in this point by Christs ovvne expresse imposition. And so this vvord, *Apostle*, is a calling of Office, gouernement, authoritie, and most high dignitie giuen by our Maister, specially to the College of the Twelue: Whom he endued aboue that vvhich the vulgar etymologie of their name requireth, vvith pover to bind and loose, to punish and pardō, to teach and rule his Church. Out of vvich roome and dignitie, vvhich is called in the Psalme and in the actes, a Bishoprike, vvhen Iudas fel, Mathias vvas chosen to supply it, and vvas numbered among the rest, vvho vv ere as founders or foundations of our religion, as the Apostle termeth them. Therefore to that college this name agreeth by special imposition and prerogative, though afterward it vvas by vse of the Scriptures extended to S. Paul and S. Barnabas, and sometimes to the Apostles successors: as also (by the like vse of Scriptures) to the first conuerters of countreies to the faith, or their coadiutors in that function. In vvhich sense S. Paul chalengeth to be the Corinthians Apostle, and nameth Epaphroditus the Philippian Apostle: as vve call S. Gregorie &c his Disciple S. Augustin, our Apostles of England. In al vvhich taking, it euer signifieth dignitie, regiment, Paternitie, Priuicpalitie, and Primacie in the Church of God: according to S. Paul 1. Cor. 12. *He hath placed in his Church, first in deede Apostles &c.* Whereby vve may see that S. Peters dignitie vvas a vvonderful eminent Prerogative and Soueraintie. When he vvas the head not only of other Christian men, but the head of al Apostles, yea euen of the College of the Twelue. And if our Adversaries list to haue learned any profitable lesson by the vvord Apostle, more profitably and truly they might haue gathered, that Christ called these his principal officers, *Apostles*, or *Sent* (him self also specially and aboue al other being *Christus*, that is, *Sent*, and called also Apostle in the Scriptures) to vvarne vs by the nature of the vvord, that none are true Apostles, Pastors, or Preachers, that are not specially sent and called, or that can not shevv by vvhom they be sent, and that al Heretikes therefore be rather Apostates then Apostles, for that they be not sent, nor duly called, nor chosen to preach.

Peters preeminence.

14. *Simon.]* Peter in the numbering of the Apostles, alwayes first named and preferred before Andrew his elder brother and senior by calling, See *Annotat. Act. 10. 2.*

At persecution for Christ, is a blessing.

22. *Be glad.]* The common miseries that fall to the true preachers and other Catholike men for Christs sake, as pouertie, famine, mourning, and persecutions, be in deede the greatest blessings that can be, and are meritorious of the reuward of heauen. Contrariewise, al the felicities of this vvorld vvithout Christ, are in deede nothing but vvo, and the entrance to euermlasting miserie.

The vanitie of Heretical preachers.

26. *Shal blese you.]* This vvo pertaineth to the Heretikes of our daies, that delight to haue the peoples praies and blessings and shoutes, preaching pleasant things of purpose to their itching

carcs

Calu. Inft. li. 4. c. 8.

Pf. 108, 8. Act. 1, 20. Eph. 2, 20.

Act. 14. 1 Cor. 12. Eph. 4, 11. 1 Cor. 9, 2. Phil. 2, 25.

Luc. 4, 18. Hebr. 3, 1.

eares : as did the False-Prophets, vvhhen they vvere magnified and commended therfore of the carnal lewes.

35 *Lend, hoping nothing.*) In that vve may here seeme to be moued to lend to those vvhom vve thinke not able nor like euer to repay againe, it must be holden for a counsell rather then a commaundement, except the case of necessitie. but it may be taken rather for a precept, vvherein vsurie, that is to say, the expectation not of the money lent, but of vantage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Lawv of nature and nations. And greate shame and pitie it is, that it should be so much vlied or suffered among Christians, or so couered and cloked vnder the habite of other contractes, as it is.

Against vsurie.

CHAP. VII.

He testifieth, the faith of the Centurion Who Was a Gentil, to be greater then he found among al the Iewes, and cureth his seruant absent. 11 the vvidow vves sonne he reuiuet and restoreth to her, and is renowmed therepon. 18 To Iohns messengers he answereth vwith miracles, leauing to Iohn to preach thereby vnto them that he is Christ. 24 And after Ward he declareth how vworthy credit Was Iohns testimonie, 29 inueighing against the Pharisees, 31 Who vwith neither of their maners of liuing could be Wonne. 36 shewing also vnto them by occasion of Marie Magdalen, how he is a frende to sinners, not to maintaine them in sinne, but to forgive them their sinnes vpon their faith and penance.

Mr. 8, 5.



- 1 ND vvhhen he had fully said al his
 2 vwords into the eares of the people, he en-
 3 tred into Capharnaum. † And the ser-
 4 uant of a certaine Centurion being sicke,
 5 vvas readie to die: vvhv vvas deere vnto
 6 him. † And when he had heard of I E S V S,
 7 he sent vnto him the Auncients of the
 8 Iewes, desiring him to come and heale his seruant. † But they
 9 being come to I E S V S, besought him earnestly, saying to
 10 him, That he is vworthie that thou shouldest doe this for
 him, ffor he loueth our nation: and he hath buil a synagogue
 for vs. † And I E S V S vvent vwith them. And vvhhen he vvas
 novv not ffare from the house, the Centurion sent his frends
 vnto him, saying, Lord, trouble not thy self. for :: *I am not wor-* :: See the An-
thie that thou shouldest enter vnder my rooffe. † for the vvhich cause
 neither did I thinke my self vworthie to come to thee : but
 say the vword, and my seruant shal be made whole. † for I also
 am a man subiect to authoritie, hauing vnder me souldiars:
 and I say to this, goe, and he goeth : and to an other, come,
 and he commeth: and to my seruant, doe this, and he doeth it.
 † Vvhich I E S V S hearing, marueiled: and turning to the mul-
 titudes that folovved him he said, Amen I say to you, neither
 in Israel haue I found so great faith. † And they that vvere
 sent, being returned home, found the seruant that had been
 sicke, vvhole.

notations vpon
S. Marth. c. 8, 8.

V ij † And

The Gospell vpō
the 15 Sunday
after Pentecost.
And vpō Thurs-
day in the 4
vvecke of Lent.
And for S. Mo-
nica S. Augu-
stins mother
Maij. 4.

† And it came to passe, aftervvard he vvent into a citie 11
that is called Naim: and there vvent vvith him his Disciples
and a very great multitude. † And vvhen he came nigh to 12
the gate of the citie, behold a dead man vvas caried forth, the
only sonne of his mother: and she, vvas a vvidovv: and a
great multitude of the citie vvith her. † Vvhom vvhen our 13
Lord had seen, being moued vvith mercie vpon her, he said
to her, Vveepe not. † And he came neere and touched the 14
coffin. And they that caried it, stood stil: and he said, Yong
man, I say to thee, Arise. † And he that vvas dead, sat vp, and 15
beganne to speake. And he gaue him to his mother. † And 16
feare tooke them al: and they magnified God, saying, That
a great Prophet is risen among vs: and, That God hath visited
his people. † And this saying vvent forth into al Ievvrie of 17
him, and into al the countrie about.

† And Iohns disciples shevvved him of al these things. 18
† * And Iohn called tvvō of his disciples, and sent them to 19
I E S V S, saying, Art thou he that art to come: or expect vve
an other? † And vvhen the men vvere come vnto him, they 20
said, Iohn the Baptist hath sent vs to thee, saying, Art thou he
that art to come: or expect vve an other? † (And the self same 21
houre, he cured many of maladies, and hurtes, and euil spirits:
and to many blinde he ^cgaue sight.) † And ansvvering, he said 22
to them, Goe and report to Iohn vvhat you haue heard and
seen: * That the blinde see, the lame vvalke, the lepers are
made cleane, the deafe heare, the dead rise againe, † the poore 23
are euangelized: and blessed is he vvholocuer shal not be
scandalized in me.

† * And vvhen Iohns messengers vvere departed, he be- 24
gan to say of Iohn to the multitudes, Vvhat vvent you out in-
to the desert to see? a reede moued vvith the vvinde? † But 25
vvhat vvent you forth to see? a man clothed in [∴] soft gar-
ments? behold they that are in costly apparel and delicacies,
are in the house of kings. † But vvhat vvent you out for to 26
see? a Prophet? Certes I say to you, and more then a Prophet.
† this is he of vvhom it is vvritten, *Behold I send mine Angel before 27*
thy face, vvhich shal prepare thy vvay before thee. † For I say to you, 28
A greater Prophet among the children of vvomen then Iohn
the Baptist, there is no man. but he that is, the lesser in the
kingdom of God, is greater then he. † And al the people 29
hearing and the Publicans, iustified God, being baptized vvith
Iohns

Mt. 11, 2

εἰς ἁγί-
οισιEsa. 35,
5. 61, 1.

Mt. 11, 7

Mal. 3, 1

∴ Pauperes euan-
gelizantur, that
is, to the poore
the Gospell is
preached, and
they receiue it.

∴ Marke this
vvell concerning
Iohns apparel
and diet. See the
Annotations
vpon S. Matth.
c. 3, 4.

30 Iohns baptisme. † But the Pharisees and the lavvyers :: despised the counsel of God against them selues, being not baptized of him. † And our Lord said, Vwherevnto then shal
 31 I liken the men of this generation, and vwherevnto are they like? † They are like to children sitting in the market-place,
 32 and speaking one to an other, and saying, Vve haue piped to you, and you haue not daunced: vve haue lamented, and you
 33 haue not vvept. † For Iohn the Baptist came * neither eating
 34 bread nor drinking vvine: and you say, He hath a deuil. † The sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of vvine, a frende of
 35 Publicans and sinners. † And vvisedom is iustified of al her children.

36 † And one of the Pharisees desired him to eate vvith him. And being entred into the house of the Pharisee, he sate
 37 downe to meate. † And behold a vvoman that was in the citie, a sinner, as she knevv that he vvase set dovne in the Pharisees
 38 house, she brought an alabaster boxe of ointment: † and standing behind beside his feete, she began to :: vvater his feete
 vvith teares, & vviped them vvith the heares of her head, and
 39 kissed his feete, & anointed them vvith the ointmēt. † And the Pharisee that had bid him, seeing it, spake vvithin him self, saying, This man if he vvere a Prophet, vvould knowv certes vvho and vvhat maner of vvomā she is vvwhich toucheth him,
 40 that she is a sinner. † And Iesus answering said to him, Simon,
 41 I haue somevvhat to say vnto thee. but he said, Maister, say. † A certaine creditour had tvvo debtors: one did ovve siue hūdred
 42 pence, and the other fiftie. † They hauing not vvherevvith to pay, he forgauē both. Vvwhether therefore doth loue him
 43 more? † Simon ansvvering said, I suppose that he to vvhom he forgauē more. But he said to him, Thou hast iudged rightly.
 44 † And turning to the vvoman, he said vnto Simon, Doeſt thou see this vvoman? I entred into thy house, vvater to my feete thou didſt not giue: but she vvith teares hath vvatered
 45 my feete, and vvith her heares hath vviped them. † Kisse thou gaueſt me not: but she ſince I came in, hath not ceaſed
 46 to kiſſe my feete. † Vvith oile thou didſt not anoint my
 47 head: but she vvith ointment hath anointed my feete. † For the vvwhich I say to thee, Many ſinnes are forgiuen her, because she hath :: loued much. But to vvhom leſſe is forgiuen,
 48 he loueth leſſe. † And he said to her, Thy ſinnes are forgiuen

:: As they that contēd Iohns baptiſme, deſpiſed Gods counſel and wiſedō: ſo much more they that make no account of the Sacraments of the Church, deſpiſe Gods counſel and ordinance touching their ſalutation, to their owne damnation.

The Goſpel vpō S. Marie Magdalens day Iul. 22. And vpon Thursday in Paſſion weeke, And vpō Imber Friday in Sept.

:: A perfect patterne of true penance in this vvoman, vvho ſought of Chriſt vvith opē teares & other ſtrange vvorkes of ſatiſfaction and deuotion, remiſſion of her ſinnes.

:: Not only faith (as you may perceiue) but loue or charitie obtaineth remiſſion of ſinnes.

As the Pharisees did alwaies carpe Christ for remission of sinnes in earth, so the Heretikes reprehend his Church that remitteth sinnes by his authoritie.

uen thee. † And they that sate together at the table, began to 49
say vwithin them selues, :: Vvho is this that also forgiueth
sinnes? † And he said to the vvoman, " Thy faith hath made so
the safe, goe in peace. -

AN NOT A T I O N S CH A P. VII.

Building of Churches, Monasteries, &c.

9. Built a Synagogue. As at that time to found a Synagogue, vvvas acceptable to God, and procured the praiers of the faithful people for vvvhose vse it vvvas made: so novv much more in the newv Testament, to build a Church, Monasterie, College, or any like vvvorke for the honour and seruice of God, is grateful to him and procureth the praiers of the good people for vvvhose vse such things be founded.

ExterLOUR signes of more then common deuotion.

11 Into thy house.] An exceeding approbation of the extraordinary vvvorke and signes of external deuotion, vvvhich seeme to carnal men (though otherwise faithful) to be often superfluous or not acceptable. This Simon vvvas perhaps of a good vvvil, and therefore (as diuers others did els vvwhere) inuited Christ to his house, not of curiositie or caprioufnes, as some other did: but of affection, as it may seeme by Christs familiar talke vvwith him. Not vvwithstanding his duties tovvvards him vvvere but ordinary, but the anointing, vvvat hing, kissing, vvviping of his feete in such sort as the vvwoman did, vvvere further signes of more then vulgar loue: such as is in deuout men or vvwomen that goe on pilgrimage and kisse deuoutly the holy memories of Christ and his Saints. Vvvhich is no more but an exteriour exprelling of their affection, and that they loue much, as euery vulgar christian man doth not.

Iustification attributed not to faith onely.

10 Thy faith.] The remission of her sinnes being attributed before to charitie, is novv also said to come of her faith. Vvhereby you may knowv that it commonly procedeth of both, and of hope also, though but one named. Because vvwhen there be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially vvvhich is most proper to the purpose and time, not excluding the other. And therefore his vvworking miracles vpon any person, is attributed to the faith of them on vvvhom or at vvvhose desire they be done. Because he vvrought his miracles to induce al men to beleue in him, and therefore specially required faith at their hands, and namely before other things, vvwhether they did beleue that he vvvas able to doe that vvvhich they asked at his hands: vvwithout vvvhich it had ben rather a mockrie and tentation of him, then a true desire of benefite at his hands.

CH A P. VIII.

Going ouer al Galilee With his traine, 4 he preacheth to the IeWes in parables because of their reprobation: 9 but to his Disciples manifestly: because he wil not for the IeWes incredulity haue his comming frustrate: 19 signifying also that We are his kinne (though We be Gentils) and not his carnal brethren the IeWes. 22 To Whom also (signified by the Gerasens) after the tempest in his sleepe (that is, in his death) and caulme in his resurrection, he commeth: but they preferring their temporals before his presence, he leaueth them againe, 41 Likewise comming to cure the IeWes (who vvvere borne vvwhen the Gentils sickened, about Abrahams time) he is preuented vvwith the faith of the Gentils, and then the IeWes die, but them also in the end be vvwill restore.



ND it came to passe after vvward, and he made 1
his journey by cities and tovvnes preaching and euangelizing the kingdom of
God: and the Tvvvelue vvwith him, † and 2
some vvwomen that had been cured of vvicked
spirits and infirmities,* Marie vvvhich is
called Magdalene, out of vvvhom seuen deuils vvvere gone
forth.

3 forth, † and Ioane the vvife of Chusa Herods procurator, and Susan, and ^e many others that ^u did minister vnto him of their substance.

4 † And * vvhen a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude. † The
5 sovrer vvent forth to sovv his seede. and vvhiles he sovveth, some fel by the vvay side, and vvvas troden vpon, and the
6 foules of the aire did eate it. † And other some fel vpon the rocke: and being shot vp, it vvithered, because it had not
7 moisture. † And other some fel among thornes, and the thornes
8 grovvng vp vvithal, choked it. † And other some fel vpō good ground: and being shot vp, yelded fruite an hundred fold. Saying these things he cried, He that hath eares to heare, let him heare.

9 † And his disciples asked him vvhat this parable vvvas. † To
10 vvhom he said, To you it is giuen to knowv the mysterie of the kingdō of God, but to the rest in parables, :: that * seeing
11 they may not see, and hearing may not vnderstand. † And the
12 parable is this: The seede, is the vvord of God. † And they besides the vvay: are those that heare, then the deuil cōmeth, and takerh the vvord out of their hart, lest beleeuing they be
13 sauēd. † For they vpon the rocke: such as vvhen they heare, vvith ioy receive the vvord: and these haue no rootes: because
14 :: for a time they belecue, and in time of tentation they reuolt. † And that vvchich fel into thornes, are they that haue
15 heard, and going their vvaies, are choked vvith cares and riches and pleasures of this life, and render not fruite. † And
16 that vpon good ground: are they vvchich in a good and very good hart, hearing the vvord, doe reteine it, and yeld fruite in patience. -†

16 † And no man lighting a candel doth couer it vvith a vessell, or put it vnder a bed: but setteth it vpō a cādelsticke, that they
17 that enter in, may see the light. † For therē is not any thing secretē, that shal not be made manifest: nor hid, that shal not be
18 knowen, & come abrode. † See therefore how you heare. For he that hath, to him shal be giuen: and vvho soeuer hath not, that also vvchich he thinketh he hath, shal be taken avway frō him.

19 † And * his mother and brethrē came vnto him: and they
20 could not come at him for the multitude. † And it vvvas told him, Thy mother and ^u thy brethren stand vvithout, desirous
21 to see thee. † Who ansvvering said to them, My

iny

The Gospel vpō the Sunday of Sexagesme.

:: See the Annotations vpon S. Mathevv. c. 13, 14.

:: Against the Heretikes that say, faith once had can not be lost, and that he vvchich novv hath not faith, neuer had.

:: He did not here disdainfully speake of his mother, but teacheth that

o alia multa

Mt. 13, 1.
Mr. 4, 1.

Es. 6, 9.

our spiritual
kinred is to be
preferred be-
fore carnal co-
gnation, *Hilar.*
in 12 Mat.

my brethren, are they that heare the word of God and doe it.

† * And it came to passe one day: and he went vp into 22
a boate, and his disciples, and he said to them, Let vs strike
ouer the lake. And they launched forth. † And when they 23
were sailing, he slept: and there fel a storme of winde into
the lake, and they were filled, and were in danger. † And 24
they came and raised him, saying, Maister, we perish. But
he rising, rebuked the winde and the tempest of water: and
it ceased, and there was made a calme. † And he said to them, 25
Where is your faith? Who fearing, matuiled one to another,
saying, Who is this (troupe) that he commaundeth both
the windes and the sea, and they obey him? † * And they 26
sailed to the countrie of the Gerasens which is ouer against
Galilee.

† And when he was come forth to the land, there mette 27
him a certaine man that had a deuill now a very long time,
and he did weare no clothes, neither did he tarie in house,
but in the monumets. † And as he saw Iesus, he fel downe 28
before him: and crying out with a great voice, he said,
What is to me and thee Iesus sonne of God most high: I be-
seech thee doe not torment me. † For he commaunded the un- 29
cleane spirit to goe forth out of the man. For many times he
caught him, and he was bound with chaines, and kept
with fetters: and breaking the bondes was driuen of the de-
uill into the deserts. † And Iesus asked him saying, What 30
is thy name? But he said, Legion. because many deuils were
entred into him. † And they besought him that he would 31
not commaund them to goe into the depth. † And there was 32
there a heard of many swine feeding on the mountaine: and
they desired him, that he would permit them to enter into
them. And he permitted them. † The deuils therefore went 33
forth out of the man, and entred into the swine: and the
heard with violence went headlong into the lake, and was
stified. † Which when the swine heard saw done, they fled: 34
and told into the citie and into the towne. † And they went 35
forth to see that which was done: and they came to Iesus,
and found the man, out of which the deuils were gone forth,
sitting at his fecte, clothed, and wel in his wittes, and they
were afraid. † And they also that had seen, told them how he 36
had been made whole from the legion. † And al the multitude 37
of the countrie of the Gerasens besought him to depart from
them:

Mt. 8, 23
Mar. 4,
36.

c comple-
bantur,

Mt. 8, 28
Mr. 5, 3.

See the An-
notations vpon
3, Matthev c. 8,
24.

them: for they vvere taken vvith great feare. And he going
 38 vp into the boate, returned. † And the man out of vvhom the
 deuils vvere departed, desired him that he might be vvith
 39 him. But I E S V S dimissed him, saying, † Returne into thy
 house, and tel hovv great things God hath done to thee. And
 he vvent through the vyhole citie, preaching hovv great
 things I E S V S had done to him.

40 † And it came to passe: vvhen I E S V S vvas returned, the
 41 multitude receiued him. and al vvhere expecting him. † And
 * behold there came a man vvwhose name vvas Iairus, and he
 vvas Prince of the Synagogue: and he fel at the feete of IESVS,
 42 desiring him that he vvould enter into his house, † because he
 had an only daughter almost twelue yeres old, and she vvas
 a dying. And it chaunced, vvholes he vvent, he vvas thronged
 of the multitudes.

43 † And there vvas :: a certaine vvoman in a fluxe of blood
 from twelue yeres past, vvwhich had bestowved al her substāce
 44 vpon Physicions, neither could she be cured of any: † she
 came behind him, and touched the hemme of his garment:
 45 and forthvvith the fluxe of her blood stinted, † And I E S V S
 said, Vvho is it that touched me? And al denying, :: Peter
 said, and they that vvwere vvith him, Maister, the multitudes
 throng and presse thee, and doest thou say, Vvho touched
 46 me? † And I E S V S said, Some bodie hath touched me. for
 47 I knovv that there is vertue proceded from me. † And the
 vvoman seeing, that she vvas not hid, came trembling, and
 fel dovvne before his feete: and for vvhat cause she had tou-
 ched him, she shevved before al the people: and hovv forth-
 48 vvith she vvas made vvhole. † But he said to her, Daughter,
 thy faith hath made the safe, goe thy vvay in peace.

49 † As he vvas yet speaking, there cometh one to the Prince
 of the synagogue, saying to him, That thy daughter is dead,
 50 trouble him not. † And I E S V S hearing this vvord, answe-
 red the father of the maide, Feare not: :: beleeue only, and
 51 she shal be safe. † And vvhen he vvas come to the house, he
 permitted not any man to enter in vvith him, but Peter, and
 Iames, and Iohn, and the father and mother of the maide.
 52 † And al vvept, and mourned for her. But he said, Vveepe not,
 53 the maide is not dead, but sleepeth. † And they derided him,
 54 knovving that she vvas dead. † But he holding her hand cried
 55 saying, Maide arise. † And her spirit returned, and she rose

:: See the Anno-
 tations vpon S.
 Matthew c. 9.
 19.

:: It is an euident
 signe of prero-
 gatiue, that Pe-
 ter only is nam-
 ed so often as
 cheefe of the
 company. Marke
 1, 36. Act. 1, 29.
 Luc. 9, 32. Marke
 16, 7. 1 Cor. 15, 5.

:: See the Anno-
 tations vpon S.
 Marke c. 5, 36.

incontinent. And he bade them giue her to eate. † And her⁵⁶ parentes vverē astonied, vvhom he commaunded to tel no man that vvhich vvas done.

A N N O T A T I O N S

CHAP. VIII.

Holy women
that folowed
Christ.

3. *That did minister.*] It vvas the custome of the Ievves that vvhomen of their substance did minister meate and drinke and cloth to their teachers, going about vvith them. vvhich because it might haue been scandalous among the gentiles, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he vvwhose spiritual benefites they reaped, might reape their carnal things. *1 Cor. 9, 5.*

The brethren
of Christ.

20. *Thy brethren.*) These brethren of our Lord, vvere not the sonnes of the B. Virgin M A R I E the mother of God; as Heluidius vvickeidly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other vvife: for (as S. Hierom vvriteth) not only our Lady vvas a virgin, but by reason of her, Ioseph also: that our Sauour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speach of the Scriptures) because they vvere his cosins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Marie of Iames, which Iames therfore is also called the brother of our Lord. *Hiero. cōt. Heluid. c. 9. Ibidē c. 8.*

A third place
after this life.

55. *Her spirit returned.*) This returning of the soules againe into the bodies of them Whom C H R I S T and his Apostles raised from death (specially Lazarus who had been dead foure daies) doth evidently proue a third place against our aduersaries, that say, euery one goeth straight to Heauen or to Hel: for it can not be thought that they vvere called from the one or the other, and therfore from some third place.

C H A P. IX.

HIS TWELVE also now preaching euery Where and Working miracles, 6 Herod and al do wonder much. 10 After vvvhich, he taketh them and goeth into the vvilderneesse: Where he cureth and teacheth, feeding 5000 vvith fve loanes. 18 Peter confessing him to be Christ. 21 he on the other side foretelleth his Passion, and that al must in time of persecution folow him therein. 27 Vvherevnto to encourage vs the more, 27 he giueth in his Transfiguration a sight of the glorie, vvvhich is the reuward of suffering. 27 The next day he fasteth out a diuel vvvhich his Disciples could not. 43 Vvvhom amiddesthese vvonders he forevvarneth againe of his scandalous Passion. 49 And to cure their ambition, he telleth them, that is the most humble he esteemeth most: 49 bidding them also, not to prohibit any that is not against them. 58 Yea and toward such as be against them Schismatically, to shew mildnes for al that. 57 Of folowing him, three examples.

The Gospe! vpo
Thursday in
Whitsowecke.

¶ To cōmaund
Diuels and dis-
eases either of
body or soule,
is by nature pro-
per to God onely:
but by Gods
gift, men also
may haue the
same, euen so to
forgiue sinnes.



AND calling together the twelue Apostles, he gaue them :: vertue and pouer ouer al deuils, and to cure maladies. † And he sent them to 2 preach the kingdom of God: and to heale the sicke. † And he said to them, Take nothing 3 for the vvay, neither rod, nor skrippe, nor bread, nor money, neither haue tvv coates. † And into vvhatsoever house you 4 enter, tarie there, and thence doe not depart. † And vvho- soever shal not receiue you, going forth out of that citie, shake

*Mt. 10, 1
Mr. 3, 13
6, 8.*

shake of the dust also of your feete :: for a testimonie vpon them. † And going forth they went a circuite from towne to towne euangelizing and curing euery vvhere. ¶

:: A great fault to reiect the true preachers, or not to admit them into house for needfull harbour and sustenance.

Mt. 14, I
Mar. 6,
14.

7 † And * Herod the Tetrarch heard al things that were done by him : and he staggered because it vvas said of some, That Iohn vvas risen from the dead. † but of other some, That Elias hath appeared : and of others, that a Prophet one of the old ones vvas risen. † And Herod said, Iohn I haue beheaded: but vvho is this of vvhom I heare such things? And he sought for to see him.

Mt. 14,
13.
Mar. 6,
31.
Io. 6, 5.

10 † And * the Apostles being returned, reported to him vvhatsoever they did : and taking them he retired apart into a desert place, vvhich belongeth to Besh-saida. † Which the multitude vnderstāding, folovved him: & he receiued them, and spake to them of the kingdom of God, and them that had neede of cure he healed. † And the day began to dravv towards an end. And the Twelue comming neere, said to him, Dimisse the multitudes, that going into townes and villages here about, they may haue lodging, and finde meates : because
13 here vve are in a desert place. † And he said to them, Giue you them to eate. But they said, We haue no more but fise loaves and tvvo fishes: vnles perhaps vve should goe and bie meates
14 for al this multitude. † And there were men almost fise thousand. And he said to his disciples, Make them sit dovne by
15 companies fiftie and fiftie. † And so they did. And they made
16 al sit dovne. † And taking the fise loaves and the tvvo fishes, he looked vp vnto heauen, and c :: blessed them: and he brake, and distributed to his disciples, for to set before the multi-
17 tudes. † And :: they did al eate, and had their fill. And there vvas taken vp that vvhich remained to them, twelue baskets of fragments.

:: Here you see that he blessed the things, and not only gaue thanks to God, See Annot.

Marci. c. 8, 7. :: The miraculous providēce, of God toward such as folow Christ into deserts, prisons, banishment, or whither soeuer.

εὐχαρίστη-
σεῖς αὐτοῖς:

Mt. 16,
13.
Mar. 8,
27.

18 † * And it came to passe : vvhen he vvas alone praying, his disciples also were vvith him: and he asked them saying,
19 Vvhom doe the multitudes say that I am? † But they answered, and said, Iohn the Baptiste: and some, Elias: but some, that
20 one of the Prophets before time, is risen. † And he said to the, But vvhom say ye that I am? Simon Peter answering, said,
21 The CHRIST of God. † But he rebukig them, cōmaunded that
22 they should tell this to no man, † saying, That the sonne of man must suffer many things, and be reiectēd of the Aun- cients and cheefe Priests and Scribes, and be killed; and the

third day rise againe.

† And he said to al, If any man vvil come after me, let him 23
denie him self, and take vp his crosse daily, and folovv me.
† For he that vvil saue his life, shal lose it: for he that shal lose 24
his life for my sake, shal saue it. † for vvhat profit hath a man 25
if he gaine the vvhole vvorld, and lose him self, and cast
avvay him self? † For he that shal be as famed of me and of 26
my vvordes, him the Sonne of man shal be as famed of,
vvhen he shal come in his maiestie, and his fathers, and of the
holy Angels. † And I say to you assuredly, There be some 27
standing here that shal not tast death, "til they see the king-
dom of God.

The TRANS-
FIGURA-
TION.

† * And it came to passe after these vvordes almost eight 28
daies, and he tooke Peter and Iames and Iohn, and vvent into
a mountaine to pray. † And vvhiles he prayed, the shape of 29
his countenance vvas altered: and his raiment vvwhite and gli-
stering. † And behold tvvo men talked vvith him. And 30
they vvere Moyse and Elias, † appearing in maiestie. And 31
they told his decease that he shoud accomplish in Hierusa-
lem. † But Peter and they that vvere vvith him, vvere hea- 32
uie vvith sleepe. And avvaking, they savv his maiestie, and
the tvvo men that stooode vvith him. † And it came to passe, 33
vvhen they departed from him, Peter said to I E S V S, Maister,
it is good for vs to be here: and let vs make three tabernacles,
one for thee, and one for Moyse, and one for Elias: not
knowving vvhat he said. † And as he spake these things, 34
there came a cloude, and ouerf hadovved them: and they fea-
red, vvhen they entered into the cloude. † * And a voice vvas 35
made out of the cloude, saying, This is my beloued sonne,
heare him. † And vvhiles the voice vvvas made, I E S V S vvvas 36
found alone. And they held their peace, and told no man in
those daies any of these things vvwhich they had seen.

† * And it came to passe the day folovving, vvhen they 37
came dovvn from the mountaine, there mette him a great
multitude. † And behold a man of the multitude cried out, 38
saying, Maister, I beseeche thee, looke vpō my sonne because
he is mine only one. † and loe, the spirit takerh him, and he 39
sodenly crieth, and he das heth him, and teareth him that he
someth, and vvith much a doe departeth renting him. † And 40
I desired thy disciples to cast him out, and they could not.
† And I E S V S ansvvering said, :: O faithles and peruerse 41
genera

:: Incredulitie
hindereth the
effect of Exor-
cismes, and

Mr. 17, 1
Mr. 9, 1.

2. Pet. 1,
17.

Mr. 17,
14.
Mr. 9,
17. j

generation, how long shal I be vvith you and suffer you?
 42 bring hither thy sonne. † And vvhen he came to him, the deuill
 dashed, and tore him. And I E S V S rebuked the vncleane
 43 spirit, and healed the lad: and rendred him to his father. † And
 al vvere astonied at the might of God: and al merueiling at
 44 al things that he did, he said to his disciples, † Lay you in your
 hartes these vvordes, for it shal come to passe that the Sonne
 45 of man shal be deliuered into the hands of men. † But they
 did not knowv this vvord, and it vvas couered before them,
 that they perceiued it not. And they vvere afraid to aske him
 of this vvord.

other miracu-
 lous power
 giuen to the
 Church.

Mt. 18, 1
 Mar. 9,
 34.

46 † * And there entred :: a cogitation into them, vvwhich of
 47 them should be greater. † But I E S V S seeing the cogitations of
 48 their hart, rooke a childe and set him by him, † and said to
 them, Whosoever receiueh this childe in my name, receiueh
 me: and vvho soeuer receiueh me, receiueh him that sent me.
 For he that is the lesser among you al, he is the greater.

:: Desire of pre-
 eminence is an
 humane infir-
 mitie oftē euen
 among the
 good. Against
 which, Christ
 teacheth humi-
 lity, but forbid-
 deth not Super-
 iority.

Mt. 9,
 38.

49 † * And Iohn ansvvering said, Maister, vve savv a certaine
 man casting out deuils in thy name, and vve prohibited him,
 50 because he folovverh not vvith vs. † And I E S V S said to him,
 :: Prohibit not. for he that is not against you, is for you.

:: There be so-
 me that follow
 not Christ pre-
 cisely in life and
 doctrine, of
 whom we may
 make our aduā-
 tage to the pro-
 pagation of
 Christes hō-
 nour and reli-
 gion, whē they
 doe any thing
 for the aduāce-
 mēt thereof, of
 what intention
 soeuer they doe
 it. Philip. 1, 15.

them as
 Elias al-
 so did?

51 † And it came to passe, vvhiles the daies of his assumption
 vvere accōplish ing, and he fixed his face to goe into Hierusa-
 52 lem. † And he sent messengers before his face: and going they
 53 entred into a citie of the Samaritans to prepare for him. † And
 they receiued him not, because his "face vvas to goe to Hie-
 54 rusalem. † And vvhen his disciples Iames and Iohn had seen it,
 they said, Lord vvilt thou vve say that fire come dovvn
 55 from heauen and consume "them"? † And turning, "he rebu-
 ked them, saying, You knowv not of vvhat spirit you are.
 56 † The sonne of man came not to destroy soules, but to saue.
 And they vvvent into an other tovvne.

Mt. 8,
 15.

57 † And it came to passe as they vvalked in the vvay, a cer-
 taine man said to him, * I vvil folovv thee vvwhither soeuer
 58 thou goest. † I E S V S said to him, :: The foxes haue holes,
 and the soules of the aire nestes: but the sonne of man hath
 59 not vvhere to repose his head. † But he said to an other, Fo-
 lov v me. And he said, Lord, permit me first to goe, and to
 60 burie my father. † And I E S V S said to him, Let the dead bu-
 rie their dead: but goe thou, set forth the kingdom of God.
 61 † And an other said, I vvil folovv thee Lord, but permit me

:: This man
 would haue
 followed him
 for temporal
 commodities,
 and therefore
 was not suffe-
 red.

first to take my leaue of them that are at home. † Iesus said 62
to him, " No man putting his hand to the plough, and loo-
king backe, is apt for the kingdom of God.

A N N O T A T I O N S

C H A P. IX.

- The Transfigu-
ration.** 27. *Til they see.*) To the Apostles, that had to preach the kingdom of God and to suffer so much
miserie for the same in this vworld, he vvil shew his glorie, and giue them a tast of his owne ioyful
state and of his Saints in heauen, calling thither Moyse and Elias, that the Law and Prophets
might be vittnesse of the same. See the annotation vpon S. Mathevv c. 17, 2.
- Schismatikes.** 53. *Face to goe to Hierusalem.*) The Samaritans vv ere Schismatikes from the Iewes, and had a 10. 4. 9.
Schismaatike temple in mount Garizim, of purpose to dravv men thither from Gods temple in Hieru- 2 Reg. 12, 27.
rusalem, vvhere only vv as the true and as it vv ere the Catholike seruice and Sacrifice vnto God. Tob. 1.
Therefore they did not gladly receiue our Sauour, because they perceiued he vv as going to Hierusa-
lem.
- Desire of re-
uenge.** 53. *He rebuked them.*) Not iustice nor al rigorous punishment of sinners is here forbidden, nor
Elias fact reprehended, nor the Church or Christian Princes blamed for putting Heretikes to death:
but that none of these shoulde be done for desire of our particular reuenge, or vvithout discretion,
& regard of their amendement, and example to others, Therefore S. Peter vsed his povver vpon A- Act. 5.
naniat and Sapphira, vvhen he strooke them both dovvne to death for defrauding the Church.
- The Churches
feueritie.** 62. *No man looking backe.*) It is a dangerous temptation for a man that hath lost or left his
goods for Christ, to looke much backe at them, and to remember vvith delight the pleasures and
eases of this vworld, for it breedeth in him discontentment of the troubles and crosses that are in-
cident to the state of such as fully solovv Christ. In vvwhich case a man shoulde euer looke forvvard
tovvvards heauen, and neuer backevvvard to the vworld.

C H A P. X.

*He sendeth yet 72 more to preach to the Iewes, With power also of miracles, 13 crying
Wo to the cities impenitent. 17 At their returne he agniseeth the great power he
gave them, but yet teacheth them not to be proud thereof, 21 and praiseeth God for
his grace, 23 his Church also for her happy state. 25 To one of the Scribes he
sheweth, that the love of God and of his neighbour wil bring him to life euer-
lasting, 29 teaching him by the parable of the Samaritane, to take every one for
his neighbour that needeth his charitie. 35 To Martha he sheweth that Marias
Contemplatiue life is the better.*

The Gospel vpo
S. Markes day
and S. Lukes.

∴ As the twel-
ue Apostles did
represent the
higher degree
of the clergie,
called Bishops:
so these Seuen-
tie two beare
the figure of the
inferiour cler-
gie, called Pri-
ests. *Beata.*



N D after this our Lord designed also other 1
∴ seuentie two: and he sent them two and
two before his face into euery citie and
place vvhither him self vvould come.
† And he said to them, The haruest truely is 2
much: but the vvorkemen fevv. Desire
therefore the lord of the haruest, that he send vvorkemen into
his haruest. † Goe: behold I send you as lambes among vvool- 3
ues. † Carie not purse nor skrip, nor shooes: and salute no 4
body by the vvay. † Into vvhatsoeuer house you enter, 5
first say, Peace to this house. † and if the sonne of peace be 6
there

1. Tim.
5, 18.

there, your peace shal rest vpon him : but if not , it shal
7 returne to you. † And in the same house tarie you, eating
and drinking such things as they haue. * For the vvorkeman

is vvorthie of his hire. Remoue not from house to house.
8 † And into vvhat citie soeuer you enter, and they receiue you,
9 eate such things as are set before you : † and cure the sicke
that are in it, and say to them, The kingdom of God is come
nigh vpon you. †

10 † And into vvhatsoeuer citie you enter, and they receiue
11 you not, going forth into the streates thereof, say, † The dust
also of your citie that cleaueth to vs, vve doe vvipe of against
you. yet this know ye that the kingdom of God is at hand.

12 † I say to you, it shal be :: more tolerable for Sodom in that
13 day, then for that citie. † Vvo to thee Corozaim, vvo to thee

Beth-saida : for if in Tyre and Sidon had been vvrought the
miracles that haue beene vvrought in you, they had done pe-
14 nance sitting :: in sacke cloth and as hes long agoe. † But it shal
be more tolerable for Tyre and Sidon in the iudgement, then

15 for you. † And thou Capharnaum that art exalted vnto heauē:
16 thou shalt be thrust dovvne euen vnto hel. † :: He that hea-
reth you, heareth me: and he that despiseth you, despiseth me.

And he that despiseth me, despiseth him that sent me.

17 † And the Seuentie-tyvo returned vwith ioy, saying, Lord,
18 the Deuils also are subiect to vs in thy name. † And he said
to them, I savv Satan as a lightening fal from heauen. † † Be-
19 hold, I haue giuen you povver to treade vpon serpents, and
scorpions, and vpon al the povver of the enemie, and nothing

20 shal hurt you. † But yet reioyce not in this, that the spirits
are subiect vnto you: but reioyce in this, that your names are
vvritten in heauen. †

21 † In that very houre he reioyced in spirit, and said, I con-
fesse to thee O Father, Lord of heauen and earth, because thou
hast hid these things from the vvise and prudent, and hast re-
uealed them to litle ones. Yea Father, for so hath it vvel
22 pleased thee. † Al things are deliuered to me of my father.
And no man knowveth vvho the Sonne is, but the Father:
and vvho the Father is, but the Sonne, and to vvhom the

23 Sonne vvil reuale. † And turning to his Disciples, he said,
24 Blessed are the eies that see the things that you see. † For I
say to you, that many Prophets and Kings desired to see the
things that you see, and savv them not: and to heare the

things

:: Differences
of paines and
damnation in
Hel according
to the differen-
ces of demeri-
tes. Aug. li. 1. c.
5. cont. Iulian.

:: True penance
not onely to
lead a new life,
but to punish
the body by
such things as
here be recor-
ded, for the il
life past.

:: It is al one to
despise Christ,
and to despise
his Priests and
Ministers in the
the Catholike
Church: to re-
fuse his do-
ctrine, &c. theirs.

The Gospel vpo
the 12 Sunday
after Pētecost.

things that you heare, and heard them not.

† And behold a certaine lavvyer stooode vp, tempting him 25
and saying, Maister, by doing of vvhat thing shal I possesse
life euerlasting? † But he said to him, In the lavv vvhat is 26
vvritten? howv readest thou? † He ansvvering said, *Thou shalt 27*
loue the Lord thy God vvith thy vvhole hart, and vvith thy vvhole soule, and
vvith al thy strength, and vvith al thy minde: and thy neighbour as thy self.
† And he said to him, Thou hast ansvvered right, this doe and 28
thou shalt liue. † But he desirous to iustifie him self, said to 29
I E S V S, And vvho is my neighbour? † And I E S V S taking 30

¹¹ S. Augustin
saith that the
Apostle (1. Cor.
9.) according to
this place did
supererogate,
that is, did more
then he needed
or was
bound to doe,
when he might
haue required
al duties for
preaching the
Gospel, but
would not, *li. de*
op. Monach. c. 5.
Whereof it cometh,
that the
Workes which
we doe more
then precept, be
called Workes
of Supererogation:
& where-
by it is also euident
against the
Protestants, that
there be such
Workes. See *Op-
tatus li. 6. cont.*
Farmen. how
aptly he apply-
eth this parable
to S. Pauls
counsel of vir-
ginitie (1. Cor. 7)
as to a worke
of supereroga-
tion.
b The Gospel
vpon the As-
sumptio of our
Lady Aug. 15.

it, said, A certaine man vvent dovvne from Hierusalem into
Iericho, and fel among theeues, vvho also spoiled him, and gi-
uing him vvoundes vvent avway leauing him "halfe-dead.
† And it chaunced that a certaine Priest vvvent dovvne the 31
same vvay: and seeing him, passed by. † In like maner also a 32
Leuite, vvhen he vvvas neere the place, and savv him, passed by.
† But a certaine Samaritane going his iourney, came neere 33
him: and seeing him, vvvas moued vvith mercie. † And going 34
vnto him, bound his vvoundes, povvring in oile and vvine:
and setting him vpon his ovvne beast, brought him into an
inne, and tooke care of him. † And the next day he tooke forth 35
tvo pence, and gaue to the host, and said, Haue care of him:
and vvhatsoever thou shalt :: supererogate, I at my returne
vvil repay thee. † Vvchich of these three in thy opinion vvvas 36
neighbour to him that fel among theeues? † But he said, He 37
that did mercie vpon him. And I E S V S said to him, Goe, and
doe thou in like maner. †

† b And it came to passe as they vvvent, and he entred into a 38
certaine tovvne: and a certaine vvoman named Martha, re-
ceiued him into her house, † and she had a sister called Ma- 39
rie. vvho sitting also at our Lords feete, heard his vvord. † But 40
Martha vvvas busie about much seruice. vvho stooode and
said, Lord, hast thou no care that my sister hath left me alone
to serue? speake to her therfore, that she help me. † And our 41
Lord ansvvering said to her, Martha, Martha, thou art careful,
and art troubled about very many things. † But one thing is 42
necessarie. " Marie hath chosene the best part vvchich shal not
be taken avway from her. †

Deu. 6, 5

Leu. 19,
18.Supererogationis,
propter
necessitatem,

ANNOT.

ANNO TATIONS CHAP. X.

21. *To liſe ones*) By this place euery vulgar artifice may not preſume that God hath reuealed al truth to him, and therefore reſuſe to be taught of the learned. for Chriſt did not aftervvard endeuu fiſhers and vulgar men nor any other vvith the gifts of vvifdom and tonges, vvithout their induſtry, ſtudy, and teaching, though at the beginning, of great prouidence he did it, that it might be cleere to the vvorld, that al Nations vvere conuerted to him, not by perſuaſion of cunning Orators or ſubtil Diſputers, but by the plaine force of his grace and truth, vvich S. Auguſtine counteth greater then al other miracles. Further We are taught by this place, that the poore humble obedient children of the Church knovv by their faith the high myſteries of Chriſtes Diuinity, and his preſence in the B. Sacrament, and ſuch like : rather then Arius; Caluin, and other like proud Scribes and Pharifees.

The humble vnlearned Catholike knovveth Chriſt better then the proud learned Heretike.

28. *Thiſ doe.*) Not by faith only, but by keeping Gods commaundements We obtaine life euerlaſting : not onely by beleuung, but by doing. The heretikes ſay that it is impoſſible to keepe this commaundement of louing God vvith al our hart But the Scriptures giue vs examples of diuers that haue kept and fulfilled it, as far as is requiſite in this life. 3. *reg.* 14. 1. 2. *Par.* 15. 15. *Pſ.* 118. 10. *Eccleſi.* 47. 9, 10. + *Reg.* 20. 3. 5. *Luc.* 1. 5. And if it vvere impoſſible to keepe it, and yet by Chriſt propoſed for the meane to obtaine life euerlaſting, he had mocked this Lavvyer and others, and not taught them.

The commaundements poſſible to be kept.

*Conc. A-
rauf. 3 cap.
25. 10. 1.
Conc.
Cōc. Trid.
Seſſ. 6. c. 1.*

30. *Haſte dead.*) Here is ſignified man vvounded very ſore in his vvnderſtanding and free-wil, and al other povers of ſoule and body, by the ſinne of Adam: but yet that neither vvnderſtanding, nor free-vvil, nor the reſt, vvere extinguiſhed in man or taken away. The Prieſt and Leuite, ſignifie the Lavv of Moyses: thiſ Samaritane, is Chriſt the Prieſt of the newe Teſtament: the oile and vvine, his Sacraments: the hoſt, the prieſts his miniſters. Vvhereby is ſignified, that the Lavv could not recouer the ſpiritual life of mankind from the death of ſinne, that is, iuſtifie man: but Chriſt onely, vvho by his paſſion and the grace and vertue thereof miniſtered in and by his Sacraments, iuſtifieth, and increaſeth the iuſtice of man, healing and abling free-vvil to doe al good vvorkes.

The parable of the vvounded man, explained.

42. *Marie the beſt part.*) Tvvo notable exāples, one of the life Actiue, in Martha: the other of the life Contēplatiue, in Marie: repreſenting vnto vs, that in holy Church there ſhould be alvvays ſome to ſerue God in both theſe ſeuerall ſorts. The life contēplatiue is here preferred before the actiue, the Religious of both ſexes are of that more excellent ſtate. and therefore our Proteſtants haue wholly abandoned them out of their common wealth, Which the true Church neuer wanted. But to ſay truth, they haue neither Martha nor Marie. our Lord geue them grace to ſee their miſerie. If ours vvere not anſwerable to their profeſſion, or vvere degenerated, why haue they no new ones? if our Churches Votaries vowed vnlawful things, Chaſtity, Pouertie, Obedience, Pilgrimage: What other Votaries or lawful vvowes haue they? For, to offer voluntarily by vvow (beſides the keeping of Gods commaundements, vvherevnto We are bound by precept and promiſe in our Baptiſme) our ſoules, bodies, goods, or any other acceptable thing to God, is an acte of ſoueraigne vvorſhip belonging to God onely : and there was neuer true religion vvithout ſuch vvowes and Votaries. If there be none in their Whole Church that profeſſe contemplation, or that vvow any thing at al to God voluntarily, neither in their bodies nor in their goods: God and the vvorld knovv they haue no Church nor religion at al.

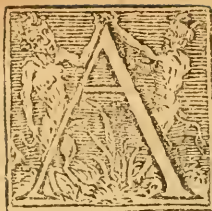
The Contēplatiue or Religious life, better then the Actiue and ſecular.

Vovves and votaries.

CHAP. XI.

He teacheth a forme of prayer, 5 and exhorteth to pray inſtantly, 11 aſſuring that ſo God wil giue vs good things. 14 The Iewes blaſpheming hiſ caſting out of Diuels, and aſking for a miracle from heauen, 17 he defendeth hiſ doing: 22 foretelling alſo the Diuels expulſion by him out of the vvorld (that is, the vocation of the Gentils) 24 and hiſ reentrie into their nation. 27 vvith their reprobation though he be of their fleſh, 29 and alſo their final moſt vvorthy damnation. 37 Againe, to the Pharifees and Scribes he crieth Wo, as authors of the ſaid reprobation now at hand.

Y AND



ND it came to passe, vvhhen he vvas in a
certaine place, praying, as he ceased, one
of his Disciples said to him, Lord teach vs
to pray, as Iohn also taught his Disciples.
† And he said to them, * Vvhen you pray, 2
say, FATHER, sanctified be thy name. Thy kingdom
come, † Our daily bread giue vs this day, † and forgive vs: 3
our sinnes, for because our selues also doe forgive euery one that is in debt to vs. 4
And lead vs not into temptation. † And he said to them, Vvvhich of 5

Mt. 6, 9.

The Gospel in
Maiores lita-
nyis on S. Mar-
kes day, and in
the Rogation
daies. And in a
votiuë Masse
against the Pa-
gans.

you shal haue a frende, and shal goe to him at midnight, and
shal say to him, Frende, lend me three loaues, † because a frende 6
of mine is come out of his way to me, and I haue not what to
set before him: † & he from vvithin ansvvering saith, Trouble 7
me not, novv the doore is shut, and my children are vvith me
in bed: I can not rise and giue thee. † And if he shal perfe- 8
uêre knocking, I say to you, although he vvil not rise and
giue him because he is his frende, yet for his importunitie he
vvil rise, and giue him as many as he needeth. † * And I say 9
to you, Aske, and it shal be given you: seeke, and you shal
finde: knocke, and it shal be opened to you. † For euery one 10
that asketh, receiueth: and he that seeketh, findeth: and to
him that knocketh, it shal be opened. † And vvvhich of you 11
if he aske his father bread, vvil he giue him a stone? or a fish,
vvil he for a fish giue him a serpent? † Or if he aske an egge, 12
vvil he reach him a scorpion? † If you then being naught, 13
knovv hovv to giue good giftes to your children, hovv
much more vvil your father from heauen giue the good spi-
rit to them that aske him? 14

Mt. 7, 7.

The Gospel in a
votiuë Masse
for sinnes.

† * And he vvas casting out a deuil, and that vvas dumme. 14
And vvhen he had cast out the deuil, the dumme spake: and
the multitudes marueiled. † * And certaine of them said, In 15
Beel-zebub the prince of Devils he casteth out Devils. † And 16
other tempting, asked of him a signe from heauen. † But he 17
seeing their cogitations, said to them, Euery kingdom deu-
ided against it self, shal be made desolate, and house vpon
house, shal fall. † And if Saran also be deuided against him 18
self, hovv shal his kingdom stand? because you say that in
Beel-zebub I doe cast out Devils. † And if I in Beel-zebub 19
cast out Devils: your children; in vvhom doe they cast out?
therfore they shal be your iudges. † But if I in the 20
God

Mt. 12,
22.

Mt. 3, 22

The Gospel vpô
the 3 Sunday in
Lent.

† This finger, is
the spirit of
God, Mt. 12, 28.

ο δὲ πνεῦμα
τοῦ κυρίου

God doe cast out Deuils: surely the kingdom of God is come
 21 vpon you. † Vwhen the strong armed keepeth his court:
 22 those things are in peace that he possellerth. † But if a stronger
 then he, come vpon him and ouercome him: he vvil take
 avvay his vvhole armour vvherein he trusted, and vvil dis-
 23 tribute his spoiles. † He that is not vvith me, is against me:
 24 and he that gathereth not vvith me, scattereth. † Vwhen the
 vncleane spirit shal depart out of a man, he vvandereth
 through places vvithout vvater, seeking rest. And not fin-
 ding, he saith, I vvil returne into my house vvhence I de-
 25 parted. † And vvhen he is come, he findeth it svept vvith a
 26 besome, and trimmed. † Then he goeth and taketh seuen
 other spirits vvorse then him self, and entring in they dvvel
 there. And the ^c last of that man be made vvorse then the
 first.

^b The Gospel
 vpon Assump-
 tion eue, and in
 a Vortue of our
 Lady betwene
 Candlemas and
 Easter, and be-
 twene Pētecost
 and Aduent.

27 † ^b And it came to passe: vvhen he said these things, a cer-
 taine vvoman lifting vp her voice out of the multitude said
 to him, "Blessed is the vvombe that bare thee, and the pappes
 28 that thou didst sucke. † But he said, :: Yea rather, blessed are
 they that heare the vvord of God, and keepe it. †

:: The said mo-
 ther of God, in
 that also was
 blessed that she
 was the tem-
 poral meanes &
 minister of the
 Incarnatiō, but
 much more
 blessed, in that
 she continued
 the perpetual
 keeper of his
 word. *Beda.*
Aug. trakt. 19.
in Ioan.

29 † And the multitudes running together, he began to say,
 * This generation, is a vvicked generation: it asketh a signe,
 and a signe shal not be giuen it but "the signe of Ionas the
 30 Prophet. † * For as Ionas vvas a signe to the Niniuites: so
 31 shal the Sonne of man also be to this generation. † * The
 Queene of the South shal rise in the iudgement vvith the
 men of this generation, and shal condemne them: because
 she came from the endes of the earth to heare the vvisedom
 32 of Salomon. and behold, more then Salomon here. † The
 men of Niniuee shal rise in the iudgement vvith this gene-
 ration, and shal condemne it, * because they :: did penance
 at the preaching of Ionas. and behold, more then Ionas
 here.

:: μετάνοιαν.
 Marke that the
 great penance
 of the Niniuites
 (Ionæ 3) is here
 exprest by
 this Greeke
 vvord. See An-
 not. Mat. 3, 2.
 The Gospel
 for a Confessor
 that is Bisshop.

33 † * No man lighteth a candel, and putteth it in secrete,
 neither vnder a bushel: but vpon a candlestick, that they
 34 that goe in may see the light. † * The candel of thy body, is
 thine etc. If thine eie be simple, thy vvhole body shal be
 lightsome: but if it be naught, thy body also shal be darke-
 35 some. † See therfore that the light vvwhich is in thee, be not
 36 darkenesse. † If then thy vvhole body be lightsome, hauing
 no part of darkenesse: it shal be lightsome vvholly, and as a

Y ij bright

*c nonissi-
 ma sunt*

*Mt. 12,
 29.*

*Ion. 2, 2.
 3 R^g.
 10, 1.*

Ion. 3, 5.

*Mt. 5, 15
 Mt. 4,
 21.
 Mt. 6,
 22.*

bright candel it shal lighten thee. ¶

† And vwhen he vvas speaking, a certaine Pharisee desired 37
him that he vwould dine vvith him. and he going in sate
dovvne to eate. † And the Pharisee began to thinke vvithin 38
him self and to say, Vvhy he vvas not vvashed before dinner.
† And our Lord said to him, * Novv you Pharisees doe make 39
cleane that on the out side of the cuppe and of the platter:
but that of yours vvwhich is vvithin, is ful of rapine and ini-
quitie. † Fooles, did not he that made that on the ourside, 40
make that also that is on the inside? † But yet ^c that that re- 41
maineth, ^e giue almes, & behold al things are cleane vnto you.
† But vvo to you Pharisees, because you tithe minte and 42
revve and euery herbe: and passe ouer iudgement and the
charitie of God. but these things you ought to haue done,
and not to omit those. † Vvo to you Pharisees, because 43
you loue the first chaires in the synagogs, and salutations in
the market-place. † Vvo to you, because you are as monu- 44
ments that appeare not, and men vvalking ouer, are not
vvare.

† And one of the Lavvyers ansvvering saith to him, Maister, 45
in saying these things, thou speakest to our reproche also.
† But he said, " Vvo to you Lavvyers also: because you lode 46
men vvith burdens which they can not beare, and your selues
touch not the packes vvith one of your fingers. † Wo to you 47
that :: build the monumets of the Prophets: and your fathers
did kil them. † Surely you doe testifie that you consent to the 48
vvorkes of your fathers: because they in deede did kil them,
and you build their sepulchres. † For this cause the vvisedō also 49
so of God said, I vvil send to them Prophets and Apostles, and
of them they vvil kil and persecute. † that the blood of al the
Prophets that vvas shed from the making of the vvorld, may
be required of this generation, † * from the blood of Abel 51
vnto the * blood of Zacharie that vvas slaine betvvene the
altar and the temple. Yea I say to you, it shal be required of
this generation. ¶ † Vvo to you Lavvyers, because you haue 52
taken avway the key of knowvledge: your selues haue not
entred, and those that did enter you haue prohibited. † And 53
vwhen he said these things to them, the Pharisees and the
Lavvyers began vehemently to vrge him, and to stoppe his
mouth about many things, tlying in waite for him, & seeking 54
to catch something of his mouth, that they might accuse him.

ANNO T

Mr. 23.
25.

c Quod
supereest,
et in-
ia,

The Gospel for
many Martyrs.

:: Not the build-
ing of the Pro-
phets monu-
ments is con-
demned, but
their imitation
of their fathers
that slew the
Prophets. Am-
bros.

Gen. 4. 8

2. Par.

24. 22.

AN NOT A T I O N S
CH A P. XI.

- Beda vpon this place.* 27. *Blessed is the wombe.*) Let vs also (saith Venerable Bede) lift vp our voice vvith the Catho- Our B. Lady.
like Church, of vvhich this vvoman vvvas a figure: let vs lift vp our hartes among the people, and say
to our Sauour, Blessed be the vvombe that bare thee, and the pappes vvvhich thou didst sucke. for
blessed in deede is the mother vvvhich bare the King that ruleth heauen and earth for euer.
29. *The signe of Ionas.*) Of al miracles, his Resurrection, after he had been according to his body, The signe of
in the graue, according to his soule, in Hel three daies, vvvas the greatest, and most conuinceth the
incredulous Iewes: and therefore a greater or more euident then that, he saith he vvill not giue
them.
- Ecclesi. 33.* 41. *Giue almes.*) The great force of almes is here and in diuers places of holy vvrite signified. The force of
In one place, they extingui h sinne: in an other, they redeeme sinnes: in an other, they deliuer from almes.
death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and
Dan. 4. 24. here they make cleane and satisfie for the Iewes former offenses, for (as S. Augustine saith c. 70
Tob. 4. 12. Enchiridij) almes deedes profite not a man that hath a vvill to continue in his sinnes, but they are
11. 9. to be done for a propitiation to God of former offenses. Nowv hovv vvell the Protestants like this
Mat. 23. doctrine fo euidently set forth in Scripture, let the indifferent iudge, and hovv vvell it agreeth vvith
35. 42. their onely faith.
46. *Wo to you Lawyers.*) These vvwere Doctours of Moyles Law, othervvise called Scribes. Shal we The Lawyers
therefore crie out against al Lawyers nowv, or ought the name of Lawyer be odious vvith vs, becau- and Priests of
se of these naughty Lawyers among the Iewes? much lesse ought the name of Priests to be odious the old Testa-
(as Heretikes would haue it) becauie of the Iewes Priests that vvwere so busy against our Sauour. tuent.

CH A P. XII.

He prepareth his Disciples against persecutions to come vpon them at their publishing of
his doctrine. 13 With deuiding the brethrens inheritance he wil not medle, but
exhorteth them against auarise, 22 and his Disciples (by this occasion) against
solicitude so much as of necessaries, 32 yea counselling them to geue al in almes,
35 and to be ready at a knocke: 41 namely admonishing Peter and other Prelats
to see to their charge: 49 and al, not to looke but for persecution. 54 The
Iewes he reprehendeth for that they wil not see this time of grace, 58 Whereas it
is so horrible to die without reconciliation.



- 1 ND when great multitudes stooode about him,
so that they trode one an other, he began to
say to his Disciples, Take good heede of the
leauen of the Pharisees, vvvhich is hypocrisie.
- 2 † * For nothing is hid, that shal not be reuea-
- 3 led: nor secrete, that shal not be knowven. † For the things
that you haue said in darknesse, shal be said in the light: and
that vvvhich you haue spoken into the eare in the chambers,
- 4 shal be preached in the house-toppes. † And I say to you
my frendes, Be not afraid of them that kil the body, and after
- 5 this haue no more to doe. † But I vvill shevv you vvhom
ye shal feare: :: feare him vvho after he hath killed, hath
- 6 powver to cast into hel. yea I say to you, feare him. † Are not
sue sparovves sold for tvvvo farthings: and one of them is not
- 7 forgotten before God? † Yea the heares also of your head are

:: The feare of
Hel also is pro-
fitable: contra-
rie to the pro-
testats, teaching
securitie of sal-
uation, and that
feare of Hel
maketh men
hypocrites.

al numbered. Feare not therefore: you are more vworth then
 many sparowes. †* And I say to you, " Euery one that con- 8
 felleth me before men, the Sonne of man also vvil confesse
 him before the Angels of God. † But he that denieth me be- 9
 fore men, shal be denied before the Angels of God. †* And 10
 :: euery one that speaketh a vvord against the sonne of man,
 it shal be forgien him: but he that shal blasphemie against
 the holy Ghost, to him it shal not be forgien. †* And 11
 vvhen they shal bring you in to the synagogs and to ma-
 gistrates and potestates, be not careful in vvhat maner, and
 vvhat you shal ansvver, or vvhat you shal say. † For the ho- 12
 ly Ghost shal teach you in the very houre vvhat you must
 say.

† And one of the multitude said to him, Maister, speake to 13
 my brother that he deuide the inheritaunce vvith me. † But 14
 he said to him, Man, " vvho hath appointed me iudge or de-
 uider ouer you? † And he said to them, See and bevvare of al 15
 auarice: for not in any mans aboundance doth his life consist,
 of those things vvwhich he possesseth. † And he spake a simi- 16
 litude to them, saying, A certaine riche mās field yelded plen-
 tie of fruites. † and he thought vvithin him self, saying, 17
 :: Vvhat shal I doe, because I haue not vvither to gather my
 fruites? † And he said, This vvil I doe, I vvil destroy my 18
 barnes, and vvil make greater: and thiiher vvil I gather al
 things that are grovven to me, and my goods, † and I vvil 19
 say to my soule, Soule, thou hast much goods laid vp for
 many yeres, take thy rest, eate, drinke, make good cheere.
 † But God said to him, :: Thou foole, this night they require 20
 thy soule of thee: and the things that thou hast prouided,
 vvwhose shal they be? † So is he that laieth vp treasure to him 21
 self, and is not " riche to God vvard.

† And he said to his Disciples,* Therfore I say to you, :: Be 22
 not careful for your life, vvhat you shal eate: nor for your
 body, vvhat you shal doe on. † The life is more then the 23
 meate, and the body is more then the raiment. † Consider 24
 the rauens, for they sovv not, neither doe they reape, vvwhich
 neither haue storehouse nor barne, and God feedeth them.
 Hovv much more are you of greater price then they? † And 25
 vvwhich of you by caring can adde to his stature one cubite?
 † If then you be not able to doe so much as the least thing, 26
 for the rest vvhy are you careful? † Consider the lilies hovv 27
 they

:: See Annot.
 Mt. 12, 32.

:: Giue it to the
 poore, that
 I shouldst thou
 do, saith S. Basil.

:: A goodly
 warning for al
 riche men.

:: He forbid-
 deth not cōpe-
 tent prouidence,
 but to much
 carelesnes. See
 Annot. vpon S.
 Matthe. c. 5, 25.

Mt. 10,
 32.
 Mar. 8,
 38.

Mt. 11,
 33.
 Mr. 3, 28
 Mt. 10,
 19.
 Mar. 13,
 11.

Mt. 6, 25

they growv : they labour not, neither doe they spinne. But
 I say to ycu, Neither Salomon in al his glorie vvas araied
 28 as one of these. † And if the grasse that to day is in the field,
 and to morovv is cast into the ouen, God so clotheth : hovv
 29 much more you O ye of litle faith! † And you, doe not seeke
 vvhat you shal eate, or vvhat you shal drinke : and^c be not
 30 lifted vp on high. † For al these things the nations of the
 vvorld doe seeke. but your father knowveth that you have
 31 neede of these things. † But seeke first the kingdom of God,
 32 and al these things shal be giuen you besides. †^b Feare not
 :: litle flocke, for it hath pleased your father to giue you a
 33 kingdom. † Sel the things that you possesse, and giue almes.
 * Make to you purses that vveare not, treasure that vvalsteth
 not, in heauen: vvhirher the theefe approacheth not, neither
 34 doth the mothe corrupt. † Forⁿ vvhere your treasure is, there
 35 vvil your hart be also. †^b Let your :: loynes be girded,
 36 and candles burning in your handes, † and you like to men
 expecting their lord, when he shal returne from the mariage:
 that vvhen he doth come and knocke, forthvvith they may
 37 open vnto him. † Blessed are those seruants, vvhom vvhen
 the Lord commeth, he shal finde vvatching. Amen I say to
 you, that he vvil gird him self, and make them sit dovvne,
 38 and passing vvil minister vnto them. † And if he come in
 the second vvatch, and if in the third vvatch he come, and so
 39 finde, blessed are those seruants. † * And this knowv ye, that
 if the housholder did knowv vvhat houre the theefe vvould
 come, he vvould vvatch verely, and vvould not suffer his
 40 house to be broken vp. † Be you also ready : for at vvhat
 houre you thinke not, the Sonne of man vvil come. †
 41 † And Peter said to him, Lord, doest thou speake this pa-
 42 rable to vs, or likevvise to al? † And our Lord said, Vvho
 (thinkest thou) is a faithfull stevvard and vvise, vvhom the
 lord appointeth ouer his familie, to giue them in season
 43 their measure of vyheate? † Blessed is that seruant, vvhom
 44 vvhen the lord commeth, he shal finde so doing. † Verely
 I say to you, that ouer al things vvwhich he possesseth, he shal
 45 appoint him. † But if that seruant say in his hart, My lord is
 long a comming : and shal begin to strike the seruants and
 46 handmaidēs, and eate and drinke, and be drunke : † the lord
 of that seruant shal come in a day that he hopeth not, and at
 an houre that he knowveth not, and shal deuide him, and
 shal

cap. xii. v. 28.
giss. di.

Mt. 6,
 20.

Mt. 24,
 43.

*bThe gospel for
 S. Paulinus Iun.
 22. And for a
 Cōfessor that is
 not a Bishop.*

*It was litle at
 the beginning, &
 is stil in cōpari-
 son of al the re-
 probate : but in
 itself very great,
 as in the parable
 of the great tree
 that grew of
 the litle mus-
 tard seed. Mt. 13.*

*bThe gospel for
 a Cōfessor that
 is not a Bishop.
 :: To gird our
 loines, is to
 keepe chastitie
 and cōtinencie.
 Gregor. ho. 12.*

shal appoint his portion vvith the infidels. And that ser-
 uant that knevv the vvil of his lord, and prepared not him-
 self, and did not according to his vvil: shal be beaten vvith
 many stripes. † But he that knevv not, and did things vvor-
 thie of stripes: shal be beaten vvith fevv. And euery one to
 vvhom much vvias giuen, much shal be required of him: and
 to vvhom they committed much, more vvil they demanda
 of him. † I came to cast fire on the earth: and vvhat vvil I, but
 that it be kindled? † But I haue to be baptized vvith a baptisme:
 and hovv am I straitened vntil it be dispatched? † * Thinke
 you that I came to giue :: peace on the earth? No, I tel you,
 but separation. † For there shal be from this time, siue in one
 house deuided: three against tvvo, and tvvo against three.
 † There shal be deuided, the father against the sonne, and the
 sonne against his father, the mother against the daughter, and
 the daughter against the mother, the mother in lavv against
 her daughter in lavv, and the daughter in lavv against her
 mother in lavv.

∴ He meaneth
 the naughtie
 peace that is be-
 twene vvorld-
 lings & sinners,
 the agreement
 that is in infide-
 lity, in Heresie,
 or in any other
 vvickednes. he
 came to breake
 this peace. See
 Annot. Matth.
 c. 10, 34.

† * And he said also to the multitudes, When you see a
 cloude rising from the vvest, by and by you say, A shoure
 commeth, and so it commeth to passe: † and vvhen the south
 vvinde blovvng, you say, That there vvil be heate: and it
 commeth to passe. † Hypocrites, the face of the heauen and of
 the earth you haue skil to discerne: but this time hovv doe
 you not discerne? † And vvhy of your selues also iudge you
 not that vvwhich is iust? † * And :: vvhen thou goest vvith thy
 aduersarie to the Prince, in the vvay endeouour to be deliue-
 red from him: lest perhaps he dravv thee to the iudge, and the
 iudge deliuer thee to the exactour, and the exactour cast thee
 into prison. I say to thee, thou shalt not goe out thence, vntil
 thou pay the very last mite.

∴ See Annot.
 Mt. 5, 25.

Mt. 10,
 34.

Mt. 16, 2

Mt. 5, 25

AN NOT A T I O N S

CHAP. XII.

Open confesse
 of our faith.

1. *Euery one that confesseth.*] A Catholike man is bound to confesse his faith, being called to
 account or examined by Iew, Heathen, or Heretike, concerning the same. Neither is it ynough
 to keepe Christ in his hart, but he must also acknowledge him in his wordes and deedes. And to
 deny Christ, or any article of the Catholike faith, for shame or feare of any worldly creature, hath
 no lesse punishment, then to be denied, refused, and forsaken by Christ at the houre of his death
 before al his Angels: Which is an other maner of presence and Consistorie, then any Court or
 Session that men can be called to for their faith, in this world.

11. 28

11. *Be not careful.*] That the poore vnlearned Catholike should not be discouraged, or make his excuse that he is a simple man, not able to answer cunning Heretikes, nor to giue a reason of his beleefe, and therefore must suffer or say any thing rather then come before them: our Maister giueth them comfort, promising that the Holy Ghost shal euer put into their hartes at the time of their appearance, that vvich shal be sufficient for the purpose. not that euery one vvich is conuicted before the Aduersaries of faith, should alwaies be endued vvith extraordinary knowledge to dispute and confute, as the Apostles and others in the primitive Church were: but that God vvil euer giue to the simple that trusteth in him, sufficient courage and vvordes to confesse his beleefe. For such an one called before the Commissioners, saith ynough and defendeth him self sufficiently, vvhen he answereth that he is a Catholike man, & that he wil liue and die in that faith vvich the Catholike Church throughout al Christian countries hath and doth teach, and that this Church can giue them a reason of al the things vvich they demand of him. &c.

The holy Ghost teacheth euery vnlearned Catholike to giue sufficient reason of his faith.

12. *Who hath appointed?*] Christ refused to meddle in this temporal matter, partly because the demand proceeded of couetousnes and il intention, partly to giue an example to Clergie men, that they should norbe vvithdrawen by secular affaires and controuersies from their principal function of praying, preaching, and spiritual regiment: but not vvholly to forbid them al actions pertaining to vvorldly busines, specially vvhere and vvhen the honour of God, the increase of religion, the peace of the people, and the spiritual benefite of the parties doe require. In vvich cases S. Augustin (as Possidonius vvriteth) vvvas occupied often vvhole daies in ending vvorldly controuersies, and so he vvriteth of him self also, not doubting but to haue reuward therfore in heauen.

The dealing of Clergie men in vvorldly affaires.

21. *Riches to God vvward.*] He is riche towards God, that by his goods bestowved vpon the poore, hath store of merits, and many almesfines praiers procuring mercie for him at the day of his death and iudgement, vvich is here therefore called treasure laid vp in heauen, vvhere the barnes be large ynough. The necessitie of vvich almes is by Christ him self here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruite thereof, they should sell al they haue and giue to the poore.

Meritorious vvorkes.

34. *Where your treasure is.*] If the riche man vvithdrawen by his vvorldly treasure, can not set his hart vpon heauen, let him send his mony thither before him, by giuing it in almes vpon such as vvil pray for him, and his hart vvil folovv his purse thither.

Almes.

CHAP. XIII.

He threatneth the Iewes to be sone forsaken vnles they doe penance, 10 and confoundeth them for maligning him for hu miraculous good doing on the Sabbots, 18 but his kingdom (the Church) as contemptible as it seemeth to them now in the beginning, shal spread ouer al the World, 20 and conuert al, 23 and what an hartfore it shal be to them at the last day, to see them selues excluded from the glorie of this kingdom, and the Gentils admitted in their place. 31 foretelling that it is not Galilee that he feareth, but that obstinate and reprobate Hierusalem vvil nedes murder him, as also hu messengers afore and after him,



- 1 ND there vvere certaine present at that
 2 very time telling him of the Galilæans, vvwhose bloud Pilate mingled vvith their sacrifices. †And he answeringe said to them, Thinke you that these Galilæans vvvere sinners more then al the Galilæans that they
 3 suffred such things? †No, I say to you: but vnles you
 4 penance, you shal al like vvise perish. †As those eightene vpō vvhom the toure fel in Siloe, and slevv them: thinke you that they also vvvere detters aboue al the men that dvvel in
 5 Hierusalem? †No, I say to you: but if you haue not penance, you shal al like vvise perish.

Or as it is vttered in other places, do penance, μετανοείτε, the vvwhich in the new Testament significth perfect repentance. See Annotatiōs Mat. 3, 2, 11, 21.

The Gospel on
the Ember Sa-
turday in Sept.

¶ The figtree
vvith only lea-
ues & no fruite,
is the Iewes sy-
nagogue, & euery
other people
or persō which
hath faith and
faire wordes,
and no good
workes.

† And he said this similitude, A certaine man had ¶ a figtree 6
planted in his vineyard, and he came seeking for fruite on it,
and found not. † And he said to the dresser of the vineyard, 7
Loe it is three yeres since I come seeking for fruite vpon this
figtree: and I finde not. Cut it dovvne therfore: vvhereto
doth it also occupie the ground? † But he ansvvering saith to 8
him, Lord, let it alone this yere also, vntil I digge about it, and
dung it. † And if happily it yeld fruite: but if not, hereafter thou 9
shalt cut it dovvne.

† And he vvvas teaching in their synagogue on the Sab- 10
both. † And behold a vvoman that had a spirit of infirmities 11
eightene yeres: and she vvvas crooked neither could she looke
vppvvard at al. † Whom vvhen I E S V S savv, he called her 12
vnto him, and said to her, Woman, thou art deliuered from
thy infirmities. † And he imposed hands vpon her, and forth- 13
vvith she vvvas made straight and glorified God. † And the 14
Archsynagogue ansvvering (because he had indignation that
I E S V S had cured on the Sabbath) said to the multitude, Sixe
daies there are vvherein you ought to vvooke. in them ther-
fore come, and be cured: and not in the Sabbath day. † And 15
our Lord ansvvering to him, said, Hypocrite, doth not euery
one of you vpon the Sabbath loose his ox or his asse from
the manger, and leadeth them to vvater? † But "this daughter 16
of Abraham vvhom Satan hath bound, loe, these eightene
yeres, ought not she to be loosed from this bond on the Sab-
bath day? † And vvhen he said these things, al his aduersaries 17
vvvere ashamed: and al the people reioyced in al things that
vvvere gloriously done of him. †

† He said therfore, * Vvherevnto is the kingdom of God 18
like, and vvherevnto shal I esteeme it like? † It is like to a 19
mustard seede, vvwhich a man tooke and cast into his garden,
and it grevv: and became a great tree, and the fowles of the
aire rested in the boughes thereof. † And againe he said, * Like 20
to vvhat shal I esteeme the kingdom of God? † It is like to 21
leauen, vvwhich a vvoman tooke and hid in three measures of
meale, til the vvhole vvvas leavened. † And he vvvent by cities 22
and to vvnes teaching, and making his iourney vnto Hieru-
salem.

† And a certaine man said to him, Lord, be they fewv that 23
are sauēd? * But he said to them, † ¶ Strive to enter " by the 24
narrow vv gate: because many, I say to you, " I shal seeke to enter,
and

¶ See Annota.
Matth. 13, 31.

¶ Christians in
their liues must
seeke the strait
way, but in reli-
gion the ancient
common way.

Mt. 13,
31.
Mr. 4,
30.

Mt. 13,
33.

Mt. 7, 13

25 and ſhal not be able. † But vvhen the good man of the houſe ſhal enter in, and ſhut the doore, and you ſhal begin to ſtand vvithout, and knocke at the doore, ſaying, Lord open to vs: and he anſvvering ſhal ſay to you, I knowv you not vvhence
 26 you are: † then you ſhal begin to ſay, Vve did^e eate before
 27 thee and drinke, and in our ſtreates didſt thou teach. † And he ſhal ſay to you, I knowv you not vvhence you are, depart
 28 from me al ye vvorkers of iniquitie. † There ſhal be vvweeping and gnaſhing of teeth: vvhen you ſhal ſee Abraham and Iſaac and Iacob, and al the Prophets in the kingdom of God,
 29 and you to be thruſt out. † And there ſhal come from the Eaſt and the Vveſt and the North and the South: and ſhal ſit
 30 dovne in the kingdom of God. † And behold, they are :: laſt that ſhal be firſt, and they be firſt that ſhal be laſt.

:: The Gentils comming into Gods favour later, are preferred before the Iewes which were firſt.

31 † The ſame day there came certaine of the Pharifees, ſaying to him, Depart and get thee hence, becauſe Herod vvil kil thee.
 32 † And he ſaid to them, Goe, and tel that foxe, Behold I caſt out devils, and peiſite cures this day and to morovv, and the third
 33 day I am conſummate. † But yet I muſt vvalk this day and to morovv and the day folovving, becauſe it^e cannot be that a
 34 Prophet periſh out of Hieruſalem. † * Hieruſalem, Hieruſalem vvhich killeſt the Prophets, and ſtoneſt them that are ſent to thee, howv often vvould I gather thy childré as the bird doth
 35 † Behold your houſe ſhal be left deſert to you. And I ſay to you, that you ſhal not ſee me til it come vvhen you ſhal ſay, Bleſſed is he that commeth in the name of our Lord.

:: The Iewes loſt their preeminence, by their owne free will, & not by Gods cauſing: who ceaſed not to call and crie vpon them, and they vvould not heare, Whereby free will is plainly proued.

AN NOT A T I O N S CH A P. XIII

2. *Theſe Galilaens*) It is Gods mercie that he ſtraight puniſheth not al offenders, but ſome fevv for a vvarning to all: as that for Schiſme he ſtriketh not al ſuch as haue forſaken the Church and the lavviſul Prieſts, as he did Coré and his complices: that for ſpoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their gifts to God, as Ananias and Sapphira. Some few therefore for their iuſt deſerts, be ſo handled for example, to prouoke al others guilty of the ſame crimes to doe penance. Which if they doe not in this life, they ſhal all aſſuredly periſh in the next World. *Optatus li. 1. cont. Parmen. ſub finem.*

Some puniſhed for example.

16. *This daughter.*) We may ſee that many diſeaſes which ſeeme natural, doe procede of the Diuel by Gods permiſſion, either for ſinne, or for probation: and both thoſe kindes Chriſt ſpecially cured, for that no natural medicines could cure them, and ſpecially becauſe he came to diſſolue the Workes of Satan both in body and ſoul.

Diseases not natural.

24. *By the narrowv.*) Our Lord is not contrarie to him ſelf in that he anſwereth, the gate to be ſtraite, and fevv to be ſaued, whereas els vvhere he ſaid, that many ſhould come from the Eaſt and Vveſt &c. and ioi vvith Abraham in the kingdom of heauen. Mat. 8, 11. For though they be ſew in

respect of the vicked of al sortes, yet they be many in them selues and in the societie of Angels, the vvheate cornes are scarce seen at the threshing, vvhen they are medled with the chaffe: but vvhen the il are remoued, the vvhole barme of heauen shal be filled. *So saith S. Aug. Ser. 32 de verb. Do.*

Penance.

24. *Shal seeke.* Many vvould be saued and looke to be saued, but can not, because they vvill not take paines to enter in at so strait a passage, that is to say, to fast much, pray often, doe great penance for their sinnes, liue in holy Churches discipline, abstaine from the pleasures of this World, and suffer persecution and losse of their goods and liues for Christes sake.

Schisme.

26. *Eate before thee.* It is not ynough to feede vvith Christ in his Sacraments, or to heare his vvord in the Church, to chalége heauen thereby, vnlesse vve liue in vnitie of the Catholike Church. So S. Augustine applieth this against the Donatistes, that had the very same seruice and Sacraments *Cent. lii.* which the Catholike Church had, but yet seuered them selues from other Christian countries by *Pet. li. 2* Schisme. 6. 55.

CHAP. XIII.

By occasion of dining With a Pharisee, 2 after that he hath againe confounded them for maligning him for his miraculow good doing on the Sabbath, 7 he teacheth them humilitie, seeing their ambition, 12 and in their Workes to seeke retribution not of men in this Worlde, but of God in the World to come: 16 foretelling also that the Iewes for their worldly excuses shal not tast of the Supper, but the Gentils in their place. 25 Yea that so far must men be from al Worldlines, that they must earnestly bebinke them before they enter into his Church, and be ready to forgoe all: 34 specially considering they must be the salt of others also.

The Gospel vpō
the 16 Sūday af-
ter Pentecost.



ND it came to passe vvhen I E S V S entred in-
to the house of a certaine Prince of the Phari-
sees vpon the Sabbath to eate bread, and they
vvatched him. † And behold there vvvas a cer-
taine man before him that had the dropsie.
† And I E S V S ansvvering, spake to the Lavvyers and Phari-
sees, saying, Is it Lavvful to cure on the Sabbath? † But they
held their peace. but he taking him, healed him, and sent him
avvay. † And ansvvering them he said, Vvhich of you shal
haue an asse or an oxe fallen into a pit: and vvill not incont-
inent dravv him out on the Sabbath day? † And they could
not ansvver him to these things.

† And he spake to them also that vvvere inuited a parable, 7
marking hovv they chose the first seats at the table, saying to
them, † When thou art inuited to a mariage, sit not dovvn in
the first place, lest perhaps a more honorable then thou be
inuited of him: † and he that bade thee and him, come and
say to thee, Giue this man place: and then thou begin vvith
shame to take the last place. † But vvhen thou art bidden, 10
goe, sit dovvn in the lovvest place: that vvhen he that inui-
ted thee, commerth, he may say to thee, Frende, sit vp higher:
then shalt thou haue glorie before them that sit at table vvith
thee. † because euery one that exalterh him self, shal be
humbled: and he that humbleth him self, shal be exalted. †

And

12 † And he said to him also that had inuited him, Vwhen thou makest a dinner or a supper, call not thy friends, nor thy brethré, nor kinsmen, nor thy neighbours that are riche: lest perhaps they also inuite thee againe, and recompense be made
13 to thee. † But vwhen thou makest a feast, call the poore, feeble,
14 lame, and blinde, † and thou shalt be blessed, because they haue not to recôpense thee: for :: recompense shal be made :: Reward for
15 thee in the resurrection of the iust. † Vwhen one of them that sate at the table vwith him, had heard these things, he said to him, Blessed is he that shal eate bread in the kingdom of
God.

16 † But he said to him, A certaine man made a great supper,
17 and called many. † And he sent his seruant at the houre of supper to say to the inuited, That they should come, be-
18 cause now all things are ready. † And they began all at once to make excuse. The first said to him, :: I haue bought a farme, :: Worldlines,
and I must needs goe forth and see it, I pray thee hold me ex- wealth, and vo-
cused. † And an other said, I haue bought five yoke of oxen, luptuousnes, are
19 and I goe to proue them, I pray thee, hold me excused. † And the things that
20 an other said, I haue married a vvife, and therefore I can not specially hinder
21 come. † And the seruant returning told these things to his men from God,
lord. Then the maister of the house being angrie, said to his
22 seruant, Goe forth quickly into the streates and lanes of the
23 citie, and the poore and feeble and blinde and lame bring in
24 hither. † And the seruant said, Lord, it is done as thou didst
25 commaunde, and yet there is place. † And the lord said to
the seruant, Goe forth into the waies and hedges: and
26 pel them to enter, that my house may be filled. † But I say
to you, that none of those men that vv ere called, shal tast
my supper. †

25 † And great multitudes vv ent vvith him: and turning, he
26 said to them, † * If any man come to me and hateth not his
:: father and mother, and vvife and children, and brethren
and sisters, yea and his ovvne life besides: he can not be my
27 disciple. † And he that doth not beare his crosse and come
28 after me: cannot be my disciple. † For, vv which of you minding
to build a toure, doth not first sit downe and reckon the
charges that are necessarie, vv whether he haue to finish it:
29 † lest, after that he hath laid the foundation, and is not able
30 to finish it, al that see it, begin to mocke him, † saying, That
31 this man began to build, and he could not finish it? † Or

The Gospel vpo
the 2 Sunday
after Pentecost.

:: Worldlines,
wealth, and vo-
luptuousnes, are
the things that
specially hinder
men from God.

The Gospel for
a Martyr that is
a Bishop. And
for S. Basil
Iun. 14.

:: No creature
so decre vvto
vs, vv which vve
must not hate
or forsake, if it
hinder vs, and
in that respect
that it hinder-
eth vs from
Christ, or his
Church, & our
Saluation.

vvhath king about to goe to make vvarre against an other king, doth not first sit dovne and thinke vvhether he be able vwith ten thousands to meete him that vwith twentie thousands commeth against him? † Otherwise vvhiles he 32 is yet farre of, sending a legacie he asketh those things that belong to peace. † So therefore euery one of you that doth 33 not :: renounce al that he possesseth, cannot be my disciple. 4

∴ He that is a right Christian man, must make his account that if he be put to it (as he often may be in times of persecution) he must renounce al that euer he hath, rather then forsake the Catholike faith.

† * Salt is good. But if the salt leese his vertue, vvhervvith 34 shal it be seasoned? † It is profitable neither for the ground, 35 nor for the dunghil, but it shal be cast forth. He that hath cares to heare, let him heare. 4

Mt. 5, 13.

Mar. 9,

50.

AN NOT A T I O N S

CHAP. XIII.

Free-vvil

23. *Compel them.*) The vehement persuation that God vseth both externally by force of his vvord and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him against their owne willes, but that he can alter and mollifie an hard hart, and make him vvilling that before vvould not. S. Augustine also referreth this compelling to the penal lawes which Catholike Princes do iustly vse against Heretikes and Schismatikes, prouing that they who are by their former professiō in Baptisme subiect to the Catholike Church, and are departed from the same after Sectes, may and ought to be compelled into the vritie and societie of the vniuersal Church againe, and therefore in this sense, by the two former partes of the parable, the Iewes first, and secondly the Gentils, that neuer beleueed before in Christ, vvere inuited by faire svete meanes onely: but by the third, such are inuited as the Church of God hath power ouer, because they promised in baptisme, and therefore are to be reuoked not onely by gentle meanes, but by iust punishment also.

ep. 10 pau-
lo post prin-
cip. & ep.
204. & li.
1 cont. ep.
Gaudent.
6. 25.

Heretikes may by penal lawes be compelled to the Catholike faith.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners, he sheweth what ioy shal be in heauen for the conuersion of one sinner, 11 and for the yonger sonne, which is the Gentils: 25 the elder (to wit the Iewes) in the meane time disdaining thereat, and refusing to come into his Church.

The Gospel vpo the 3 Sunday after Pentecost.



∴ This man, is our Sauour Christ: whose care & trauaile in searching & reducing sinners to repentance, al spiritual men specially should follow.

N D there approched Publicans and 1 sinners vnto him for to heare him. † And 2 the Pharisees and the Scribes murmured saying, That this man receiueth sinners, and eateth vwith them. † And he 3 spake to them this parable, saying, † * Vwhat 4 ∴ man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert, and goeth after that vvhich vvas lost vntil he finde it? † And vwhen he hath found 5 it,

Mat. 18,
12.

6 it, laieth it vpon his shoulders reioicing: † and comming home calleth together his frendes and neighbours, saying to them, Reioyce vvith me, because I haue found my sheepe that vvas lost? † I say to you, that euen so there shal be ioy in heauen vpon one sinner that doth penance, then vpon nine-
 7 tie nine iust that neede not penance. † Or vvhat :: vvoman
 8 hauing ten grotes: if she leese one grote, doth she not light a candle, and svveepe the house, and seeke diligently, vntil she
 9 finde? † And vvhen she hath found, calleth together her frendes and neighbours, saying, Reioyce vvith me, because
 10 I haue found the grote vvwhich I had lost? † So, I say to you, there shal be ioy before the Angels of God vpon one sinner that doth penance. ¶

:: This vvoman is the catholike Church, vvho also cōtinually seeketh her lost children.

11 † And he said, A certaine man had tvvo sonnes: † and the
 12 yonger of them said to his father, Father, giue me the portion of substance that belongeth to me. And he deuided vnto
 13 them the substance. † And not many daies after the yonger sonne gathering al his things together vvent from home into a farre countrie: and there he vvaisted his substance, liuing
 14 riotously. † And after he had spent al, there fel a sore famine
 15 in that countrie, and he began to be in neede. † And he vvent, and cleaued to one of the citizens of that countrie. And he
 16 sent him into his farme to feede svvine. † And he vvould faine haue filled his bellie of the huskes that the svvine did
 17 eate: and no bodie gaue vnto him. † And returning to him self he said, Howv many of my fathers hirelings haue abound-
 18 ance of bread: and I here perish for famine? † I vvilarise, and vvil goe to my father, and say to him, Father, I haue sin-
 19 ned against heauen and before thee: † I am not novv vvorthie to be called thy sonne: make me as one of thy hirelings.
 20 † And rising vp he came to his father. And :: vvhen he vvas yet
 21 farre of, his father savv him, and vvas moued vvith mercie, and running to him fel vpon his necke, and kissed him. † And
 22 his sonne said to him, Father, I haue sinned against heauen & before thee, I am not novv vvorthie to be called thy sonne.
 23 † And the father said to his seruants, Quickly bring forth the first stole, and doe it on him, and put a ring vpo his hand,
 24 and shoes vpon his feete: † and bring the fatted calfe, and kil
 25 it, and let vs este, and make merie: † because this my sonne vvas dead, and is reuiued: vvas lost, and is found. And they
 began to make merie. † But his elder sonne vvas in the field,
 and

The Gospel vpo Saturday in the 2 weeke of Lent.

The prodigal sonne, is a parable, both of the Gentils conuer- sion, & also of euery dissolute sinner penitently returning to God.

:: Gods won- derful and ten- der mercie to- ward penitent sinners.

and vwhen he came and drevv nigh to the house, he heard musicke and dauncing: † and he called one of the servants, 26 and asked vvhat these thinges should be. † And he said to 27 him, Thy brother is come, and thy father hath killed the fatted calfe, because he hath receiued him safe. † But he had 28 indignation, and vvould not goe in. His father therefore going forth began to desire him. † But he ansvvering said to his 29 father, Behold, so many yeres doe I serue thee, and I neuer transgressed thy commaundement, and thou didst neuer giue me a kidde to make merie vvith my frendes: † but after that 30 thy sonne, this that hath deuoured his substance vvith Whoores, is come, thou hast killed for him the fatted calfe. † But he 31 said to him, Sonne, thou art alvvayes vvith me, and al my things are thine. † But it behoued vs to make merie and be 32 glad, because this thy brother vvvas dead, and is reuiued, vvvas lost, and is found. -†

A N N O T A T I O N S

C H A P. XV.

Ioy in heauen
for every peni-
tent.

7. *Then upon ninety nine iust.*) Neither God, nor the Saints in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that continue iust and godly: though by the soden motion and present affection of ioy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conuersion of every sinner is exceeding acceptable to God, and giueth his Saints new cause of ioy and thanks giuing to God in an other kinde then for the continuance of the iust.

The Angels and
Saints know
our hartes.

10. *Before the Angels.*) The Angels and other celestial spirits in heauen, do reioyce at every sinners conuersion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our prayers? And betwixt Angels and the blessed soules of Saints there is no difference in this case, the one being as highly exalted as the other and as neere God, in Whom and by Whom onely they see and know our affaires, as the other. *Mt. 22, 30*

The B. Sacramēt
and Sacrifice of
the Altar,

23. *The fatted calfe.*) This feasting and festiuitie (saith S. Augustine *li. 2. qu. Euang. c. 33 to. 4.*) are now celebrated through out the vvhole vvorld the Church being dilated and spred: for, that calfe in the body and bloud of our Lord is both offered to the Father, and also feedeth the vvhole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocencie restored in baptism, and the rest, other graces and giftes giuen vs in the other Sacraments.

C H A P. XVI.

He teacheth the riche to procure heauen vvith their riches. 14 And being therefore deuised of the couetous Pharisees (vvho saue temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the kingdom of God, howbeit the Law for al that in no wise shal be frustrat. 19 foretelling them also, that the couetous Levites shal be denied of their father Abraham, When poore Lazarus (the penitent Gentil) shal rest in his bosome.

AND

The Gospel vpon
the 8 Sunday after
Pentecost.



- 1 ND he said also to his Disciples, There vvas a
certaine riche man that had a^c bailife: & he vvas
il reported of vnto him, as he that had vvaſted
his goods. † And he called him, and ſaid to
him, Vvhat heare I this of thee? render account
of thy^c bailifhip: for nõvv thou canſt no more be bailife.
2 † And the bailife ſaid vvithin him ſelf, Vvhat ſhal I doe, be-
cauſe my lord taketh avvay from me the bailifhip? digge I
3 am not able, to begge I am aſhamed. † I knowv vvhat I vvil
doe, that vvhen I ſhal be remoued from the bailifhip, they
4 may receiue me into their houſes. † Therefore calling toge-
ther euery one of his lords detters, he ſaid to the firſt, Hovv
5 much doeſt thou ovve my lord? † But he ſaith, An hundred
pipes of oile. And he ſaid to him, Take thy bil: and ſit
6 dovvne, quickly vvrite fiftie. † After that he ſaid to an
other, But thou, hovv much doeſt thou ovve? Vvho
7 ſaid, An hundreth quarters of vvheat. He ſaid to him, Take
thy bil, and vvrite eightie. † And "the lord praized the bailife
8 of iniquitie, becauſe he had done vvifely: for the children of
this vvorld, are vvifer then the children of light in their ge-
9 neration. † And I ſay to you, Make vnto you friendes of the
"mammon of iniquitie: that vvhen you faile," they may re-
10 ceiue you into the eternal tabernacles. † He that is faithful
in the leſſe, is faithful in the greater alſo: and he that is vniuſt
11 in litle, is vniuſt in the greater alſo. † If then you haue not
been faithful in the vniuſt mammon: vvith that vvwhich is the
12 true vvho may credit you? † And if you haue not been faith-
ful in other mens: that vvwhich is yours, vvho vvil giue you?
13 † * No ſervant can ſerve tyvo maiſters, for either he ſhal hate
the one, and loue the other: or cleaue to one, and contemne
the other. You can not ſerve God and mammon.
14 † And the Pharifees vvwhich vvvere couetous, heard al theſe
15 things: and they derided him. † And he ſaid to them, You are
they that iuſtifie your ſelues before men, but god knowveth
your hartes, becauſe that vvwhich is high to men, is abomina-
16 tion before God. † * The lavv and the prophets, vnto Iohn.
from that time the kingdom of God is euangelized, and euery
17 one doth force tovvard it. † * And it is eaſier for heauen and
18 earth to paſſe, then one tittle of the lavv to fall. † * Euery one
that diſmiſſeth his vvife, "and marieth an other, committeth
aduoutrie: and he that marieth her, that is diſmiſſed from her

"mammon (ſaith
S. Hierom q. 6.
ad Algaſ.) in the
Syriake tongue
ſignifieth ri-
ches.

Mammon of ini-
quitie, becauſe
they are often il
gotten, or il be-
ſtowed, or oc-
caſion of euil,
or at the leaſt
worldly & falſe
& not the true
heauely riches.

Aa husband

Mat. 6,
24.

Mat. 11,
12.
Mat. 5,
18.
Mat. 5,
31, 19, 9.
Mar. 10,
11. 1. Cor.
7, 11.

husband, committeth aduourtie.

The Gospel vpo
Thursday in the
2 weeke of Lēt.

† There vvas a certaine riche man, & he vvas clothed vwith 19
purple and silke: and he fared euery day magnifically. † And 20
there vvas a certaine begger called Lazarus, that lay at his
gate, ful of sores: † desiring to be filled of the crommes, that 21
fel from the riche mans table, but the dogges also came, and
licked his sores. † And it came to passe that the begger died, 22
and vvas caried " of the Angels into " Abrahams bosome. And
the riche man also died: and he vvas buried in hel. † And lif- 23
ting vp his eies, vwhen he vvas in torments, he savv Abraham
a farre of, :: and Lazarus in his bosome: † and he crying said, 24
Father Abraham, haue mercie on me, and send Lazarus that he
may dippe the tippe of his finger into vwater, for to coole my
tongue, because I am tormented in this flame. † And Abra- 25
ham said to him, Sonne, remember that thou didst receiue
:: good things in thy life time, and Lazarus like vwise euil: but
now he is comforted, and thou art tormented. † And beside 26
al these things, betvvene vs and you there is fixed " a great
chaos: that they vvhich vvill passe from hence to you, may
not, neither goe from thence hither. † And he said, Then, fa- 27
ther, I beseeche thee that thou vvouldest send him vnto my
fathers house, for I haue five brethren; † for to testifie vnto 28
them, " lest they also come into this place of torments. † And 29
Abraham said to him, :: They haue Moyse and the Pro-
phets: let them heare them. † But he said, No, father Abraham, 30
but if some man shal goe from the dead to them, they vvill
doe penance. † And he said to him, If they heare not Moy- 31
ses and the Prophets, neither if one shal rise againe from the
dead, vvill they belecue. †

:: Lazarus in
Abrahams bo-
some, and rest:
but both in hel,
and not in the
kingdom of
heauen before
Christ. *Hiero.
ep. 3. Epitaph.
Nepot.*

:: To be in con-
tinual pleasures,
ease, wealth,
peace, and prof-
perity in this
world, is peri-
lous, & a signe
of paines in the
next. *S. Hiero.*

:: Abrahā had
knowledge of
things in earth
which were not
in his time, as
that they had
Moyse and the
Prophets booke
which he neuer
saw. *Augu-
stus. de cura pro-
mor. c. 14.*

*ἄρα
a horri-
ble dis-
tance.*

AN NOT A T I O N S CHAP. XVI.

Good vworkes.

3. The lord praised.) This mans deceiuing his maister is not praised, nor vve vvarrated by his fact
to gaine vniustly for to haue vvherevvith to giue almes: but his prudence, in that he provided so
substantiallly for him selfe whilest his maisters goods vvore in his handes, is commended, not for a
vertue, but for a vvorldly pollicie: and proposed as an example of the careful prouision that rich
men (who are Gods stewards in earth) should make for their soules, against they be put out of
their bailihip and be called to account, vvvhich is the day of their death: and for a condemnation
of faithfull mens folly and negligence, that being assured they shal out of their offices, and vvell
knowing they might gaine saluation by their money, haue so litle regard thereof.

9. They may receiue.) A great comfort to al great almes-men, and a vvonderful force and vertue *Tob. 12. 9.*
in almes, vvvhich beside the merite of the worke of mercie, vvvhich (as in other places of Scripture *Mat. 25,*
is said) purgeth sinne and gaineth heauen, pociureth also not onely the prayers of their beadsmen
in earth

Almes merito-
rious.

in earth, but their patronage in heaven also. Whereby also the prayers of Saints for the living, and The Saints do namely for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour With God, that they may and doe receiue their frendes which were once their benefactors, into their mansions in heaven, no lesse then the farmers vvhom the ille steward pleased, might receiue their frend into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vpon holy men, vvhoby their merites and prayers are great in Gods grace, may much more helpe vs then our charitable deedes done vpon vulgar men in necessitie, though that be of exceeding great merite also. See al this in these Doctōrs folloving. Hiero. qu. 6. ad Algaſi. 10. 3. Ambrosi. in Luc. August. ser. 35 de verb. Do. c. 1. Gregor. moral. li. 21 c. 14. Augu. li. 2 q. Euaſg. qu. 34. Chrys. ho. 33 ad po. Antioch. to. 5.

19. And marrieth.) The good of Mariage through out al nations and men, is in issue and fidelitie of chastitie, but among the people of God it consisteth also in holines of Sacrament: Whereby it commeth to passe that it is a heinous crime to marry againe, though there be a diuorce made, so long as the parties liue. Aug. de bono coniug. c. 24 to. 6. See the Annotations vpon Marke 10; 11.

Mariage after diuorce vnlawfull.

22. Of the Angels.) Angels care good mens soules to heaven now, as they did then in Abrahams boſome. See the reuward of pouerty, affliction, and patience: and on the contrarie, the end and reuward of vvealth ioyned with vnnmercifullnes. Note also here, that at the day of euery mans death there is a particular iudgement, and therefore the soule sleepeſh not nor hangeth in ſuſpenſe till the general iudgement.

Vnnmercifull rich men.

22. Abrahams Boſome.) The Boſome of Abraham is the resting place of al them that died in perfect state of grace before Chriſtes time, haue before being shut from men. It is called in Zacharie, a lake without water, and sometimes a prison, but most commonly of the Diuines Limbus patrum, for that it is thought to haue been the higher part or brimme of Hel, the places of punishment being far lower then the same, vvhich therefore be called Infernum inferius. The lower hel, where this mansion of the fathers stood, or whether it be any part of Hel, S. Augustine doubteth: but that there was such a place, he nor no Catholike man euer doubted: as al the fathers make it most certaine, that our Saviour descending to Hel, went thither specially, and deliuered the said fathers out of that mansion. Iren. li. c. 19. Euseb. Demonſt. Euaſg. li. 10 c. 8 sub finē. Nazian. orat. 2 de Pasch. Chrysost. to. 5 in demonſt. Quod Christus sit Deus paulo post initium. Epipha. in heres. 46 Tatiani. Ambrosi. de myst. Pasch. c. 4. Hiero. in 9 Zacharia. August. ep. 99 & li. 20 de Ciuit. c. 15. Paulinus in Panegyrico Celsi. Cyrillus in 10. li. 12 c. 16 ad illud, Inclinato capite. Gregor. li. 6 p. 179. vvhich truth and place though of al the ancient vvriters confessed and proued by this and other Scriptures: yet the Aduerſaries deay it (as they do Purgatorie) most impudently.

Abrahams boſome. Limbus patrum.

26. A great chaos.) A great distance betwixt Abrahams boſome and the inferiour hel. Some iudge Purgatorie to be placed there, from vvhence (no doubt) Chriſt alſo deliuered some at his descending to hel, for these in Abrahams boſome were not in paines: and S. Augustine saith the Scriptures be plaine that he tooke some out of the places of punishment, and yet none out of the hel of the damned. What other place then can that be but Purgatorie?

Chriſt deſcended into Hel, and deliuered the fathers.

28. Left they also.) If the damned had care of their frendes alie how & for what cause soeuer, much more haue the Saints and faued persons. And if those in hel haue meanes to expresse their cogitations and desires, and to be vnderſtood of Abraham so far distant both by place and condition, much rather may the liuing pray to the Saints and be heard of them: betwixt earth (that is to say) the Church militant and heaven, being continual passage of soules, and * Angels ascending and descending by Jacobs ladder. Men must not for al that be curious to ſearche how the soules of the deceased expresse their mindes, and be heard one of an other, and so fall to blasphemie, as Caluin doth, asking whether their eares be so long to heare so far of, and wickedly measuring al things by mortal mens corporal grosse manner of vtering conceits one to an other. Which was not here done by this damned nor by Abraham, with corporal instruments of tongue, teeth, and eares: though for the better exprelling of the damned case, Chriſt vouchſaued to vter it in termes agreeing to our capacitie.

Saints do heare our prayers and haue care of vs.

Caluins blasphemie.

CHAP. XVII.

So damnable it is to be author of a Schisme, 3 that We must rather forgiue be it neuer so often.

5 We must be ſeruent in faith, 7 and humble Withal, knowing that We are bound to God, and not he to vs. 11 The nine leues are vngatefull after that he hath cured their leproſie: but the one Samaritane (the one Catholike Church of the Gentils) far otherwiſe. 20 The Pharisees asking, When cometh this kingdom of God (of whose approaching they had now heard ſo much) he teacheth that God must reigne Within vs: 22 and warneth vs after his Paſſion neuer to goe out of his Catholike Church for any new ſecrete coming of Chriſt that heretikes ſhal pretend, but onely to expect his ſecond coming in glorie, 26 preparing our ſelues vnto it, becauſe it ſhal come vpon many vnprovided, 31 ſpecially through the perſecution of Antichriſt a litle before it.

AA ij AND

Zach. 9. 11.
Eſa. 42. 7.
* Aug. in
Pf. 85.
Ep. 99.

Aug. ep.
99.

Gen. 32.

Calu. li. 3
Inſtit. c. 22
ſect. 24.

Not of mere
necessitie, for
then it were no
fault: but pre-
supposing the
great wicked-
nes of men, it is
impossible but
there shal be
scandals & ther-
fore it folow-
eth, *Vvo to him
by Whom they
come.*



ND he said to his Disciples, It is:: impos-
sible that scandale should not come: but
vvo to him by vvhom they come. † It is
more profitable for him, if a mil-stone be
put about his necke, and he be cast into
the sea, then that he scādahze one of these
litle ones. † Looke vvel to your selues,
* If thy brother sinne against thee, rebuke him: and if he doe
penance, forgieue him. † And if he sinne against thee seven
times in a day, and seven times in a day be conuerted vnto
thee, saying, It repenteth me, forgieue him.

† And the Apostles said to our Lord, Increase faith in vs.
† And our lord said, * If you had faith like to a mustard seede,
you might say to this mulberie tree, be thou rooted vp, and be
transplanted into the sea: and it vould obey you. † And
vvhich of you hauing a seruant plowing or keeping cattle,
that vvil say to him returning out of the field, Passe quickly,
sit dovvne: † and saith not to him, Make ready supper, and
gird thy self, and serue me vvholes I eate and drinke, and after-
vvard thou shalt eate and drinke? † Dorch he giue that ser-
uant thanks, for doing the things vvhich he commaunded
him? † I trovv not. So you also, vvhen you shal haue done
all things that are commaunded you, say, Vve are vnpromfitable
seruants: vve haue done that vvhich vve ought to doe.

† And it came to passe, as he vvent vnto Hierusalem, he
passed through the middes of Samaria and Galilee. † And
vvhen he entred into a certaine towne, there mette him ten
men that vv ere lepers, vvho stooode a farr of: † and they lif-
ted vp their voice, saying, I es vs maister, haue mercie on vs.
† Vvhom as he savv, he said, Goe, * s hevv your selues to the
Priests. And it came to passe, as they vvent, they vv ere made
cleane. † And one of them as he savv that he vv as made
cleane: vvent backe vvith a loud voice magnifying God,
† and he fel on his face before his feete, giuing thanks: and
this vv as a Samaritane. † And I es vs ansvvering said, Vv ere
not ten made cleane? and vv here are the nine? † There vv as
not found that returned, and gaue glorie to God, but this
stranger. † And he said to him, Arise, goe thy vvaies: 19
because:: thy faith hath made thee safe. †

† And being asked of the Pharisees, Vvhen commeth the
kingdom of God? he ansvvered them and said, The kingdom
of God

Mt. 18, 7

Mat. 9,

42.

Mt 18,

21.

Mat. 17,

20.

Leit. 14

2.

THE fourth
part of this
Gospel, The
cōming of
Christ into
Iewrie, to-
wardes his
Passion.

The Gospel vpo
the 13 Sūday af-
ter Pentecost.

And yet we
see here it vv as
not only faith,
but also his
thankfulness &
returnig to giue
glorie to God.

- 21 of God commeth not vvith obleruation: † neither ſhal they ſay, Loe here, or loe there. for loe :: the kingdom of God is vvithin you.
- 22 † And he ſaid to his Diſciples, The daies vvil come vvhen you ſhal deſire to ſee one day of the Sonne of man: and you ſhal not ſee.
- 23 † * And they vvil ſay to you, Loe here and loe there. :: Goe not, neither doe ye folovv after. † For euen as the lightening that lighteneth from vnder heauen, vvnto thoſe partes that are vnder heauen, ſhineth: ſo ſhal the Sonne of man be in his day. † But firſt he muſt ſuffer many things and be reieſted of this generation. † And as it came to paſſe in the * daies of Noë, ſo ſhal it be alſo in the daies of the Sonne of man. † They did eate and drinke, they did marie vvives and vvere giuen to mariage euen vntil the day that Noë entred into the arke: and the flood came, and deſtroyed them al. † Likevvife as it came to paſſe in the * daies of Lot: They did eate and drinke, bought and ſould, planted, and builded: † and in the day that Lot vvvent out from Sodome, it rained fire and brimſtone from heauen, and deſtroyed them all: † according to theſe things it ſhal be in the day that the Sonne of man ſhal be reuealed. † In that houre he that ſhal be in the houſe-toppe, and his veſſel in the houſe, let him not goe dovvne to take them vp: and he that is in the field, in like maner let him not retorne backe. † Be mindeful of * Lots vvife. † Vvhoſoeuer ſeeketh to ſaue his life, ſhal loſe it: and vvhoſoeuer doth loſe the ſame, ſhal quicken it. † I ſay to you, in that night there ſhal be vvvo in one bed: the one ſhal be taken, and the other ſhal be left: † vvvo vvomen ſhal be grinding together: the one ſhal be taken, and the other ſhal be left: vvvo in the field: the one ſhal be taken, and the other ſhal be left. † They anſvvering ſay to him, Vvhere Lord? † Vvho ſaid to them, Vvhereſoeuer the body ſhal be, thither vvil the eagles alſo be gathered together.

11 vvhen they aſke and looke for a tempoal kingdō in porripe and glorie, loe their king & Meſſias was now among theſe, whoſe ſpiritual kingdō is vvithin al the faithful that haue doctri- nio ouer ſinne.

11 No man muſt rine out of the Church after Schiſmatikes to heare their preach Chriſt in corners, Chriſts doctrine being open in al the world. See anot. Act. 24, 25.

AN NOTATIONS CHAP. XVII.

10. *Unprofitable ſervants.*) If our Sauour had ſaid that the keeping of Gods cōmaundements had bene vnprofitable and not available to our felues, then might the Proteſtants haue truly argued thereby, that our vvorkes deſerue not heauen or any revvard at Gods hand: but ſo he ſaid not, but that our ſervice is to God vnprofitable, who calleth for it as duty, and not as a thing needeful

How We are vnprofitable & profitable ſervants.

or profitable to him self. And though here our Maister teach vs so humbly to conceiue of our ovne doings toward him, yet him self els vvher calleth not his seruants vnprofitable vvhen they haue done their labour, but speake thus; *Good and faithfull seruant, because thou wast faithfull in a little, I will place thee ouer much: enter into the ioy of thy Lord.* Yea of such as serue him in the grace of the new Testament, he affirmeth that he wil not now name them seruants but friends, yea and take them for his ovne children, and as his friends and sonnes he counteth of vs and our vvorkes toward heauen, though vve in humilitie and truth must confesse alwayes that vve be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by cleansing our selues from sinful vvorkes, we shal be profitable vessels to our Lord. 2 *Timot. 2. 21.*

Confession to
the Priest.

14. *To the priests.* This leprosie signifieth sinne, vvhich though God may and can heale vvithout any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therefore let no man despise Gods ordinance nor say that it is ynough to confesse to God though he neuer come at the priest. *li. de visite. infirm. apud August.*

14. *As they vvent.* A man may sometimes be so contrite and penitent, that his sinne is forgiven before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but vvith desire also of the Sacrament in time and place.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist seru vvill so thinke) vvill at length come. 9 We must also pray vvith humility, because vve know not vvith the Pharisee if we be iust, but vve know vvith the Publicane that vve be sinners. 15 He vvill haue children to be brought to him, and al to be as children. 18 What is to be done to get life everlasting. 22 What also, so get perfection, 28 and vvhat reuward they shal haue that leaue al, yea or any part, for his sake. 31 he foretelleth of his Passion most particularly, 33 and entring into Iericho, cureth one blinde man.

¶ Vve should pray alwaies by faith, hope, and charitie, and by vvorking the things that be acceptable to God: though special times of vocal praers in the Canonical houres be assigned for the stirring of vs vp to God through external signes of deuotion.



ND he spake also a parable to them that it behoueth alwaies to pray, & not to be weary, saying, there was a certaine iudge in a certaine citie, vvhich feared not God, and of man made no account. † And there vvvas a certaine vvildow in that citie: and she came to him, saying, Reuenge me of mine aduersarie. † And he vvould not of a long time. but afterward he said vvithin him self, Although I feare not God, nor make account of man: † yet because this vvildow is importune vpon me, I vvill reuenge her, lest at the last she iudge and defame me. † And our Lord said, Heare vvhat the iudge of iniquitie sayeth. † And vvil not God reuenge his elect that crie to him day and night: and vvil he haue patience in them? † I say to you that he vvill quickly reuenge them. But yet the Sonne of man comming, shal he finde trovv you, faith in the earth?

The Gospel vpon
the 10 Sunday
after Pentecost.

† And he said also to certaine that trusted in them selues as iust, and despised others, this parable: † Two men vvvent into the Temple to pray: the one a Pharisee, and the other a Publicane. † The Pharisee standing, praied thus vvith him

him self: God, I giue thee thanks that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publicane.

12 † I fast twise in a weeke: I giue tithes of al that I possesse.

13 † And the Publicane standing a farre of would not so much as lift vp his eies tovard heauen: but he knocked his breast,

14 saying, God be merciful to me a sinner. † I say to you, this man went downe into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted. ¶

15 † * And they brought vnto him infants also, that he might touche them. Vvwhich thing vwhen the Disciples saw, they rebuked them. † But I esvs calling them together, said, Suffer children to come vnto me, and forbid them not, for the

16 kingdom of heauen is for such. † Amen I say to you, Vvho- soeuer receiueh not the kingdom of God: as a childe, shal not enter into it.

18 † * And a certaine Prince asked him, saying, Good maister, by doing vvhat, shal I possesse euerlasting life? † And I esvs said to him, Vvhy doest thou call me good? None is good

20 but only God. † Thou knowest: the commandements: Thou shalt not kil, Thou shalt not commit aduourie, Thou shalt not beare false

21 witnes, Thou shalt not steale, Honour thy father and mother. † Vvho said,

22 Al these things haue I kept from my youth. † Vvwhich I esvs hearing, said to him, Yet one thing thou lackest: Sel al that euer thou hast, and giue to the poore, and thou shalt haue

23 treasure in heauen: and come, folovv me. † He hearing these things, vvvas stroken sad: because he vvvas very riche. † And

24 I esvs seeing him stroken sad, said, How hardly shal they 25 that haue money, enter into the kingdom of God? † For it is easier for a camel to passe through the eie of a nedle, then for

26 a riche man to enter into the kingdom of God. † And they that heard, said, And vvho can be sau'd? † He said to them,

27 The things that are impossible vvith men, are possible vvith 28 God. † And Peter said, Loe, vve haue left al things, and

29 haue folovved thee. † Vvho said to them, Amen I say to you, There is no man that hath least house, or parents, or brethren, or: vvife, or children for the kingdom of God, 30 † and shal not receiue much more in this time, and in the vvorld to come: life euerlasting.

31 † * And I esvs tooke the Twelue, and said to them, Behold vve goe vp to Hierusalem, and al things shal be con-

summat

12 To take pride of fasting, tithing, or any good worke, is naught: though the workes themselves be very good.

13 So doe the priests and people at the holy Altar knocke their breasts, & say vvith the hille Publicane, Deus propitius. August. ps. 31 conc. 3.

14 In matters of faith & religion we must be as humble & obedient to the Catholike Church as yong chil'dre to their parents.

15 not faith only but also keeping the commandements purchase life euerlasting. See annot. Mat. 19, 16.

16 This is not a commandment or precept, but counsel: vvich the religious do folow. See Annot. Mat. 19.

17 The Apostles among other things left their vvives also, as S. Hierom noteth out of this place. li. 1 adu. Iovin.

18 Life euerlasting the reward for leaving or losing willingly our goods for Christs sake.

19 The Gospell vvpo the Sunday of Quinquagesime.

Mt. 19, 13. Mr. 10, 13.

Mt. 19, 16. Mr. 10, 17.

Exo. 20, 13.

Mt. 20, 17. Mr. 10, 31.

summate vvhich vvere vwritten by the Prophets of the sonne of man. † For he shal be deliuered to the Gentiles, and shal be 32 mocked, and scourged, and spit vpon: † and after they haue 33 scourged him, they vvill kil him, and the third day he shal rise againe. † And they vnderstoode none of these things, 34 and this vvord vvvas hid from them, and they vnderstoode not the things that vwere said.

† And it came to passe, vvhen he drevv nigh to Iericho, a 35 certaine blinde man sate by the vvay, begging. † And vvhen 36 he heard the multitude passing by, he asked what this should be. † And they told him that I E S V S of Nazareth passed by. 37 † And he cried saying, I E S V S sonne of Daud, haue mer- 38 cie vpon me. † And they that vvent before, rebuked him, 39 that he should hold his peace. But he cried much more, Sonne of Daud haue mercie vpon me. † And I E S V S stan- 40 ding, commaunded him to be brought vnto him. And vvhen he vvvas come neere, he asked him, † saying, Vvhat vvilt 41 thou that I doe to thee? but he said, Lord, that I may see. † And I E S V S said to him, Do thou see, thy faith hath made 42 thee vvhole. † And forthvvith he savv, and folovved him, ma- 43 gnifying God. And al the people as they savv it, gaue praise to God. †

AN NOT A T I O N S

CHAP. XVIII.

The Church
ereth not in
faith.

8. Shal he finde faith? The Luciferians and Donatists vsed this place to excuse their fall from the Church, as our Aduersaries novv doe, saying that it vvvas decayed in faith, vvhen they forsooke it. To vvhom vve answer as S. Hierom and S. Augustin answered them, that Christ faith not that there should be no faith least in earth: but by this maner of speache insinuateth, that at the later day in the great persecution of Antichrist faith should be more rare, and the faithful among so many wicked not so notorious: specially that perfect faith containing deuotion, trust, and affection toward God, which our Maister so praised in certaine vpon whom he wrought miracles, and by force vvhereof mountaines might be moued, vvwhich is rare euen vvhen the Church florisheth most.

*Hier. cont.
Lucif. c. 6.
Aug. de
vnit. Ec. c.
15. Et de
verb. Do-
Ser. 36.*

CHAP. XIX.

In Iericho he lodgeth in the house of Zacheus a Publicane, and against the murmuring IeWes openeth the reasons of his so doing. 11 He sheweth, that the last day should not beget, 15 and what then in the iudgement he vvill doe both to vs of his Church as vvell good as bad, 47 and also to the reprobate Iewes. 29 Being novv come to the place of his Passion, he enireth (weeping and foretelling the destruction of blinde Hierusalem) vvith triumph as their Christ 43 He sheweth his zeale for the house of God, and teacheth therein euery day. 47 The rulers would destroy him, but for feare of the people.

AND

1 ND entring in, he vwalked through Ieri-
 2 cho. † And behold a man named Za-
 3 chæus: and this vvas a Prince of the Publi-
 4 cans, and he riche. † And he sought to see
 I E S V S vvhath he vvas, and he could not for
 the multitude, because he vvas litle of sta-
 5 ture. † And running before, he vvent vp into a sycomore
 tree that he might see him: because he vvas to passe by it.
 6 † And vvhén he vvas come to the place, I E S V S looking
 vp, savv him, and said to him, Zachæus, come dovne in hast:
 7 because this day I must abide in thy house. † And he in hast
 came dovne, and receiued him reioycing. † And vvhén al
 8 savv it, they murmured, saying that he turned in, to a man that
 vvas a sinner. † But Zachæus standing, said to our Lord,
 Behold the halfe of my goods, Lord, I giue to the poore: and if
 I haue defrauded any man of any thing, I restore fourefold.
 9 † I E S V S said to him, That this day saluation is made to this
 10 house: because that he also is the sonne of Abraham. † * For
 the Sonne of man is come to seeke and to saue that vvhich
 vvas lost. ¶

The Gospel vvas
the Dedication
of a Church.

Zachæus.

11 † They hearing these things, he added and spake a parable,
 for that he was nigh to Hierusalem, and because they thought
 that forthvith the kingdom of God should be manifested.
 12 † He said therfore, * A certaine noble man vvent into a farre
 13 cuntrye to take to him self a kingdom, and to returne. † And
 calling his ten seruants, he gaue them ten poundes, and said to
 14 them, Occupie til I come. † And his citizens hated him: and
 they sent a legacie after him, saying, Vve vvil not haue this
 15 man reigne ouer vs. † And it came to passe after he returned,
 hauing receiued his kingdom: and he commaunded his ser-
 uants to be called, to vvhom he gaue the money: that he
 might know how much euery mā had gained by occupying.
 16 † And the first came, saying, Lord, thy pound hath gotten ten
 17 poundes. † And he said to him, Vvel fare thee good seruant,
 because thou hast been faithfull in a litle, thou shalt haue
 18 powver ouer ten cities. † And the second came, saying, Lord,
 thy pound hath made fīue poundes. † And he said to him,
 19 And be thou ouer fīue cities. † And an other came, saying,
 Lord, loe here thy pound, vvhich I haue had laid vp in a nap-
 20 kin. † for I feared thee, because thou art an austere man: thou
 takest vp that thou didst not set dovne, and thou reapest

The Gospel for
a confessor that
is not a Bishop,
and namely for
S. LeWis the
king of France,
August. 25.

:: Marke here a-
gainst the aduor-
saries, that the
rewards of these
two good ser-
uants be diuers
& vnæqual, ac-
cording to the
diuersitie or in-
equality of their
gaines, that is,
their merites,
and yet one re-
ceiue the pe-
ny (Mt. 20. 9.)
as well as the
other, that is,
heauen or life
euerlasting.

Bb that

Mt. 18,
12.

Mt. 25,
14.

weeke.

See annotations
Matth. 27, 29,
&c.T H E fifth
part of the
Gospel, Of
the Holy
weeke of his
Passion in
Hierusalem.PALME SVN.
D A Y .

that vvchich thou didst not sovv. † He saith to him, By thine 22
ovvne mouth I iudge thee, naughtie seruant. Thou didst
knowv, that I am an austere man, taking vp that I set not
dovvne, and reaping that vvchich I sovvved not: † and vvhy 23
didst thou not giue my money to the banke, and I comming
might certes vvith vsurie haue exacted it? † And he said to 24
them that stood by, Take the pound avvay from him, and
giue it to him that hath the ten poundes. † And they said to 25
him, Lord, he hath ten poundes. † But I say to you, that to 26
euery one that hath shal be giuen: and from him that hath
not, that also vvchich he hath shal be taken from him. †

† But as for those mine enemies that vvould not haue me 27
reigne ouer them, bring them hither: and kil them before
me.

† And hauing said these things, he vvvent before ascending 28
to Hierusalem. † And it came to passe * vvhen he vvvas come 29
nigh to Bethphagé and Bethania vnto the mount called
Oliuet, he sent tvvvo of his Disciples, † saying, Goe into the 30
tovvne vvchich is ouer against, into the vvchich as you enter,
you shal finde the colt of an asse tied, on vvchich no man euer
hath sitten: loose him, and bring him. † And if any man aske 31
you, Vvhy loose you him? You shal say thus to him, because
our Lord needeth his seruice. † And they that vvvere sent, 32
vvvent their vvaies, and found as he said to them, the colt
standing. † And vvhen they loosed the colt, the ovvners there- 33
of said to them, Vvhy loose you the colt? † But they said, 34
because our Lord hath neede of him. † And they brought 35
him to I E S V S . And casting their garments vpon the colt,
they set I E S V S therevpon. † And as he vvvent, they spred 36
their garments vnderneath in the vvay. † And vvhen he ap- 37
proched novv to the descent of mount- Oliuet, al the multi-
tudes of them that descended, began vvith ioy to praise
God vvith a loude voice, for al the miracles that they
had seen, † saying, Blessed is he that commeth king in the 38
name of our Lord, peace in heauen, and glorie on high. † And 39
certaine Pharisees of the multitudes said to him, Maister, re-
buke thy disciples. † To vvhom he said, I say to you, That if 40
these hold their peace, the stones shal crie. † And as he drevv 41
neere, seeing the citie, he vvvept vpon it, saying, † Because if 42
thou also hadst knowven, and that in this thy day, the things
that pertaine to thy peace: but novv they are hid from thine
cies

Mr. 21, 1
Mr. 11, 1
19, 12, 15his dis-
ciples,

43 eies. † For :: the daies shal come vpon thee : and thy enemies shal compasse thee vwith a trenche , and inclose thee
 44 about, and straiten thee on euery side, † and beate thee flat to the ground, and thy children that are in thee . and they shal not leaue in thee a stone vpon a stone : because thou hast not knovven the time of thy visitation.

*Mt. 21,
 12. Mv.
 11, 15.

MVNDAY

Es. 56, 7
 Ier. 7, 11

45 † * And entring into the temple, he began to cast out the
 46 sellers therein and the biers, † saying to them, It is vvritten, *That my house is the house of praiier.* But you haue made it a denne of theenes.
 47 † And he vv as teaching daily in the temple. And the cheefe Priests and the Scribes and the Princes of the people sought
 48 to destroy him : † and they found not vvhat to doe to him. For al the people vv as suspense, hearing him.

wecke.
 :: This was fulfilled 40 yeres after the death of Christ by Titus & Vespasianus, vvhen besides incredible miseries of famine and other distresses, there perished eleue hundred thousand, and were taken captiues 97000, the siege beginning in the very same feast & greatest solenitie of Easter when they put Christ to death. *Eu. scb. li. 3 hist. c. 6. 7. 8. Ioseph. li. 7 c. 17.*

AN NOT A T I O N S CHAP. XIX.

4. *Went up.*) Not onely inuward deuotion of faith and charitie towards Christ, but external offices of seeing, folloving, touching, receiuing, harbouring him, are recommended to vs in this example: euen to our manifold exteriour deuotion towards his Sacraments, Saintes, and seruants, be grateful: specially the endeavour of good people not onely to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it vvith al reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.

External deuotion.

5. *I restore fourefold.*) That vvich vve giue of our ovvne, is almes and satisfaction for our sinnes : but that vvich vve restore of il gotten goods by Extortion, Vsurie, Simonie, Bribrie, Theft, or othervvise, that is called here Restoring. And it is of duty and not of free almes, and must be rendred not to vvhom vve list, but to the parties annoyed if it be possible, othervvise it must be bestowed vpon the poore, or other good vses, according to the aduise of our superiour & such as haue charge of our soules. But that he yelded fourefold, that vv as more then he vv as bound, but very satisfactorie for his former sinnes also. And herevvith vve may note, that it is not the giuing of a peny, grote, or crovnye, of a riche mans superfluitie, that is so much recommended to sinners for redeeming their fautes : but this large bestovving vpon Christ, to sell al and giue it in almes, to giue the moytie of our goodes, to render foure times so much, for that vvich is vvrongfully gotten, that extinguisheth sinnes. The poore vvidovves brasse peny vv as very grateful, because it vv as al or much of that she had: but the riche mans pound of his superfluitie, though it be good, yet is nothing so grateful.

Restitution.

Satisfaction.

CHAP. XX.

To the IeWes he aoucheth his power by the vvittnes of Iohn vvho vv as a man sent of God. 9 and foretelleth in a parable their reprobation most vvorthy (vvith the vocation of the Gentils in their place) 17 and consequently their irreparable damnation that shal ensue thereof. 20 He defeateth their snare about paying tribute to Caesar: 21 he answereth also the inuention of the Sadducees against the Resurrection. 40 And so hauing put them at silence, 41 he turneth and poseth them, because they imagined that Christ should be no more but a man: 45 bidding al to bevvare of the Scribes (authors of the IeWes schisme from him) being ambitious and hypocrites.

TUESDAY.



:: See Annot.
Mat. c 21, 23.

:: See the mar-
ginal annotati-
ons Marc. 12.

ND it came to passe : in one of the daies 1
vvhhen he vvas teaching the people in the
temple and euangelizing , the cheefe
Priests and the Scribes vvith the auncients
assembled , † and spake saying to him , 2
:: Tel vs, in vvhat povver doest thou these
things? or, vvho is he that hath giuen
the this povver? † And I E S V S ansvvering , said to them , 3
I also vvil aske you one vvord. Ansvver me, † The baptisme 4
of Iohn was it from heauē, or of men? † But they thought with- 5
in them selues, saying, That if vve say, From heauen : he vvil
say, Vvhy then did you not beleeuē him? † But if vve say, Of 6
men: the vvhole people vvil stone vs: for they are certaine
that Iohn is a Prophet. † And they ansvvered that they 7
knevv not vvhen it vvas. † And I E S V S said to them, 8
Neither doe I tel you in vvhat povver I doe these things.

† And he began to say to the people this parable, * A cer- 9
taine :: man planted a vineyard , & let it out to husbandmen:
and he vvas from home a long time. † And in time he sent 10
to the husbandmen a seruant, that they should giue him of
the fruit of the vineyard. Vvho beating him, sent him avway
emptie. † And againe he sent an other seruant. But they bea- 11
ting him also and reprochfully abusing him, sent him avway
emptie. † And againe he sent the third: vvho vvounding 12
him also, cast him out. † And the lord of the vineyard said, 13
Vvhat shal I doe? I vvil send my beloued sonne : perhaps
vvhen they shal see him, they vvil reuerence him. † Vvhom 14
vvhen the husbandmen savv, they thought vvithin them
selues, saying, This is the heire, let vs kil him, that the heritage
may be ours. † And casting him forth out of the vineyard, 15
they killed him. Vvhat therefore vvil the Lord of the vineyard
doe to them? † He vvil come, and vvil destroy these husband- 16
men , and vvil giue the vineyard to others. Vvwhich they
hearing, said to him, God forbid. † But he beholding them 17
said, Vvhat is this then that is vvritten, *The stone vvwhich the builders*
reieted, the same is become into the head of the corner ? † Euery one that 18
falleth vpon this stone, shal be quashed : and vpon vvhom
it shal fall, it shal breake him to poulder. † And the cheefe 19
Priests and Scribes sought to lay handes vpon him that
houre: and they feared the people. for they knevv that he
spake this similitude to them.

† * And

Mr. 21,
23. Mr.
11, 27,

Esā. 5, 1.
Mt. 21,
33. Mr.
12, 1.

Pf. 117,
22.

Mt. 22,
15. Mr.
12, 13.

20 † * And watching, they sent spies which should feine them
selues iust: that they might take him in his talke, and deliuer
21 him to the principaltie and povver of the Præsident. † And
they asked him, saying, Maister, vve knowv that thou speakest
and teachest rightly: and thou doest not accept person, but
22 teachest the vway of God in truth. † Is it lawfull for vs to
23 giue tribute to Cæsar, or no? † But considering their guile,
24 he said to them, Vvhy tempt you me? † Shevv me a penie.
Vvhose image hath it and inscription? They ansvvering said,
25 Cæsars. † And he said to them, Render therfore the things
that are Cæsars, to Cæsar: and the things that are Gods, to
26 God. † And they could not reprehend his vvord before the

So duties
must be done
to Princes, that
our duty to
God be not ne-
glected. See An-
not. Mat. c. 22,
15.

Mt. 22,
23. Mr.
12, 18.

Deu. 25,
5.

27 † * And there came certaine of the Sadducees, vvhich de-
28 nie that there is a resurrection, and they asked him, † saying,
Maister, Moyse gaue vs in vvriting, * If a mans brother die
having a vvife, and he haue no children, that his brother take
29 her to vvife, and raise vp seede to his brother. † There vv ere
therfore seuen brethren: and the first tooke a vvife, and died
30 vvithout children. † And the next tooke her, and he died
31 vvithout children. † And the third tooke her. In like maner
32 also al the seuen, and they left no seed, and died. † Last of al
33 the vvoman died also. † In the resurrection therfore, vvhose
vvife shal she be of them? sithens the seuen had her to vvife.
34 † And I E S V S said to them, The children of this vvorld
35 marrie, and are giuen in mariage: † but they that ^{shall be}
^{counted} vvorthie of that vvorld and the resurrection from
36 the dead, neither marrie, nor take vvives, † neither can they
die any more, for they are ^{equal} to Angels: and they are the
sonnes of God, seeing they are the sonnes of the resurrectiō.
37 † But that the dead rise againe, Moyse also shewed, beside
the bush, as he calleth the Lord, *The God of Abraham, and the God of*
38 *Isaac, and the God of Iacob.* † For God is not of the dead, but of the
39 liuing. for al liue to him. † And certaine of the Scribes ansvve-
40 ring, said to him, Maister, thou hast said vvell. † And further
they durst not aske him any thing.

The greeke
ἐκ νεκρῶν ὁστί-
ς ἵσ' importeth
also this much,
They that are
made vvorthie,
to wit, by the
grace of God,
and so they are
in deede wor-
thie. as also
in the next cha-
pter verse 35.
& c. 2. Thess. 1, 5.

Exo. 3, 6.

Mt. 22,
44. Mr.
12, 36.
Pf. 109,
1.

41 † But he said to them, * Hovv say they that Christ is the
42 sonne of Dauid? † and Dauid him self saith in the booke of
43 psalmes, *The Lord said to my Lord, Sit on my right hand, † til I put thine ene-*
44 *mies, the foote stoole of thy feete?* † Dauid then calleth him Lord: and
hovv is he his sonne?

† And al the people hearing him, he said to his Disciples, 45
† * Bevvare of the Scribes, that vvil vvalke in robes, and louc 46
salutations in the marker-place, and the first chaires in the sy-
nagogs, and the cheefe roomes in feastes. † vvwhich de- 47
uoure vvividovves houses: feining long praier. These shal re-
ceiue greater damnation.

Mr. 23,
6. Mr.
12, 38.

AN NOT A T I O N S
CHAP. XX.

35. *Shal be counted vvorthie.*) This truth and speach that good men be vvorthy of heauen, is ac-
cording to the Scriptures, and signifeth that mans vvorkes done by Christs grace do condignely
or vvorthely deserue eternal ioy. as Sap. 3. *God proued them, and found them vvorthy of him self.* and
Mat. 10. *He that loueth his father more then me, is not vvorthy of me.* and Colof. 1. *That you may vvualke*
vvorthy of God, and most plainly Apoc. 3. They shal vvualke vvith me in vvhere, because they are vvor-
thy. as of Christ (c. 1) *Thou art vvorthy o Lord to receiue glorie &c.* And that, to be counted vvorthie,
and to be vvorthie, is here al one, it is plaine, by the Greeke vvord, vvich S. Paul vseth so, as the ad-
uerfaries ovvne English Testaments do testifie, reading thus Hebr. 10. *Of how much sorer punish-*
ment shal he be vvorthie, vvich &c. & it must needes so signifie, because men for sinnes are not on-
ly counted, but are in deede vvorthie of punishment, as them selues do graunt. They do greatly
therfore forget them selues, and are ignorant in the Scriptures, and knowv not the force nor the
value of the grace of God, vvich doth not onely make our labours grateful to God, but vvorthie
of the rewarde vvich he hath provided for such as loue him. See the Annot. 2 *Theff. 1, 5.*

The new
Testamēt
an. 1580.

36. *Equal to Angels.*) Saintes of our kinde, now in their soules, and after their resurrection in
body and soule together, shal be in al things equal to Angels: and for degree of blisse, many Saintes
of greater merite shal be aboue diuers Angels: as S. Iohn Baptiste, the Apostles, and others, and our
B. Lady aboue al the orders of holy spirits in dignitie and blisse. and no maruel, our nature by
Christ being so highly exalted aboue al Angels.

The dignitie of
Saints.

CHAP. XXI.

He commendeth the poore vvividovv for her vvvo mites, aboue al. 5 Having said that the
Temple shal be quite destroyed, 7 he foretelleth first many things that shal goe
before, 20 then a signe also vvhen it is neere, after vvvhich shal come the destru-
ction it self in most horrible maner, vvithout hope of restitution, vntil al Nations
of the Gentils be gathered into his Church in the very end of the vvorld. 25 And
then vvwhat signes shal come of the last day, terrible to the vvorld, 28 but com-
fortable to vs of his Church, 34 so that vve be al vvaiies vvatchful.



ND beholding, he savv them that did cast 1
their giftes into the treasure, riche persons.
† And he savv also a certaine poore vvividovv 2
casting tvvo brasse mites. † And he said, Vere- 3
ly I say to you, that this poore vvividovv hath
cast more then al. † For al these of their abundance haue 4
cast into the giftes of God: but she^u of her penurie, hath cast
in al her liuing that she had.

† And certaine saying of the temple that it vvvas adorned 5
vvith

Mr. 12,
14.

weeke.

Mt. 24,
1. Mar.
13, 1.
T V E S -
D A Y
night.

- 6 vvith goodly stones and donaries, he said, † These things
vvhich you see, * the daies vvil come vvherein :: there shal
not be left a stone vpon a stone that shal not be destroyed.
7 † And they asked him, saying, Maister, When shal these things
be: and vvhat shal be the signe vvhen they shal begin to
8 come to passe? † Vvho said, See you be not seduced, for :: ma-
ny vvil come in my name, saying that I am he: and the time
9 is at hand, goe not therfore after them. †^b And vvhen you
shal heare of vvarres and seditions, be not terrified: these
things must first come to passe, but the end is not yet by and
10 by. † Then he said to them, Nation shal rise against na-
11 tion, and kingdom against kingdom. † And there shal be
great earth-quakes in places, and pestilences and famines, and
12 terrours from heauen, and there shal be great signes. † But
before al these things they vvil :: lay their hands vpon you:
and persecute you deliuering you into synagogs and pri-
sons, dravving you to kings and presidents for my name.
13 † and it shal happen vnto you for testimonie. † Lay vp
14 this therfore in your hartes, not to premeditate hovv you shal
15 ansver. † For I vvil giue you mouth and vvisedom, vvhich
al your aduersaries shal not be able to resist and gaine say.
16 † And you shal be deliuered vp of your parents and bre-
thren, and kinsemen & frendes: and they vvil put to death of
17 you. † And you shal be odious to al men for my name:
18 † and a heare of your head shal not perish. † In your patience
19 you shal possesse your soules. -†
20 † And vvhen you shal see Hierusalem compassed about
vvith an armie: then knovv that the desolation thereof is at
21 hand. † then they that are in Ievvrie, let them flee to the
mountaines: and they in the middes thereof, let them depart:
22 and they in the countries, let them not enter into it. † for
these are the daies of vengeance, that al things may be ful-
23 filled that are vvritten. † But vvo to them that are vvith childe
and that giue sucke in those daies. for there shal be great af-
24 fliction vpon the land, and vvrrath on this people. † And
they shal fall by the edge of the svword: and shal be led cap-
tieve into al nations. and Hierusalem shal be troden of the
Gentiles: til the times of nations be fulfilled.
25 †^{*} And there shal be signes in the sunne and the moone
and the starres: and vpon earth distresse of nations, for the
26 confusio of the found of sea and vvaues, † men vvithe-
ring

:: This was ful-
filled 40 yeres
after the death
of Christ, the 19
of August, being
the very mo-
neth and day
where in the
Babylonians
burnt it: from
the first buil-
ding thereof by
Salomō 1130 ye-
res, from the re-
edifying there-
of vnder Cyrus,
639 yeres. 10^{sep.}
de bel. Iud. li. 7
cap. 10.

:: Many false-
prophets & He-
retikes. See An.
Mt. 24. Mr. 13.

^b The Gospel
for many Mar-
tyrs.

:: Great perfe-
ctiō of Catho-
like men.

Exe. 32,
7. Iocl.
3, 15.

The Gospel vpo
the 1 Sunday in
Aduent.

ring for feare and expectation, vvhhat shal come vpon the
vvhole vworld. for the powvers of heauē shal be moued: and 27
then they shal see the Sonne of man comming in a cloude
vwith great povver and maiestie. † But vwhen these things 28
begin to come to passe, looke vp and lift vp your heades:
because your redemption is at hand. † And he spake to them 29
a similitude. See the figtree and al trees: † Vwhen they now 30
budde forth fruite out of them selues, you knowv that sum-
mer is nigh. † So you also vwhen you shal see these things 31
come to passe, knowv that the kingdom of God is nigh.
† Amen I say to you, that this generation shal nor passe, til al 32
be done. † Heauen and earth shal passe: but my vvordes shal 33
not passe. -†

† And looke vvel to your selues, lest perhaps your hartes 3 4
be ouercharged vwith surfetting and drunkēesse and cares of
this life: and that day come vpon you sodenly. † For as a 35
snare shal it come vpon al that sit vpon the face of al the
earth. † Vwatch therefore, praying at al times, that you may 36
be accounted vvorthie to escape al these things that are to
come, and to stand before the Sonne of man.

† And the daies he vvvas teaching in the temple: but the 37
nighetes going forth, he abode in the :: mount that is called
Oliuet. † And al the people in the morning vvvent vnto him 38
in the temple to heare him.

1: Solitarinesse
or eremitage (as
S. Gregorie Na-
zian. saith) is a
goodly thing.
this doth the
mount Carmel
of Elias teach,
Iohns desert, &
that mount vn-
to which Iesvs
often retired, &
Was quietly a-
lone with him
self. Ser. 26 de a-
more pauperum.

civ. uol-
αβιν. 270
See An-
not. c. 20.
15.

A N N O T A T I O N S

C H A P. XXI.

4. *Of her penurie.* To offer or giue almes of our superfluites, is not so acceptable nor merito-
rious, as to bestow some of that which is of our necessarie prouision, and which we may hardly
spare from our selues: for, that proceedeth of greater zeale, vvill, and intention, which be more
respected of God then the substance of the gift.

C H A P. XXII.

Judas doth sell him to the Iewes. 7 After the old Paschal, 19 he giueth to his disciples the
bread of life in a mysticall sacrifice of his body and bloud, for an euertlasting commemo-
ration of his Passion. 21 He ouerly admonisheth the traitour. 24 Against their
ambitious contention he sheweth them that the maioritie of any among them in
this vvorld is for their service, as his owne also vvvas: 28 and how he vvill exalt
them al in the vvorld to come: 31 foretelling Peter the singular privilege of his faith
neuer failing, 33 and his three negations: 35 and how they shal al now be put to
their shifts. 39 And that night, after his prayer vvith sweateing of bloud, 42 he is
taken of the Iewes men, Judas being their captaine: yet shewing them both by mi-
racle and vvord, that they could doe nothing vnto him but by his owne permission.
54 Then in the cheefe Priestes house he is thrise denied of Peter, 63 shamefully
abused of his keepers, 66 and in the morning impiously condemned of their Councell,
for confessing him self to be the Sonne of God.

A N D

Mt. 26, 1
Mr. 14, 1



Mt. 26,
17. Mr.
14, 12.

Mt. 26,
26. Mr.
14, 22.
1. Cor. 11,
24.

Mt. 26,
21. Mr.
14, 20.
10. 13, 18

ND the festiual day of the Azymes approached, vvhich is called Pasche: † and the cheefe Priests and the Scribes sought howv they might kil him: but they feared the people. † And Satan entred into Iudas that vvas surnamed Iscariote, one of the Twelue. † And he vvent, and talked vvith the cheefe Priests and the Magistrates, howv he might betray him to them. † And they vv ere glad, and bargained to giue him money. † And he promised. And he sought opportunitie to betray him apart from the multitudes.

† * And the day of the Azymes came, vvherein it vvas necessarie that the Pasche should be killed. † And he sent Peter and Iohn, saying, Goe and prepare vs the Pasche, that vve may eate. † But they said, Vvhete vvilt thou that vve prepare it? † And he said to them, Behold, as you enter into the citie, there shal meete you a man carying a pitcher of vvater: folovv him into the house into vv which he entreteth, † and you shal say to the good man of the house, The Maister saith to thee, Vvh ere is the inne vvhere I may eate the Pasche vvith my Disciples? † And he vv il shevv you a great refection adorned: and there prepare. † And they going, found as he said to them, and prepared the Pasche.

† And vvhen the houre vvas come, he sate dovvn, and the twelue Apostles vvith him. † And he said to them, "Vvith desire I haue desired to eate this Pasche vvith you before I suffer. † For I say to you, that from this time I vv il not eate it, til it be fulfilled in the kingdom of God. † And "taking the chalice he gaue thanks, and said, Take and deuide among you, † for I say to you, That I vv il not drinke of the generation of the vine, til the kingdom of God doe come.

† * And taking bread, he gaue thanks, and brake: and gaue to them, saying, "THIS IS MY BODY "VVHICH IS GIVEN FOR YOV. " Doe this "for a commemoration of me. † In like maner the chalice also, after he had supped, saying, :: THIS IS THE CHALICE "THE NEVV TESTAMENT IN MY BLOVD, "VVHICH SHAL BE SHED FOR YOV.

† * But yet behold, the hand of him that betraieth me, is vvith me on the table. † And the Sonne of man in deede

Cc goeth

weeke.
The PASSION
according to S.
Luke in these
two chapters, is
the Gospel at
Masse vpon Te-
nebre Wenef-
day.

TENE BRE
Wenefday.

M A V N D Y
Thursday.

:: The Greeke is
here so plaine,
that there was
very bloud in
the chalice, shed
for vs, that Beza
saith it is a cor-
ruption in the
greeke. See the
Annota. vpon
this place,

weeke.

goeth according to that vvhich is determined: but yet vvo to that man by vvhom he shal be betrayed. † And they began 23 to question among them selues, vvhich of them it should be that should doe this.

†* And there fel also a cōtention betvvene them, vvhich 24 of them seemed to be greater. † And he said to them, The 25 kinges of the Gentiles ouerrule them: and they that haue powver vpon them, are called beneficial. † But you not so: 26 but he that is the greater among you, let him become as the yonger: & he that is the leader, as the waiter. † For vvhich is grea- 27 ter, he that sitteth at the table, or he that ministrereth? is not he that sitteth? but I am in the middes of you, as he that ministrereth: † & you are they that haue remained vwith me in my tētations. 28 † And I dispose to you, as my father disposed to me, a kingdō: 29 † that you may eate & drinke vpon my table in my kingdom, 30 & may sit vpon thrones, iudging the twelue tribes of Israel.

∴ Straight after the former louing checke & admonition, he promisseth to them al that haue bene partakers with him of his miseries in this life, greater preeminence in heauen, then any Potentate can haue in this world, & therefore that they neede not be carefoll of dignitie or Supremacie.

† And our Lord said, " Simon, Simon, behold Satan hath 31 required to haue you for to life as vvheate: † BVT I 32 HAVE PRAIED FOR THEE, that thy faith faile not: and thou once conuerted, confirme thy brethren. † Vvho 33 said to him, Lord, vwith thee I am readie to goe both into prison and vnto death. † And he said, * I say to thee, Peter, the 34 cocke shal not crowv to day, til thou denie thrise that thou knowvest me. † And he said to them, Vvhen I sent you 35 * vwithout purse and skrippe and shoes, did you lacke any thing? But they said, Nothing. † He said therefore vnto them, 36 But novv he that hath a purse, let him take it, likevvise also a skrippe: and he that hath not, let him fel his coate, and bie a svword. † For I say to you, that yet this that is vvritten, must 37 be fulfilled in me, *And vvith the vvicked vvvas he reputed.* For those things that are concerning me, haue an end. † But they said, 38 Lord, Loe tvvo svvordes here. But he said to them, It is ynough. †* And going forth he vvent according to his cu- 39 stome into mount-Oliuet. And his Disciples also folovved him. † And vvhē he vvas come to the place, he said to 40 them, Pray, lest ye enter into tentation. † And he vvas pulled avvay from them a stones cast: and kneeling he praied, † saying, Father, if thou vvilt, transerre this chalice from me. 42 But yet not my vvil, but thine be done. † And there appeared 43 to him an Angel from heauen, strengthening him. And being in an agonie, he praied the longer. † And his svveat became 44

as

Mt. 20,
25.
Mr. 10,
42.

Mt. 26,
34. Mr.
14, 30.

Mt. 10,
9. Lu.
10, 4.

Es. 53, 12

Mt. 26,
36. Mr.
14, 32.
Io. 18, 1,

THVRSDAY
night.

45 as droppes of bloud triking downe vpon the earth. † And
vwhen he vvas risen vp from praier, and vvas come to his
46 Disciples, he found them sleeping for penfifenes. † And he
said to them, Vvhy sleepe you? arise, pray, lest you enter into
tentation.

47 † As he vvas yet speaking, behold a multitude: and he that
vvas called Iudas, one of the Twelue, vvent before them, and
48 approched to I E S V S, for to kisse him. † And I E S V S said
to him, Iudas with a kisse doest thou betray the sonne of man?
49 † And they that vvere about him, seeing vvhat vvould be,
50 said to him, Lord, Shal vve strike vvith the svword? † And
one of them smote the seruant of the high Priest: and cut of
51 his right eare. † But I E S V S answering, said, Suffer ye thus
farre. And vwhen he had touched his eare, he healed him.
52 † And I E S V S said to them that vvere come vnto him, the
cheefe Priests, and magistrates of the temple, and auncients,
As it vvere to a theefe are you come forth vvith svwordes and
53 clubbes? † Vvhen I vvas daily vvith you in the temple, you
did not lay handes vpon me, but this is your houre, and the
povver of darkenesse.

54 † And apprehending him, they led him to the high Priests
55 house: but Peter folovved a farre of. † And a fire being kin-
dled in the middes of the court, & they sitting about it, Peter
56 vvas in the middes of them. † Vvhom vwhen a certaine
vvenche savv sitting at the light, and had beheld him, she
57 said, This fellowv also vvas vvith him. † But he denied him,
58 saying, Vvoman, I knowv him not. † And after a vvhile an
other man seeing him, said, And thou art of them. But Peter
59 said, O man I am not. † And after the space as it vvere of one
houre, a certaine other man affirmed, saying, Verely this
60 fellowv also vvas vvith him. for he is also a Galilæan. † And
Peter said, Man I knowv not vvhat thou sayest. And inconti-
61 nent as he vvas yet speaking, the cocke crevv. † And our
Lord turning looked on Peter. And Peter remembered the
vvord of our Lord, as he had said, That before the cocke
62 crowv, thou shalt thrise denie me. † And Peter going forth
a doores, vvept bitterly.

63 † And the men that held him, mocked him, beating him.
64 † And they did blindfold him, and smote his face. And they
asked him saying, Prophecie, vvho is it that smote thee?
65 † And blaspheming many other things they said against him.

Cc ij † And

weeke.

† And vvhen it vvvas day, there assembled the auncients of 66 the people and cheefe Priests and Scribes, and they brought him into their counsell, saying, † If thou be Christ tel vs. And 67 he said to them, If I tel you, you vvil not beleeu me: † if also 68 I aske, you vvil not ansvver me, nor dimisse me. † But from 69 hence forth the Sonne of man shal be sitting on the right hand of the povver of God. † And they al said, Art thou 70 then the sonne of God? Vvho said, You say that I am. † But they said, Vvhat neede vve testimonie any further? For 71 our selues haue heard of his ovvne mouth.

A N N O T A T I O N S

C H A P. XXII.

The old Paschal
ceaseth and a
new is institut-
ed.

15. *With desire I haue desired.*] This great desire he had to eate this Paschal lambe, Was not for it self, vvvhich he had celebrated many yeres before: but because he meant immediately after the Paschal of the Law vvvas sacrificed & eaten, to institute the other new Paschal in the oblation and eating of his owne body, by vvvhich the old Paschal should end and be fulfilled, and in vvvhich the old Testament and Law ceasing, the Kingdom of God (which is the state of the new Testament and of his Church) should begin. For, the very passage from the old Law to the new Was in this one 'supper.

Two cuppes or
chalices at Chri-
stes last supper.

17. *Taking the chalice.*] This chalice according to the very euidence of the text it self also, is not the second part of the Holy Sacrament, but that solemne cuppe of vvvine vvvhich belonged as a libament to the offering and eating of the Paschal lambe. Which being a figure specially of the holy Chalice, vvvas there drunken by our Sauour, and giuen to the Apostles also, with declaration that it should be the last cuppe of the Law, not to be drunken any more, til it should be drunken new in the kingdom of God, that is to say, in the celebration of the B. Sacrament of his blood of the new Testament. And by this place it seemeth very like that the Wordes in S. Matthew, *I wil not drinke of the fruite of the vine &c.* Were pertaining to this cuppe of the old Law, and not to the Holy Sacrament, though they be there by repetition or recapitulation spoken after the holy Chalice.

The real pre-
sence.

18. *This is my body.*] Although sense tel thee it is bread, yet it is the body, according to his vvordes. *les faith confirme thee, iudge not by sense, after the vvordes of our Lord let no doubt rise in thy minde.* Cyril. mystag. 4. *Of the vertie of flesh and blood there is left no place to doubt: by the profession of our Lord him self and by our faith it is flesh and blood in deede. Is not this truth? To them be it untrue, which deny IESVS CHRIST to be true God.* Hilarli. 8 de Trinit.

Christ sacrificed
his body and
blood in Sacra-
ment at his sup-
per.

19. *Which is giuen.*] As the former Wordes make and proue his body present, so these wordes plainly signifie, that it is present, as giuen, offered or sacrificed for vs: and being vttered in the pre-
sent tence, it signifie th not onely that it should aftervvvard be giuen or offered on the Crosse, but
that it vvvas then also in the Sacrament giuen and offered for vs. Whereby it is inuincibly proued
that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must
needes be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. *Nissen. orat. 1 de resur. Leo ser. 7 et 8 de Pass. Hefsechius li. 2 in Leuit. c. 8. Grego. ho. 37 in Euang. et Dial. li. 4. c. 39. Cyrillus Hiero. mystag. 5. Dionys. Eccl. hier. c. 3. Ignat. ep. 5. ad Smyrn. Iustinus dial. cum Tryph. circ. med. Iren. li. 4. c. 32 Cyril. A. et 34. Tertul. de cult. fam. et ad vxor. li. 2. Cypr. ep. ad Caeil. et de Cen. Do. Euseb. Demonst. euang. li. 1. c. 10 lex. ana-Nazian. orat. 1 cont. Iulianu. Chryst. ho. 83 in 26 Mat. et li. 6 de Sacerd. Ambros. li. 4 de Sacram. c. 6 et li. 1 them. 11. Offic. c. 48. Hiero. in ep. ad Hedio. q. 2. et ad Euagr. ep. 126 to 3. August. in psal. 33 conc. 1. et alibi saepe. Graeci omnes in 3 Hebr. et Primasius. Conc. Nic. 1. can. 14. Ephes. ad Nestor. Constantinop. 6 can. 32. Nicen. 2 act. 6 to 11. Lateran. Constant. Flor. Trid.*

The Sacrifice of
the Altar.

The Apostles
are made Prie-
stes, & the Sa-
crament of holy
Orders institu-
ted.

19. *Doce this*] In these vvordes the holy Sacrament of Order is instituted, because povver and comission to doe the principal act and vvworke of Priesthod, is giuen to the Apostles: that is, to doe that vvvhich Christ then did concerning his body: Which was, to make and offer his body as a sacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Christes body sacrificed, to al faithful. For as the Paschal lambe was first sacrificed, and then eaten: so vvvas his body: and thus to doe he here giueth comission and authoritie to the Apostles, and to al Priests vvvhich
be

Mt. 26, 29

* quod de-
tur
to 266-
u: 109

C H A P. XXIII.

The Ievves accuse him to Pilate the Gentil: 4 Who seeking earnestly to deliuer him, specially after that Herod sent him backe, 17 they not onely preferre the murderer Barabbas, but also erie, CRUCIFIGE. 26 In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible destruction of their Hierusalem. 32 vpon the crosse he is betwene two theeves, 35 scorned of the Ievves, 36 of the souldiars, 39 and of one of the theeves, 40 but euen there confessed of the other theefe, 44 and after his death (because of the great miracles concurring) also of the Centurion, 48 yea and of the whole multitude. 50 and finally he is buried honorably.

Mr. 27,
I, II.
Mr. 15, I
Io. 18,
27.



1 **A**ND all the multitude of them rising vp, led him to Pilate. † And they began to accuse him, saying, Vve haue found this man subuerting our nation, & prohibiting to giue tributes to Cæsar, and saying that he is Christ the king.

2

3 † And Pilate asked him, saying, Art thou the king of the

4 Ievves? But he ansvvering said, Thou sayest. † And Pilate said to the cheefe Priests and multitudes, I finde no cause in

5 this man. † But they vvere more earnest, saying, He stirreth the people teaching through out al Ievvrie, beginning from Galilee euen hither. † But Pilate hearing Galilee, asked if the

6 man vvere of Galilee. † And vwhen he vnderstoode that he vvas of Herods iurisdiction, he sent him backe to Herod, vwho vvas also him self at Hierusalem in those daies.

7

8 † And Herod seeing I E S V S, vvas very glad, for he vvas desirous of a long time to see him, for because he heard many things of him: and he hoped to see some signe vvrought by

9 him. † And he asked him in many vvordes. But he ansvvered him nothing. † And there stoode the cheefe Priests and

10

11 the Scribes constantly accusing him. † And Herod vvith his armie set him at naught: and he mocked him, putting on him

12 a vwhite garment, and sent him backe to Pilate. † And Herod and Pilate vvere made frendes that day. for before they vvere enemies one to an other.

13

14 † And Pilate calling together the cheefe Priests and magistrates, and the people, † said to them, You haue presented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cause in this man of

15 those things vvherein you accuse him. † No, nor Herod neither. for I sent you to him, and behold, nothing vvorthie

16 of death is done to him. † I vvil chasten him therfore and dismisse him.

GOOD FRI-
DAY.

† And

† And he of necessitie had to release vnto them vpon the 17
feast day, one. † But the vvhole multitude together cried out, 18
saying, Dispatch him, and release vs Barabbas. † vvhich was 19
for a certaine sedition made in the citie and murder, cast into
prison. † And Pilate againe spake to them, desirous to release 20
I E S V S. † But they cried againe, saying, Crucifie, crucifie him. 21
† And he the third time said to them, Vvhy, vvhich euil hath 22
this man done? I finde no cause of death in him. I vvill correct
him therfore and let him goe. † But they vvhere instant vvith 23
loude voices requiring that he might be crucified. And
their voices preuailed. † And Pilate adiudged their petition 24
to be done. † And he released vnto them him that for mur- 25
der and sedition had been cast into prison, vvhom they de-
manded: but I E S V S he deliuered to their pleasure.

† And vvhen they led him, they tooke one Simon of 26
Cyrène comming from the countrie: and they laid the
crosse vpon him to carie after I E S V S. † And there folloved 27
him a great multitude of people, and of vvomen vvich
bevvailed and lamented him. † But I E S V S turning to 28
them, said, Daughters of Hierusalem, vvheepe not vpon me,
but vvheepe vpon your selues, and vpon your children. † For 29
behold the daies shal come, vvherein they vvill say, Blessed
are the barren, and the vvombes that haue not borne, and
the pappes that haue not giuen sucke. † Then shal they begin to say 30
to the mountaines, Fal vpon vs: and to the hilles, Coner vs. † For if in the 31
greene wood they doe these things, in the drie vvhat shal be
done?

Of. 10, 8.

† And there vvhere led also other two malefactours vvith 32
him, to be executed. † And after they came to the place 33
vvich is called Caluarie, there they crucified him: and the
theeues, one on the right hand, and the other on the left.
† And I E S V S said, Father, forgiue them, for they know 34
not vvhat they doe. But they deuiding his garments, did cast
lottes.

† And the people stood expecting, and the princes 35
vvith them derided him, saying, Others he hath saued, let
him saue him self, if this be Christ, the elect of God. † And 36
the souldiars also mocked him comming to him, and offering
him vinegre, † saying, If thou be the king of the Iewes, 37
saue thy self. † And there vvvas also a superscription vvritten 38
ouer him in Greeke, and Latine, and Hebrevv letters: T H I S

behold-
ding,

39 IS THE KING OF THE IEVVES. † And one of those
theeves that vvere hanged, blasphemed him, saying, If thou
40 be Christ, saue thy self, and vs. † But the other anſyvering,
rebuked him, saying, Neither doest thou feare God, vvhether as
41 thou art in the same damnation? † And vve in deede iustly,
for vve receiue vvorthie of our doings: but this man hath
42 done no euil. † And he said to I E S V S, Lord, remember me
43 vvhen thou shalt come into thy kingdom. † And I E S V S
said to him, Amen I say to thee: this day thou shalt be vvith
me " in paradise.

44 † And it vvas almost the sixt houre: and there vvas made
darkenesse vpon the vvhole earth vntil the ninthe houre.
45 † And the :: sunne vvas darkened: and the veile of the temple
46 vvas rent in the middes. † And I E S V S crying vvith a loude
voice, said, *Father, into thy handes I commend my spirit.* And saying
this, he gaue vp the ghost.

47 † And the Centurion seeing that vvwhich vvas done, glori-
48 fied God, saying, In deede this man vvas iust. † And al the mul-
titude of them that vvere present together at that sight, and
sawv the things that vvere done, returned knocking their
49 breasts. † And al his acquaintance stoode a far off: and the vvomen
that had folovved him from Galilee, seeing these things.

50 † * And behold a man named Ioseph, vvwhich vvas a se-
51 natour, a good man and a iust, † he had not consented to
their counseil and doings, of Arimathæa a citie of Ievvrie,
52 vvho also him self expected the kingdom of God. † This
53 man came to Pilate, and asked the body of I E S V S. † And
taking it dovvne, vvrapped it in sindon, and laid him in a mo-
54 nument heved of stone, " vvherein neuer yet any man had
55 been laid. † And it vvas the day of Parascue, and the Sab-
both drew neere. † And the vvomen that vvere come with him
from Galilee, folovving after, " sawv the monument, and hovv
59 his body vvas laid. † And returning they prepared spices and
ointments: and on the Sabbath they rested according to the
commaundement.

:: This eclipse
was scene and
wondred at as a
thing about na-
ture, of Dionisi-
us Areopagita
at Thebes, whē
he was yet a Pa-
gan. *Dionys. ep.
ad Polycarp. et ep.
ad Apollopheanē.*

Pf. 30, 6.

*Mt. 27,
57. Mr.
15, 43,
16, 19, 38*

A N N O T A T I O N S

C H A P. XXIII

34. *Forgive them.*) A perfecte example of charitie in our Sauour praying for his crucifiers,
vvhich the first martyr S. Steuen did folovv, *Act. 7*: and the praers of both vvere heard: Christs
praier taking effecte in the Centurion and others, Steuens in Paul.

The good
theefe.

43. *In Paradise.*) Thou maist not herevpon differre thy conuerſion or amendment, preſuming of grace at the laſt houre of thy life, nor looke to haue ſaluation by faith and confeſſion of Chriſt without good workes, nor to goe ſtraight to heauen without ſatisfaction, penance, or puniſhment for thy former ſinnes and life il ſpent, nor challenge ſecuritie and certaine knowledg of thy ſaluation. for this good theeces caſe is not common, but a rare example of mercie and prerogative. but for the firſt point, learne only not to deſpaire, though thou haſt been il to the laſt moment of thy life, for the ſecond, that faith, hope, and charitie, repentance, and good vvill be ſufficient, and good vvorkes not required, vvhere for vvant of time and opportunitie they cannot be had. for the third, that Chriſt gaue to this happy man for his zelous confeſſion of him and reprehending his fellow, not only remiſſion of his ſinnes, but alſo by extraordinary grace, a pardon of al penance and ſatisfaction due either in this life or the next for the ſame. euen as the holy Church by his example and commiſſion giueth pardons alſo to ſome of her zelous children, of al puniſhment due for their offeſes, and ſuch goe ſtraight to heauen. laſtly, that euery one hath not a reuelation of his ſaluation as this man had, and therefore can not be ſo ſure as he was.

Pardon of due
penance and ſa-
tisfaction.

53. *Wherein neuer.*) As in the wombe of MARIENONE Was conceiued before nor after him, ſo in this monument none was laid before nor after him: which prerogative (no doubt) was of Gods providence, this Ioseph no leſſe abſtaining afterward to be buried in it, then the other Ioseph from copulation with the mother of our Lord. *S. Auguſtine.*

Viſiting the Se-
pulcher, or Se-
pulchres.

55. *Saw the monument.*) Theſe good vvomen of great deuotion obſerued the Sepulcher for the honour of the holy body. Vvherevpon the deuotion of faithfull ſolke vvatching and viſiting on Good-Friday and Eaſter eue the ſepulcher made in euery Church for memorie of our Lords burial, is exceeding good and godly, ſpecially, the B. Sacrament for more ſignification ſake being preſent in the ſame Sepulcher.

CHAP. XXIII.

Deuout vvomen not finding his body in the Sepulcher, 4 Angels tel them that he is riſen according to his owne prediction: 9 yet the Apoſtles vvill not beleue it. 12 but neither Peter findeth his body there. 13 He vvalketh vvith vvvo Diſciples, declaring al this vnto them out of the Scriptures, and 14 knowen of them by breaking of bread. 16 The ſame day he appeareth to the Eleuen and others being together, 18 felt of them, and eateth vvith them. finally teaching them out of the Scriptures not onely of his Paſſion and Reſurrection, 47 but alſo of his Catholike Church, 49 he promiſeth the Holy Ghoſt to confirme them, 50 and 51 aſcendeth into heauen.

EASTER
DAY.



∴ That is, firſt after the Sabbath, Which is (ſaith S. Hiero. ¶ 4 ad Hedib.) *dies Dominica*, our Lords day, vvherein he aroſe. for the weeke is deuided into the Sabbath, & the *res. 1. 4. 5. 6* of the Sabbath. & the Apoſtle (1 Cor. 16. 2) commaunded a collection of money to be made on the firſt of the Sab.

ND in the firſt of the Sabbath very early 1 they came to the monument, carying the ſpices vvich they had prepared. † And 2 they found the ſtone rolled backe from the monument. † And going in, they 3 found not the body of our Lord Ieſvs. † And it came to paſſe: as they vvere aſtonied in their minde 4 at this, behold vvvo men ſtoode beſide them in glistering appareil. † And vvhen they ſeared and caſt dovne their countenance tovvard the ground, they ſaid vnto them, Vvhy ſeeke you the liuing vvith the dead? † he is not here, but is 6 riſen. remember hovv he ſpake to you, vvhen he yet vvvas in Galilee, † ſaying, * That the Sonne of man muſt be deliuered 7 into the handes of ſinners and be crucified, and the third day riſe againe. † And they remembered his vvordes. † And going 8 backe 9

Mt. 28, 1

Mt. 16, 1

Io. 20, 1.

Lk. 9, 22

backe from the monument, they told al these things to those
 10 cleuen, and to al the rest. † And it vvas Marie Magdalene,
 and Ioane, and Marie of Iames, and the rest that vvere vvith
 11 them, vvwhich said these things to the Apostles. † And these
 vvordes seemed before them as dotage, and they did not be-
 leeuie them.

both, whereby
 we learne, both
 the keeping of
 Sunday, & the
 Churches count
 of daies. by the
 2. 3. 4 of the Sab-
 both, to be Apo-
 stolical, which
 S. Syluester after
 Ward named, 2.
 3. 4 seriam &c.
Breniar. Roman.
Decemb. 31

12 † But * Peter rising vp ranne to the monument: and stou-
 ping dovvne he savv the linnen clothes lying alone, and
 went avvay marueiling vvith him self at that vvwhich was done.

13 † * And behold, vvvo of them vvvent the same day into a

14 tovvne vvwhich vvas the space of sixtie furlonges from Hieru-
 15 salem, named Emmaüs. † And they talked betvvixt them

16 selues of al those things that had chaunced † And it came
 17 to passe: vvwhile they talked and reasoned vvith them selues,

18 I E S V S also him self approching vvvent vvith them. † but

19 their eies vvvere held that they might not knowv him. † And

20 he said to them, Vvhat are these communications that you

21 confesse one vvith an other vvalking, and are said? † And one

22 vvwhose name vvas Cleophas, ansvvering, said to him, Art

23 thou only a stranger in Hierusalem, and hast not knowven

24 the things that haue been done in it, these daies? † To vvhom

25 he said, Vvhat things? And they said, concerning I E S V S of

26 Nazareth, vvho vvas a man a Prophet, mightie in vvorke

27 and vvorde before God and al the people. † And hovv our

28 cheefe Priestes and Princes deliuered him into condemna-
 29 tion of death, and crucified him. † but vve hoped that it vvas

he that should redeeme Israel: and novv besides al this, to day

is the third day since these things vvvere done. † But certaine

vvomen also of ours, made vs afraid: vvho before it vvas

light, vvvere at the monument, † and not finding his body,

came, saying that they savv a vision also of Angels, vvho say

that he is alieue. † And certaine men of ours vvvent to the

monument: and they found it so as the vvomen said, but him

they found not. † And he said to them, O foolish, and slowv

of hart to beleeuie, in al things vvwhich the Prophets haue

spoken. † Ought not Christ to haue suffred these things,

and so to enter into his glorie? † And beginning from Moy-
 28 ses and al the Prophets, he did interpret to them in al the

29 scriptures the things that vvvere concerning him. † And

they drevv nigh to the tovvne vvwhither they vvvent:

and he made semblaunce to goe further. † And they forced

Dd ij him

The Gospel vvps
 Munday in Ea-
 ster weeke.

Io. 20, 3.

Mr. 16,
 12.

him, saying, Tarie vvith vs, because it is tovvard night, and the day is novv farre spent. And he vvvent in vvith them. † And it came to passe, vvhiles he sate at the table vvith them, 30 he tooke bread, and blessed and brake, and did reach to them. † And their eies vvere opened, and they knevv him: and he 31 vanished out of their sight. † And they said one to the other, 32 Vvas not our hart burning in vs, vvhiles he spake in the vvay, and opened vnto vs the scriptures? † And rising vp the same 33 houre they vvvent backe into Hierusalem: and they found the eleuen gathered together, and those that vvere vvith them, † saying, That our Lord is risen in deede, and hath appeared 34 to Simon. † And they told the things that vvere done in the 35 vvay: and hovv they knevv him in the breaking of bread. -†

The Gospel vpo
Tuesday in Ea-
ster weeke.

As he shal
be Anathema
(saith S. Aug.)
which preach-
eth that Christ
neither suffered
nor rose againe,
because we le-
arne by the Gos-
pel, That it be-
houed Christ to
suffer and to rise
again the third
day: so he shal
also be Anathe-
ma, who soeuer
preacheth the
Church to be
els where the in
the cōmunion
of al naciōs: be-
cause by the self
same Gospel we
learne in the
wordes next fol-
lowing, and pe-
nāce to be preach-
ed in his name &
remissiō of sinnes
through out al
nations. August.
cp. 28.

ASCENSION
DAY.

† * And vvhiles they speake these things, I E S V S stode 36 in the middes of them, and he saith to them, Peace be to you: it is I. feare not. † But they being troubled and frighted, 37 imagined that they savv a spirit. † And he said to them, Vvhy 38 are you troubled, and cogitations arise into your harts? † See 39 my handes, and feete, that it is I my self. handle, and see: for a spirit hath not flesh and bones, as you see me to haue. † And 40 vvhen he had said this, he shewved them his handes and feete. † But they yet not beleeuing and marueiling for ioy, he said, 41 Haue you here any thing to be eaten? † But they offred him 42 a peece of fish broiled, and a honie combe. † And vvhen he 43 had eaten before them, taking the remaines he gaue to them.

† And he said to them, These are the vvordes vvhich I 44 spake to you, vvhen I vvvas yet vvith you, that al things must needes be fulfilled, vvhich are vvritten in the lavv of Moyſes, and the Prophets, and the Psalmes, of me. † Then he opened 45 their vnderstanding, that they might vnderstand the Scrip- tures. † and he said to them, That so it is vvritten, and so it 46 behoued Christ to suffer, and to rise againe from the dead the third day: † :: and " penance to be preached in his name 47 and remission of sinnes vnto al nations, -† beginning from Hierusalem. † And you are vvitnesses of these things. † * And 48 I send the promes of my Father vpon you: but you, tarie in 49 the citie, til you be endued vvith povver from high.

† And he brought them forth abroad into Bethania: and 50 lifting vp his handes he blessed them. † * And it came to 51 passe, vvhiles he blessed them, he departed from them, and

VVAS

Mr. 16,
14. Io.
20, 19.

Act. 1, 8.
2, 1.

Mr. 16,
19. Act.
1, 9.

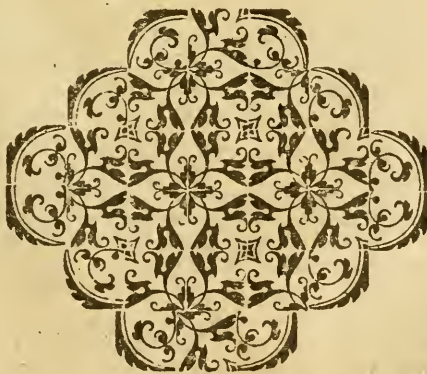
52 vvas caried into heauen. † And they adoring vvent backe
53 into Hierusalem vvith great ioy: † and they vv ere alvvaies
in the temple praising and blessing God.

ANNO TATIONS
CHAP. XXIIII.

30. *Tooke bread.*) The Fathers in diuers places take this to be meant of the B. Sacrament. *Author operis imperf. ho. 17. S. Augustine li. 39 de consensu Euang. c. 25 & ser. 140 de temp. & ep. 59 ad Paulinum q. 1.* Paulinus him self in the next epistle before that, among S. Augustines. Venerable Bede alio vpon this place. Theophylacte vpon this place. And that it should be meant of the holy Sacrament, the forme of solemne taking the bread into his handes, blessing it, breaking it, and reaching it to his disciples (exceeding proper to the consecration, and common to none other The B. Sacrament vulgar benediction, nor any Where vsed but in Christs miraculous multiplying the loaves) and the singular effeete in notifying Christ vnto them, do proue. And if it be the Sacrament (as it is most kinde, probable) then is it an euident example and vvarrant of ministration in one kinde.

46. *Penance to be preached.*) He chevv'd vnto them out of the Scriptures, not onely the things that were now accomplished in him self, but also that were yet to come about his Church: as, Where it should begin, to vv it, at Hierusalem: and how fare it should goe, to vv it, to al nations: that he might not suffer vs (saith S. Augustine) to erre neither in the bridegrome nor in the bride. For this maketh manifestly against al Heretikes and Schismatikes, that set vp new churches in particular countries, drawing the people from the foresaid onely true Church, vv hich from Hierusalem so grovveth *ouer al nations, til the end of the vvorld come.

30. *Blessed them.*) Christ our high priest, * prefigured specially therein by Melchisedec, often Christ blessed gaue his blessing to his: somtimes by vvordes, as, *I cease be to you:* somtimes by imposing his handes: diuers waies, and now here by lifting vp his hands ouer his Disciples as it vv ere for his farewell. In vv hat forme, the Scripture doth not expresse, but very like it is that in forme of the crosse, as Iacob the Patriarch blessed his nephewes for signification of Christs benediction, for now the crosse began to be glorious among the faithful, and the Apostles (as it is most certaine * by the fathers vv hich call it an ancient tradition) vsed that signe for an external note of benediction. Yea S. Augustine saith (in Ps. 30 Conc. 3) that Christ him self not vvithout cause would haue his signe to be fixed in our foreheads as in the teate of shamefastnes, that a Christian man should not be ashamed of the reproche of Christ, and vv hat forme can a Christian man vse rather to blesse him self for others, then that vv hich was dedicated in Christs death, and is a conuenient memorial of the same? How- focuer it be, that the Bishops and Priests of Gods Church blesse vvith an external signe, no man can reprehend, being vvarranted by Christs owne example and action.





THE ARGVMENT OF S. IOHNS GOSPEL.

Iohns Gospel may be diuided into foure partes.

S*The first part is, of the actes of Christ before his solemn manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.*

*The second, of his Actes in Iurie (having nowr begonne his solemne manifestation in Galilee, Mat. 4, 12) the second Easter or Pasche of his preaching: Chap. 5. For of the first pasche, we had in the first part, chap. 2, 13: And the pasche of *the Iewes was at hand And that feast wherEOF we haue in this second part, chap. 5, 1: After this there was a festiual day of *the Iewes, Iren. li. 2. c. 39. is thought of good Authors, to be the feast of Pasche.*

* This speech very common in this Gospel, as appeareth by the places here marked, declarerh that the writeth to the Gentils.

*The third part is, of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: cap. 6, to the 12. For so we haue chap. 6, 4: And Pasche the festiual day of *the Iewes was at hand.*

*The fourth part is of the fourth pasche (which we haue in the end of the chap. 11, 55: And the pasche of *the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.*

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to reporte his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, beeing the principal parte of the Countrey, there abode the principal of the Tervres, both for authoritie, and also for learning in the Lawr or knowrledge of the Scriptures. And therefore that was the place, where our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such vniuersal obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainly then in Galilee, both say and prone, at sundry times, euen euery yere of his preaching, him selfe to be the CHRIST that had bene so long promised vnto them, & expected of them: & the same CHRIST to be not onely a man, as they imagined, but also the natural, consubstantial, & coeternal Sonne of God the Father, who nowr had sent him. Therfore these were the wordes and deedes that serued best the purpose of this Euangelist, being, to shew the glorie & excellencie of this person IESVS: that thereby the Gentils might see, how vnrorthily Hierusalem & the Iervres were reprobated, who had refused yea & crucified such an one: and how vnel & to their owne salvation themselves might doe, to receiue him and to beleue in him. For this to haue bene his purpose, him selfe declarerh in the end, saying. These are written, that you may beleue that IESVS IS CHRIST the Sonne of God: and that beleueing, you may haue life in his name.

10. 20, 31.

Hier. in Catal.
a 10. 21. 20.
b Mat. 4. 21.
c Aq. 12. 2.

And hereupon it is, that S. Hierome writeth thus in his life: Iohn the Apostle, a whom IESVS loued very much, the b sonne of Zebedee, b the brother of James the Apostle c whom Herod after our Lords Pas-
sion

tion beheaded, last of al wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the assertion of the Ebionites then rising, who say that Christ was not before **MARIE**. Wherevpon also he was compelled to vtter his Diuine Natiuitie. Of his three Epistles, and of his Apocalypse, shal be said in their owne places.

It solowreth in *S. Hierome*, that In the Second persecution vnder Domitian, fourtene yeres alter the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Ephefus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia, and worne with old age, he died the threescore and eighteth yere after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctor thus breifly describeth. li. i. Aduers. Iouinianum.

IOH N the Apostle, one of our Lords Disciples, who was the youngest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is ^a more loued of our Lord, and ^a lieth vpon the breast of **I E S V S**: and that which Peter durst not aske, ^a he desireth him to aske: and after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre, ^b but he came thither first: and when they were in the ship, and fished in the lake of Genesareth, **I E S V S** stood on the shore, neither did the Apostles know whom they saw: ^c onely the virgin knoweth the virgin, and saith to Peter, It is our Lord. This Iohn was both an Apostle, and Euangelist, and Prophet: an Apostle, because he wrote to the Churches as a Maister: an Euangelist, because he compiled a booke of the Gospel, which (except Matthew) none other of the twelue Apostles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, containing infinite mysteries of things to come. Tertulian also reporteth, that at Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher or liuelier, then he went in. Yea and his Gospel is self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophetic of Malachie and Esay. Luke of the Priesthod of Zacharie: the first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priesthod. But Iohn as an Eagle sieth to the things on high, & mounteth to the Father him self, saying: In the beginning was the **V V O R D**, and the **V V O R D** was with God, and God was the **V V O R D**. Thus sae *S. Hierome*.

Vpon this Gospel there are the famous commentaries of *S. Augustine* called Tractatus in Euang. Ioan. to. 9. and twelue bookes of *S. Cyrils* commentaries.



THE HOLY GOSPEL OF IESVS CHRIST ACCOR- DING TO IOHN.

CHAP. I.

The i. parte:
THE ACTES
of Christ be-
fore his ma-
nifestation,
whiles Iohn
Baptist was
yet bapti-
zing.

The Gospel at
the third Masse
vpō Christmas
day. And every
day at the end
of Masse.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindness of the Iewes in not receiuing him. 19 Then, the testimonies of Iohn Baptist first to the solemne legacie of the Iewes: 29 secondly, when he sauu I E S V S come to him: 35 thirdly, to his ouerne Disciples also, putting them ouer from him self to I E S V S. Vrho made it plainer to them that he is Christ, 40 and so began he also to haue Disciples.



IN THE beginning " vvas the WORD, 1
and the WORD vvas " vvith God, and
" God vvas the WORD. † This vvas in 2
the beginning vvith God. † Al things 3
vvere made " by him: and vvithout him
vvas made " nothing. That vvich vvas
made, † in him vvas life, and the life vvas 4
the light of men: † and the light shineth in darkenesse, and 5
the darkenesse did not comprehend it. † There vvas a man 6
sent from God, vvwhose name vvas Iohn. † This man came 7
for testimonie: to giue testimonie of the light, that al might
beleue through him. † He vvas not the light, but to giue 8
testimonie of the light. † It vvas the true light, vvich ligh- 9
teneth euery man that commeth into this vvorld. † He vvas 10
in the vvorld, and the vvorld vvas made by him, and the
vvorld knevv him not. † He came into his ovvne, and his 11
ovvne receiued him not. † But as many as receiued him, " he 12
gaue them povver to be made the sonnes of God, to those
that beleue in his name. † Vvho, nor of blood, nor of the 13
vvil of flesh, nor of the vvil of man, but of God are borne.
† AND " THE VWORD VVAS MADE FLESH, 14
and dvvelt in vs (and vve sauu the glorie of him, glorie as it
vvere of the only-begotten of the Father) ful of grace and
veritie.

nothing
that was
made.

15 veritie. † Iohn giueth testimonie of him, and crieth saying,
 16 This vvas he of vvhom I spake, He that shal come after me,
 17 :: is made before me: because he vvas before me. † And of
 18 his fulnes al vve haue receiued, and grace for grace. † For
 the law vvas giuen by Moyses, grace and veritie vvas made
 18 by I E S V S Christ. † God no man hath seen at any time: the
 only-begotten Sonne vvhich is in the bosome of the father,
 he hath declared.

He is preferred & made of more dignitie and excellencie then I, because he was before me & al things, eternal God.

19 † And this is Iohns testimonie, vvhhen the Ievves sent from
 Hierusalem Priests and Leuites to him, that they should aske
 20 him, Vvho art thou? † And he confessed, and did not denie:
 21 and he confessed, That I am not CHRIST. † And they
 asked him, Vvhat then? Art thou * Elias? And he said, I am
 22 not. Art thou :: * the Prophet? And he answered, No. † They
 said therefore vnto him, Vvho art thou, that vve may giue an
 answer to them that sent vs? vvhath saiest thou of thy self?

The Gospel vpo the 3 Sunday in Advent.

23 † He said, I am the voyce of one crying in the desert, make straight the way of
 24 our Lord, as Esaie the Prophet said. † And they that vvere sent,
 25 vvere of the Pharisees. † And they asked him, and said to
 him, Vvhy then doest thou baptize, if thou be not Christ, nor
 26 Elias, nor the Prophet? † Iohn answered them, saying, * :: I
 baptize in vvater: but there hath stood in the middes of you
 27 vvhom you know not. † The same is he that shal come after
 me, that is made before me: vvhose latchet of his shoe I am
 28 not worthie to vnloose. † These things were done in Bethania
 beyond Iordan, vvhether Iohn vvas baptizing. †

:: By like the Iewes ignorantly vnderstood not the place in Deuteronomie, of Christ, and therefore they aske also whether he be the Prophet there spoken of. See also c. 7, 40.

29 † The next day Iohn saw I E S V S coming to him, and he
 saith, Behold the lambe of God, behold him that taketh away the sinne
 30 of the world. † This is he of vvhom I said, After me there
 commeth a man, vvhich is made before me: because he vvas
 31 before me. † And I knew him not, but that he may be ma-
 32 nifested in Israel, therefore came I baptizing in vvater. † And
 Iohn gaue testimonie, saying, That I saw the Spirit descen-
 ding as a doue from heaven, and he remained vpon him.
 33 † And I knew him not: but he that sent me to baptize in vvater,
 he said to me, He vpo vvhom thou shalt see the Spirit descen-
 ding and remaining vpon him, he it is that baptizeth in
 34 the holy Ghost. † And I saw: and I gaue testimonie that
 this is the sonne of God. †

:: He doth oftē here signifie the great difference of his baptism & of Christs, as of his person & Christs. See Annot. Mat. 3. The Gospel on the octave of the Epiphanie.

35 † The next day againe Iohn stood, and two of his disci-
 36 ples. † And beholding I E S V S yvalking, he saith, Behold

The Gospel vpo S. Andrews eue,

Ec the

Mal. 4, 5
 Den. 18,
 15.

Esa. 40,
 3.

Mt. 3, 11.
 Mr. 1, 8.
 Lu. 3, 16

sinnes
 A G N V S
 D E I at
 Masse.

the lambe of God. † And the two Disciples heard him 37
speaking, and they folovved I E S V S. † And I E S V S turning, 38
and seeing them folovving him, saith to them, Vvhat seeke
you? Vvho said to him, Rabbi (vvhich is called by interpre-
tation, Maister) vvhere dvvellest thou? † He saith to them, 39
Come and see. They came, and savv where he abode and they
taried vvith him that day: and it vvvas about the tenth houre.
† And Andrevv the brother of Simon Peter vvvas one of the 40
two that had heard of Iohn, and folovved him. † He findeth 41
first his brother Simon, and saith to him, Vve haue found

† Messias in He-
brew, in Greeke
Chrill, & English
Anointed, to
Witte, With the
spiritual oile of
grace about his
brethren. P/s. 44.
† Cephas in Sy-
riake, & Peter in
Greeke, in Eng-
lish, Rooke. See
Mat. 16, 18.

† M E S S I A S, vvhich is being interpreted, C H R I S T.
† And he brought him to I E S V S. And I E S V S " looking 42
vpon him, said, Thou art Simon the sonne of Iona: thou
shalt be called † Cephas, vvhich is interpreted, Peter. † On 43
the morovv he vvould goe forth into Galilee, and he findeth
Philippe. And I E S V S saith to him, Folovv me. † And Phi- 44
lippe vvvas of Bethsaida, the citie of Andrevv and Peter.
† Philippe findeth Nathanael, and saith to him, Him vvhom 45
Moyses in the lawv, and the Prophets vvrote of: vve haue
found I E S V S the sonne of Ioseph, of Nazareth. † And Na- 46
thanael said to him, From Nazareth can there be any good?
Philippe saith to him, Come and see. † I E S V S savv Natha- 47
nael comming to him, and he saith of him, Behold an Israe-
lite in very deeде, in vvhom there is no guile. † Nathanael 48
saith to him, Howv knowest thou me? I E S V S answered
and said to him, Before that Philippe did cal thee, vvhen thou
wast vnder the figtree, I saw thee. † Nathanael answered him, 49
and saith, Rabbi, thou art the sonne of God, thou art the king
of Israel. † I E S V S answered, and said to him, Because I said 50
vnto thee, I savv thee vnder the figtree, thou beleueest: grea-
ter then these things shalt thou see. † And he saith to him, 51
Amen Amen I say to you, You shal see the heaven opened,
and the * Angels of God ascending and descending, vpon the
Sonne of man. †

Gen. 28,
12.

ANNOTATIONS

CHAP. I.

How God the
Sonne is called
the VVORD.

[*Was the Word.*] The second Person in Trinitie which is the natural, onely, and eternal Sonne
of God the Father, is called the W O R D: not as the holy Scriptures or speeches of the Prophets
and Apostles (vvritten and spoken by Gods commaundement for the vttering of his diuine wil
towards man) be called his word, but in a more diuine, eminent, and ineffable sort, to expresse vnto

vs

vs in a fort, by a terme agreeable to our capacitie, that the Sonne of God so is, and so from everlasting is borne of God the Father, as our prime concept (which is our internal and mental word) is and issueth out of our intelligence & minde. This VVORD then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therefore can not be a creature, as many Heretikes before the Writing of this Gospel thought, and as the Ariians after taught. And this first sentence of the Gospel not onely the faithful, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.

The Platonikes.

August. de
Ciu. Dei
li. 10. c. 29.

1. *With God.*] Because a man might say, If the VVORD were before any thing was created, where or how could he be? the Euangelist preventing that carnal concept, saith first, that he was with God, whose being dependeth not vpon time, place, space, or any other creatures, al which were made by him. Secondly, he giueth vs to vnderstand, that the VVORD hath his proper subsistence or personalitie distincte frō God the Father, vtherby Sabellius the old Heretike is refuted, thirdly, here is insinuated the order of these two persons, one towards the other, to wit, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Caluin, holding the second Person to be God, not as of God the Father, but as of him self. And yet such are the bookes that our youth now read commonly in England, and that by commandement.

Calu. inst.
li. 1. c. 13.
sect. 23 &
25.

The VVORD
coeternal with
the Father, dis-
tinct in person,
and of the Fa-
ther.

1. *God was the VVORD.*] Left any man vpon the premises, which set forth the relation and distinction of the second Person from the first, might thinke that the Father onely were God, the Euangelist expressly teacheth, the VVORD to be God. for though the wordes seeme to lie otherwise (because we haue of purpose foowed the elegancie which the Euangelist him self obscured in placing them so, and therefore they stand so both in Greeke and Latin) yet in deede the construction is thus, *The VVORD was God*, and (as in his first Epistle the same Apostle writeth) *true God*: left any might say (as the Ariians did) that he was God in deede, but not truly and naturally, but by common adoption or calling, as good men in the Church becalled the sonnes of God. What wonderful wrangling and tergiversation the Ariians vsed to auoid the euidence of this place, We see in S. Augustine li. 3. de Doctr. Christ. c. 2. euen such as the Protestants do, to auoid the like wordes, *This is my body*, concerning the B. Sacrament.

1 Io. c. 5.
20.

The VVORD
true God by na-
ture.

The Protestants
are like the
vniuersall Arias.

3. *By him.*] Again, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the VVORD or Sonne, with God the Father, because by him al things were created. al things he saith, both visible of this world: and inuisible, as Angels and al spiritual creatures. Wherevpon it is euident also, that him self is no creature, being the creator of al: neither is sinne of his creation, being a defecte of a thing, rather then a thing it self, and therefore neither of nor by him.

The VVORD
not a creature
but the crea-
tor.

12. *He gaue them power.*] Free Wil to receiue or acknowledge Christ, & power giuen to men, if they wil, to be made by Christ the sonnes of God: but not forced or drawen therevnto by any necessitie.

Free-will.

14. *The VVORD made flesh.*] This is the high and diuine testimonie of Christs incarnation and that he vouchsaured to become man. for the acknowledging of which inexplicable benefite and giuing humble thanks for the same, al Christian people in the world by tradition of the Fathers prostrate them selues or kneele downe, when they heare it sung or said at the holy Masse, either in this Gospel: or in the Crede by these wordes, *ET HOMO FACTVS EST.*

Humble kneel-
ing at the so-
lemne wordes
of Christs incar-
nation.

16. *No man hath seen.*] Neuer man in this mortalitie saw God in the very shape and natural forme of the diuine essence, but men see him onely in the shape of visible creatures, in or by which it pleaseth him to shew him self vnto many diuersly in this world: but neuer in such sort as vwhen he shewed him self in the person of the Sonne, of God, being made truly man and conuersing with men.

How mortal
men see God.

12. *The Spirit.*] Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expressly against al Heretikes, Iewes, & Pagans, set furth the truth of the Churches doctrine concerning the whole Trinitie.

The B. Trinitie.

42. *Looking vpon him.*] This beholding of Simon, insinuateth Christs designement and preferring of him to be the cheefe Apostle, the Rocke of the Church, and his Vicar. and therefore vpon that Diuine prouidence and intention he accordingly changeth his name, calling him for Simon, Cephas, which is a Syriake word, as much to say as, Rocke or Stone. And S. Paul commonly calleth him by this name Cephas, whereas other both Greekes and Latines call him altogether by the Greeke word, *Peter*, which signifieth the self same thing. vthercof S. Cyril saith, that our Saviour by foretelling that his name should no more now be Simon, but *Peter*, did by the vword it self aptly signifie, that on him, as on a rocke and stone most firme, he vwould build his Church.

Peter by his
new name de-
signed to be
the Rocke of
the Chnrch.

Cephas.
Petrus.
1. i. 2 c. 12
in Ioan.

CHAP. II.

At the request of his mother he vvorketh his first miracle, turning vvater into vvine at a mariage in Galilee, although the time of his manifestation be not yet come. 12 Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculouſly al the marchantes. 28 And being yet of the blind Ievves asked a signe, he signifieth so long before, that they should kill him, but he vvill rise againe the third day. 23 Vvhich also presently they vvould doe, but that he knowing their falses hartes (though many beleue in him) vvill not tarr among them.

The Gospel vpō
the 2 Sunday after
the Epipha-
nie.



ND the third day there vvvas a mariage 1
made in Cana of Galilee: and the mother
of I E S V S vvvas there. † And. " I E S V S 2
also vvvas called, and his Disciples to the
mariage. † And the vvine failing, the mo- 3
ther of I E S V S saith to him, " They haue
no vvine. † And I E S V S saith to her, 4

Vvhat is to me and thee vvoman? my houre commeth
not yet. † His mother saith to the ministers, " Vvhatsoever 5
he shal say to you, doe ye. † And there were set there fixe vvater- 6
pottes of stone, according to the purification of the Ievves,
holding euery one two or three measures. † I E S V S saith 7
to them, Fil the vvater-pottes vvith vvater. And they filled
them vp to the toppe. † And I E S V S saith to them, Dravy 8
nowv, and carie to the cheefe stevvard. And they caried it.
† And after the cheefe stevvard tasted the :: vvater made 9
vvine, and knevv not vvhen it vvvas, but the ministers knew
that had dravvne the vvater: the cheefe stevvard calleth the
bridegrome, † and saith to him, Euery man first setteth the 10
good vvine: and vvhen they haue vvell drunke, then that
vvhich is vvorse. But thou hast kept the good vvine vntil
nowv. † This beginning of miracles did I E S V S in Cana of 11
Galilee: and he manifested his glorie, and his Disciples beleue-
ued in him. †

:: He that seeth
Water turned in
to Wine, nedeth
not dispute or
doubt how
Christ changed
bread into his
body.

† After this he vvvent dovvn to Capharnaum him self 12
and his mother, and his brethren, and his disciples: and there
they remained not many daies. † And the Pasche of the 13
Ievves vvvas at hand, and I E S V S vvvent vp to Hierusalem:
† and he found in the temple them that sold oxen and 14
sheepe and doves, and the bankers sitting. † And vvhen he 15
had made as it vvwere a vvhippe of litle coardes, he " cast them
al out of the temple, the sheepe also and the oxen, and the
money of the bankers he powred out, and the tables he ouer-
threvv. † And to them that sold doves, he said, Take avvay 16
these

The Gospel vpō
Munday in the
fourth vveweke
of Lent.

these things hence, and make not the house of my father, a
 17 house of marchandise. † And his Disciples remembred that
 18 it is vvritten, *The zeale of thy house hath eaten me.* † The Ievves therefore
 answered and said to him, Vvhat signe doest thou shew vs,
 19 that thou doest these things? † I E S V S answered and said to
 them, * Dissolue this temple, and in three daies I vvill raise it.
 20 † The Ievves therefore said, In fourtie and sixe yerres vv as this
 21 temple built, and vvilt thou raise it in three daies? † But he
 22 spake of the temple of his body. † Therefore vvhen he vv as
 risen againe from the dead, his Disciples remembred, that he
 said this, and they beleued the scripture and the vvord that
 23 I E S V S did say. † And vvhen he vv as at Hierusalem in the
 Pasche, vpon the festiual day, many beleued in his name,
 24 seeing his signes vv hich he did. † But I E S V S did not com-
 25 mit him self vnto them, for that he knew al, † and because
 it vv as not needeful for him that any should giue testimonie
 of man: for he knew vv hat vv as in man. †

A N N O T A T I O N S

C H A P. II.

2. I E S V S also vv as called.) By his vvouchsafing to come vvith his to the Mariage, he appro-
 ueth the custome of the Faithful in meeting at honest festes and recreations for maintenance of
 loue, peace, and amitie among them selues: he reproveth the heresie of Tatian, Marcion, and such
 like condemning wedlocke: lastly (as S. Cyril saith) he sanctifieth and blesteth the Mariage
 of the Faithful in the new Testament, making it a new creature in him, and discharging it of the
 manifold maledictions and disorders wherein it vv as before. By which benediction the often di-
 uorces, remarriages, and pluralities of vvives, and the vvomens seruile subiection and imparitie in
 that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a
 Sacrament. See S. Aug. de nupt. & concup. li. 1 c. 10 & 21. li. 1 de adult. coniug. c. 8.

3. They haue no vvine.) Our Lady many vvayes vvnderstood that now the time approached of
 manifesting him self to the vvorld by miracles and preaching, and nothing doubted but that he
 vvould now begin at her request whereby we learne that Christi ordinarily giueth not his graces,
 but humbly asked and requested therevnto, and that his mothers intercession is more then vvul-
 garly effectual, and that he denieth her nothing.

4. What is to me and thee?) Because this speech is subiect to diuers senses, we keepe the vvor-
 des of our text, lest by turning it into any English phrase, we might straiten the holy Gho-
 sts intention to some certaine sense either not intended, or not onely intended, and so take avvay
 the choise and indifferencie from the reader, vvhereof (in holy Scripture specially) al Translatours
 must bevvare. Christi then may meane here, What is that vvoman, to me & thee being but strangers,
 that they vvant vvine? as some interpret it. or (which is the more proper vse of that kinde of
 speech in holy vvrite) vvhat haue I to doe vvith thee: that is, vvhy should I haue respect to thy de-
 sire in this case? In matters touching my charge & the cõmission of my father for preaching, vvor-
 king miracles, and other graces, I must not be tied to flesh and blood. Which vv as not a reprehension
 of our Lady, or signification that he vvould not heare her in this or other things pertaining to Gods
 glorie or the good of men, for the euent sheweth the contrarie. but it vv as a lesson to the companie
 that heard it, and namely to his Disciples, that respect of kinred should not dravv them to doe
 any thing against reason, or be the principal motion vvhy they doe their duties, but Gods glorie.

5. vvhat soeuer he shal say.) By this you see, our Lady by her diuine prudence and entiere fami-
 liaritie and acquaintance vvith al his manner of speeches, knew it vv as no checke to her, but a do-
 ctine to others: and that she had no repulse, though he seemed to say his time vv as not yet come

Christ vvith his
 presence honou-
 reth and appro-
 ueth Mariage.

Our Ladies in-
 tercession.

Translatours of
 holy Scriptures.

Our lady doubt-
 eth not but
 Christi vvill graunt
 her petition.

to worke miracles: not doubting but he would begin a litle before his ordinary time for her sake, as S. Cyril thinketh he did: and therefore she admonisheth the waiters to marke wel, & to execute li. 2 in 10. Whatsoever Christ should bid them doe. C. 23.

Profaners of Gods Church are to be punished in soul & body by the Spiritual power. 15. *Cast them out.*) By this chastising corporally the defilers and abusers of the Temple, he doth not onely shew his power, that being but one poore man he could by force execute his pleasure vpon so many sturdy fellows: but also his soueraigne authoritie ouer al offenders, and that not vpon their soules onely, as by excommunication and spiritual penalties, but so far as is requisite for the execution of spiritual iurisdiction, vpon their bodies and goods also. That the Spirituallie may learne, how far and in what cases, for iust zeale of Christs Church, they may vse and exercise both spirituallie and temporallie their forces and faculties against offenders, specially against the prophanners of Gods Church, according to the Apostles allusion 1 Cor. 3. *If any defile the Temple of God, him vvil God destroy.*

The B. Sacrament is not to be giuen to nouices or yonglings in faith. 24. *Iesvs committed not him self.*) S. Augustine applieth this their first faith and beleefe in Christ, suddenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christs not committing his Person to them as yet, to the Churches like warinesse and wisdom, in not opening nor giuing to them our Lord in the B. Sacramēt, because al were not to be trusted with that high point without full trial of their faith. *Tract. in 10. 11.*

CHAP. III.

He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessarie, as being our Regeneration. 10 Vvwhich point Nicodemus as then not vnderstanding, 11 he sheweth that they must beleue him, and vvhat good cause there is for them so to doe. 23. After this he also baptizeth, and Iohn likewise at the same time. 25 Wherevpon a question being moued, Whether Baptisme is better, 25 Iohn answereth it by saying, that he is so far inferiour to Christ, as a nere man to God most high.

The Gospel vpb Holy Rood day, Maij 3.



ND there vvas a man of the Pharisees, named Nicodemus, a prince of the Iewves. † This man came to Iesvs by night, and said to him, Rabbi, vve knovv that thou art come from God a maister, for no man can doe these signes vvwhich thou doest, vnles God be vvith him. † Iesvs answered, and said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God. † Nicodemus said to him, Hovv can a man be borne, vvhen he is old? can he enter into his mothers vvombe againe and be borne? † Iesvs answered, Amen, Amen I say to thee, Vnles a man be borne againe of vvater and the Spirit, he can not enter into the kingdom of God. † That vvwhich is borne of the fles h, is fles h: & that vvwhich is borne of the spirit, is spirit. † Marueil not, that I said to thee, You must be borne againe. † The spirit breatheth vvhere :: he vvil: and thou hearest his voice, but thou knovvest not vvhen he commeth and vvhither he goeth: so is every one that is borne of the Spirit. † Nicodemus answered, & said to him, Hovv can these things be done? † Iesvs answered, and said to him, Thou art a maister

:: we follow rather S. August. & those ancient fathers, which most commonly vnderstand this place of the holy Ghost, & not of the winde: although both senses be good.

maister in Israel, and art thou ignorant of these things?

- 11 † Amen, Amen I say to thee, that vve speake that vvhich vve
know, and that vvhich vve haue seen vve testifie, and our te-
12 stimonie you receiue not. † If I haue spoken to you earth-
ly things, and you beleue not: howv if I shal speake to you
13 heavenly things, vvill you beleue? † And no man hath as-
cended into heauen, but he that descended from heauen, the
14 Sonne of man vvhich is in heauen. † And as * Moyses exal-
ted the serpent in the desert, so must the Sonne of man be
15 exalted: † that euery one vvhich beleueth in him, perish
16 not, but may haue life euerlasting. † For so God loued the
vvorld, that he gaue his only-begotten sonne: that euery one
that beleueth in him, perish not, but may haue life euerla-
17 sting. † † For God sent not his sonne into the vvorld, to
iudge the vvorld, but that the vvorld may be saued by him.
18 † He that beleueth in him, is not iudged. but he that doeth
not beleue, "is already iudged: because he hath not beleued
19 in the name of the only-begotten sonne of God. † And this
is the iudgment: because the light is come into the vvorld,
and men haue loued the darkenesse rather then the light: for
20 their vvorkes vvare euil. † For euery one that doeth il, ha-
teth the light, and commeth not to the light, that his vvorkes
21 may not be controuled. † But he that doeth veritie, com-
meth to the light, that his vvorkes may be made manifest, be-
cause they vvare done in God. †

- 22 † After these things I e s v s came and his Disciples into
the countrie of Ievvie: and there he abode vvith them, and
23 baptized. † And Iohn also vvas baptizing in Ænon beside
Salim: because there vvas much vvater there, and they came,
24 and vvare baptized. † For Iohn vvas not yet cast into pri-
25 son † And there rose a question of Iohns disciples vvith
26 the Ievves concerning purification. † And they came to
Iohn, and said to him, Rabbi, he that vvas vvith thee beyond
Jordan, to vvhom * thou didst giue testimonie, behold he
27 baptizeth, and al cometh to him. † Iohn answered and said,
A man can not receiue any thing, vnlesse it be given him from
28 heauen. † Your selues doe beare me vvirtnesse, * that I said,
29 I am not CHRIS T: but that I am sent before him. † He that
hath the bride, is the bridegrome: but the frende of the bride-
grome that standeth and heareth him, reioyceth vvith ioy
for the voice of the bridegrome. This my ioy therfore is fil-
led

The Gospel vpo
Munday in the
Whitson Weeke.

Nu. 21, 9

Io. 1, 19.

Io. 1, 20.

led. † He must increase, and I diminish. † "He that cometh 30
from above, is above all. He that is of the earth, of the earth 31
he is, and of the earth he speaketh. He that cometh from
heaven, is above all. † And what he hath seen and heard, 32
that he testifieth: and his testimony no man receiveth. † He 33
that hath received his testimony, hath signed that God is true.
† For he whom God hath sent, speaketh the words of 34
God. for God doth not give the spirit by measure. † The Fa- 35
ther loveth the Son: & he hath given all things in his hand.
† He that believeth in the Son, hath life everlasting: but he 36
that is incredulous to the Son, shall not see life, but the
wrath of God remaineth upon him.

A N N O T A T I O N S

C H A P. III.

Baptisme in
water necessa-
rie to saluation.

s. Borne againe of Water.] As no man can enter into this world nor haue his life and being in the same, except he be borne of his carnal parents: no more can a man enter into the life & state of grace which is in Christ, or attaine to life everlasting, vntill he be borne and baptized of water and the Holy Ghost. Whereby we see first, this Sacrament to be called our regeneration or second birth, in respect of our natural and carnal which was before. Secondly, that this Sacrament consisteth of an external element of water, and internal vertue of the Holy Spirit: Wherein it excelleth Iohns Baptisme, which had the external element, but not the spiritual grace. thirdly, that no man can enter into the kingdom of God, nor into the fellowship of Holy Church, without it. Whereby the * Pelagians, and Caluinists be condemned; that promise life everlasting to yong children that die without Baptisme, and all other that thinke onely faith to serue, or the external element of water superfluous or not necessarie: our Saviours wordes being plaine and general. Though in this case, God which hath not bound his grace, in respect of his owne freedom, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and desire to haue that Sacrament, but by some remediless necessity could not obtaine it. Lastly, it is proued that this Sacrament giueth grace *ex opere operato*, that is, of the worke it self (which all Protestants denie) because it so breedeth our spiritual life in God, as our carnal birth giueth the life of the world. ** August. haref. 22.*

Baptisme in
two cases not
necessarie, but
otherwise sup-
plied.

Euery infidel,
and namely he-
retikes, are iud-
ged already.

18. Is iudged already.] He that believeth in Christ with faith which worketh by charitie (as the Apostle speaketh) shall not be condemned at the later day nor at the houre of his death. but the infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profession and sentence condemned, and shall not come to iudgement either particular or general, to be discussed according to his workes of mercie done or omitted. In which sense S. Paul saith that the obdurate Heretike is condemned by his owne iudgement, preuenting in him self, of his owne free will, the sentence both of Christ and of the Church. *Gal. 5. 6. Tit. 3. 11.*

The excellen-
cie of Christs
povver and gra-
ces.

31. He that cometh from above.] As though he should say, No marvel that men resort to Christ so fast and make lesse account of me. for, his baptisme and his preaching and his person are all from heaven immediatly. He bringeth all from the very bosome, mouth, and substance of God his Father. Whatsoever is in me, is but a litle drop of his grace. His spirit and graces are above all measures or mens gifts, euen according to his Manhood: and all power temporal and spiritual, the kingdom and the Priesthood, and all souerainie in heaven and earth are bestowed upon him as he is man also.

CHAP. IIII.

Leaving Ierurie because of the Pharisees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue vwater of euertlasting life, 16 shewing him self to know mens secretes, 19 preferring the Ievues religion before the Samaritanes, but ours (the Christian Catholike religion) before them both, 25 and uttering vnto her that he is Christ. 28 vvhich by her testimonie and his preaching very many Samaritanes do beleue: he in the meane time foretelling his Disciples, of the haruest he wil send them in to. 45 The Galileans also receiue him, vvhare againe he vvorketh his second miracle.

1 **W**HEN IESVS therefore vnderstoode that the
2 Pharisees heard that IESVS maketh mo Disciples,
3 and baptizeth, the Iohn,† (howbeit :: IESVS did
4 not baptize, but his Disciples)† he left Ierurie, and
5 vvent againe into Galilee. † and he had of necessitie to passe
6 through Samaria. † He commeth therefore into a citie of Samaria
7 vvhich is called Sichar: * beside the maner that Iacob
8 gaue to Ioseph his sonne. † And there vvas there the foun-
9 taine of Iacob. IESVS therefore vvearied of his journey, sate
10 so vpon the fountaine. It vvas about the sixt houre.

7 † There commeth :: a vvoman of Samaria to dravv vva-
8 ter, IESVS saith to her, Giue me to drinke. † For his Dis-
9 ciples vvere gone into the citie, to bie meates. † Therefore that
10 Samaritane vvoman saith to him, How doest thou being
11 a Ievve, aske of me to drinke, vvhich am a Samaritane vvoma?
12 For the Ievves :: do not communicate vvith the Samaritanes.
13 † IESVS answered, and said to her, If thou didst knowv the
14 gift of God, and vvho he is that saith vnto thee, Giue me to
15 drinke: thou perhaps vvouldest haue asked of him, and he
16 vvould haue giuen thee c liuing vvater. † The vvoman
17 saith to him, Sir, neither hast thou vvherein to dravv, and the
18 vvell is deepe: vvhence hast thou the liuing vvater? † art thou
19 greater then our father Iacob, vvho gaue vs the vvell, and him
20 self dranke of it, and his children, and his cattel? † IESVS an-
21 swered, and said to her, Euery one that drinketh of this vvater,
22 shal thirst againe: but he that shal drinke of the vvater
23 that I vvil giue him, shal not thirst for euer, † but the vvater
24 that I vvil giue him, shal become in him a fountaine of vvater
25 springing vp vnto life euertlasting. † The vvoman saith
26 to him, Lord giue me this vvater, that I may not thirst, nor
27 come hither to dravv.

16 † IESVS saith to her, Goe, call thy husband, and come
17 hither. † The vvoman answered and said, I haue no hus-
18 band

:: He did not baptize ordinarily, yet that he baptized his Apostles, S. Aug. thinketh it very probable. ep. 108.

The Gospel vpō Friday in the 3^d weeke in Lent.

:: This woman is a figure of the Church, not yet iustified, but now to be iustified. Aug. tract. 15 in Iohn.

:: There Were many other causes Why the faithful Iewes could not abide the Samaritans, but their precise abstaining from their companie & couersation, was their Schismatical Temple and seruice in mount Garizim.

c He speaketh of his baptizing in the Holy Ghost. See Io. c. 7. 39.

band. I E S V S saith to her, Thou hast said vvel, that I haue
no husband. † For thou hast had siue husbands : and he 18
vvhom thou now hast, is not thy husband. this thou hast
said truely.

† The vvoman saith to him, Lord, I perceiue that thou art 19
a Prophet. † " Our fathers adored in this mountaine, and you 20
say, * that at Hierusalem is the place vvhere men must adore.
† I E S V S' saith to her, Vvoman beleeeue me, that the houre 21
shal come, vvhen you shal neither in this mountaine, nor in
Hierusalem adore the Father. † * You adore that you know 22
not: vve adore that vve know, for saluation is of the Ievves.
† But the houre comineth, and nowv it is, vvhen the true 23
adorners shal adore the Father" in spirit and veritie. for the Fa-
ther also seeketh such, to adore him. † God is a spirit, and 24
they that adore him, must adore in spirit and veritie. † The 25
vvoman saith to him, I knowv that M E S S I A S commeth,
(vvhich is called C H R I S T) : therfore vvhen he commeth,
he vvil shevv vs al things. † I E S V S saith to her, I am he, that 26
speake vvith thee.

† And incontinent his Disciples came: and they marueiled 27
that he talked vvith a vvoman. No man for al that said, Vvhat
seekest thou, or vvhy talkest thou vvith her?

† The vvoman therfore left her vvater-pot: and she vvént 28
into the citie, and saith to those men, † Come, and see a man 29
that hath told me al things vvhatsoeuer I haue done. Is not
he C H R I S T? † They vvént forth therfore out of the citie, 30
and came to him.

† In the meane time the Disciples desired him, saying, 31
Rabbi eate. † But he said to them, I haue meate to eate 32
vvhich you knowv not. † The Disciples therfore said one to 33
an other, Hath any man brought him for to eate? † I E S V S saith
to them, My meate is to doe the vvil of him that sent me, to 34
perfit his vvorke. † Doe not you say that yet there are foure 35
moneths, and haruest commeth? Behold I say to you,
lift vp your eies, and see the countries, that they are vvwhite
already to haruest. † And he that reapeth, receiueth hire, 36
and gathereth fruite vnto life euerlasting : that both he that
sowveth, and he that reapeth, may reioyce together. † For 37
in this is the saying true : that it is one man that sowveth, and
it is an other that reapeth. † I haue sent you to reape that 38
vvhich you laboured not : others haue laboured, and you
haue

Den. 12,
6. Ps. 121
13.

4 Reg.
17, 28,
36.

haue entred into their labours.

39 † And of that citie many beleueed in him of the Samaritans, for the vvord of the: vvoman giuing testimonie, that
40 he told meal things vvhatsoever I haue done. † Therfore vvhen the Samaritans vvete come to him, they desired him that he vvould tarie there. And he taried there tvvo daies.

41 † And many moe beleueed for his ovvne vvord. † And
42 they said to the vvoman, That novv not for thy saying doe vve beleuee: for our selues haue heard, and doe knowv that this is the Sauour of the vvorld in deede. †

43 † And after the tvvo daies he departed thence: and vvent
44 into Galilee. † For I E S V S him self gaue testimonie that a
45 Prophet hath not honour in his ovvne countrie. † Therfore
* vvhen he vvvas come into Galilee, the Galilæans receiued him, vvhereas they had seen al things that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

46 † He came againe therfore into Cana of Galilee, * Vvhere
he made vvater vvine. And there vvvas a certaine lord vvhose
47 sonne vvvas sicke at Capharnaüm. † He hauing heard that I E S V S came from Ievvrie into Galilee, vvent to him, and desired him that he vvould come dovvne & heale his sonne.
48 for he began to die. † I E S V S therfore said to him, Vn-
49 lesse you see signes and vvonders, you beleuee not. † The lord saith to him, Lord, come dovvne before that my sonne
50 die. † I E S V S saith to him, Goe, thy sonne liueth. The man
51 beleueed the vvord that I E S V S said to him, and vvent. † And as he vvvas novv going dovvne, his seruants mette him: and
52 they brought vvord, saying, That his sonne liued. † He asked therfore of them the houre, vvherein he vvvas amended. And they said to him, That yester day at the seuenth houre the feuer
53 left him. † The father therfore knevv that it vvvas in the same houre vvherein I E S V S said to him, Thy sonne liueth. and
54 him self beleueed and his vvhole house. † This againe the
* second signe did I E S V S, vvhen he vvvas come from Ievvrie into Galilee.

This womā mystically beig the Church, it is here signified, that they which at the first beleue because the Church teacheth so, afterward be much confirmed, finding it in the Scripture also, and by other instructions.

The Gospel vpō the 20 Sunday after Pentecost.

AN NOT A T I O N S CH A P. IIII,

20. Our Fathers adored.] By adoration is meant doing of sacrifice. for other offices of Religion might be done in any place. The Samaritanes to detend their adoring in Garizim, pretended their worshipping there to be more ancient then the Jewes in Hierusalem, referring it to

The Schismatical temple contenteth against the true Temple.
Jacob

Mt. 4, 12
Mr. 1, 14
Luc. 4, 14

Io. 2, 9.

Io. 2, 11.

Iacob: Whereas in deede that Patriarch adoring there before the Temple vvas appointed, or the Lavv giuen, made nothing for their Schisme: Which vvas begone by Manasses a fugitiue Priest, onely to hold his vnlawful Wife thereby, and to obtaine Superioritie, in Schisme: vvhich he could not doe in the vnitie of his brethren: long after the Temple of Hierusalem, from vvhich the reuolt vvas made. Therefore Christ giueth sentence for the Iewes and the Temple of Hierusalem, affirming that they had a good ground therof, but the Samaritanes none at al.

Joseph. N.
antiq. 11.
c. 8.

The true Temple preuaileth.

Iosephus also recordeth howv the Samaritanes demaunded of Alexander the Great, the like priuileges and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as vvorthy, and them selues to be Iewes as the other, and to vvorship the same God. but their Schismatical hypocrisie vvas easely spied and dismissed vvith nothing. An other time the Iewes and Samaritanes (as the same vvriter testifieth) made a great stur in Alexandria about the truth and antiquitie of the Schismatical temple and seruice in Garizim and the other true Temple of Salomon: in so much that the matter vvas put to arbitrement by Ptolomæus the kings commaundement, onely to trie whether of the two was first. And the Schismatices (as their custome is) *per saltum* can make their Church or seruice as old as they list, referring it to the Patriarches, as our Schismatices do now to Christ and the Apostles. But when the trial was made, onely they of Hierusalem did inuincibly proue by continual succession of their Priests, and by the iust note of the time when the Schismatices went out from them, that theirs was the lavvful, and the other the false temple and false adoration. and to it was Iudged, and the Samaritanes put to silence. Afterward the said Schismatices (which is lightly the end of al Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and Wine is like at length to come to the sacrifice of Ceres and Bacchus.

Joseph. li.
13. antiq.
c. 6.

The true Temple is proued by continual succession.

13. In Spirit and veritie. Our Sauour foretellet her that the end & ceasing of their sacrifice & adoration in both the Temples should shortly be, and euen then vvas begone to be fulfilled: instructing her in three things concerning that point. first, that the true Sacrifice should be tied no more to that one place or nation, but that true adoration should be through out al Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and blood of beastes and other external terrene creatures, not hauing in them grace, spirit, and life, should be taken away, & an other sacrifice succede, which should be in it self inuisible, celestial, diuine, full of life, spirit, and grace. and thirdly, that this adoration and sacrifice should be the veritie it self, vvhercof al the former sacrifices and hostes were but shadowes and figures. and he calleth that here spirit and truth, vvch in the last Chapter is called grace and truth. Al vvch is no more but a prophecie and description of the Sacrifice of the fainful Gentils in the body and blood of Christ: not that it is not by external meines giuen to vs (for othervvise vve being men consisting of flesh and blood could not be capable thereof) but that it is spirit and life in it self, being the flesh of the V V O R D of God. And if a man enlarge the vvord of Adoratiõ, (vvch here as is said, signifieth properly the worship of God by sacrifice) to al the Sacraments of the new Law, they al likewise be spirit and grace, the Holy Ghost working inuisibly and internally vpon our soules by eury one of them. Wherevv our Baptisme, is water & the Holy Ghost: our Penance, the vvord of absolution and the Holy Ghost: our Confirmatiõ, oile & the Holy Ghost by imposition of handes: finally, al the adoration of the Catholike Church, is properly spiritual, though certaine external creatures for our natures, state and necessitie, be ioyned therewith. Take heede therefore thou gather not of Christs wordes, that Christian men should haue no vic of external office towards God: for that would take away al sacrifice, Sacraments, praiers, Churches, and Societie of men in his Seruice.

Mal. 1, 11.

Jo. 1, 17.

The 2 part:
THE ACTES
of Christ in
Iewrie (ha-
uing already
begonne his
soleme Ma-
nifestation
in Galilee
Mt. 4, 12) the
second Pas-
che of his
preaching.

CHAP. V.

Curing a bedred man at the pond of miracle, because he doth it on the Sabbath, the blind Iewes do persecute him, 7 and againe because he saith that God is his natural father. 19 He therevpon continueth saying, the Fathers operation and his to be in eury thing al one, and that he shal do greater things then these miraculou cures, to vvise, 21 quicken the dead in soules by sinne, as being appointed Iudge of al, 23 yea and quicken the dead in bodies also. incõtinent iudging al vprightly. 31 And that these are not bragges of his owne, but his vvitnesses to be, 33 Iohn Baptist, 36 his owne miraculou vvorkes, 37 his fathers voice at his baptisme, 39 the Scriptures also, namely of Moyses.

AFTER



AFTER these things there vvas a festiual
 day of the Ievves, and I E S V S vvent vp
 to Hierusalem. † And there is at Hieru-
 salem vpon [∴] Probatica a pond vvhich
 in hebreu is surnamed ' Bethsaida', ha-
 uing siue porches. † In these lay a great mul-
 titude of sicke persons, of blinde, lame,
 vvithered, expecting the stirring of the vvater. † And an An-
 gel of our Lord descended at a certaine time into the pond:
 and the vvater vvas stirred. And he that had gone dovvne
 first into the pond after the stirring of the vvater, vvas made
 vvhole of vvhatsoever infirmite he vvas holden. † And
 there vvas a certaine man there that had been eight and thir-
 tie yeres in his infirmite. † Him vvhen I E S V S had seen
 lying, & knevv that he had novv a long time, he saith to him,
 Vvilt thou be made vvhole? † The sicke man answered him,
 Lord, I haue no man, vvhen the vvater is troubled, to put me
 into the pond. For vvhiles I come, an other goeth dovvne
 before me. † I E S V S saith to him, Arise, take vp thy bed,
 and vvalke. † And forthvvith he vvas made vvhole: and
 he tooke vp his bed, and vvalked. And it vvas the Sabboth
 that day. † The Ievves therfore said to him that vvas healed,
 It is the Sabboth, thou maist not take vp thy bed. † He an-
 swered them, He that made me vvhole, he said to me, Take
 vp thy bed, and vvalke. † They asked him therfore, Vvhat
 is that man that said to thee, Take vp thy bed, and vvalke?
 † But he that vvas made vvhole, knevv not vvho it vvas. For
 I E S V S shronke aside from the multitude standing in the
 place. † Aftervvard I E S V S findeth him in the temple, and
 said to him, Behold thou art made vvhole: "sinne nomore;
 lest some vvorse thing chaunce to thee. † That man vvent
 his vvay, and told the Ievves that it vvas I E S V S that made
 him vvhole. † Therevpon the Ievves persecuted I E S V S,
 because he did these things on the Sabboth.
 † But I E S V S answered them, My father vvorketh vn-
 til novv: and I doe vvorke. † Therevpō therfore the Ievves
 sought the more to kil him: because he did not only breake
 the Sabboth, but also he said God vvas his father, making him
 self æqual to God. † I E S V S therfore answered, and said to
 them, Amen, amen I say to you, The Sonne can not doe any
 thing of him self, but that vvhich he seeth the Father doing.

The Gospel vpō
 friday in the
 first weeke of
 Lent.

∴ By our latin
 text and the
 Greeke, this mi-
 raculous pond
 vvas in or vpon
 Probatica, that is,
 a place vvhere
 the sheepe to
 be sacrificed,
 vvhere kept. But
 by other latin
 copies, S. Hie-
 rom, and some
 Greeke fathers,
 Probatica is the
 very pōd itself:
 so called, be-
 cause the shee-
 pe of sacrifice
 vvhere there
 vvashed.

' Bethes-
 da,

c multi
 tempus
 haberes,

For vvhath things foeuer he doeth, these the Sonne also doeth
in like maner. † For the Father loueth the Sonne, and shevv- 20
eth him al things that him self doeth, and greater vvorkes
then these vvill he shevv him, that you may marueil † For as 21
the Father doth raise the dead and quickeneth: so the Son-
ne also quickeneth vvhom he vvill. † For neither doth the 22
Father iudge any man: but al iudgement he hath giuen to
the Sonne, † that al may honour the Sonne, as they doe 23
honour the Father. He that honoureth not the Sonne, doth
not honour the Father, vvho sent him. † Amen, amen I say 24
to you, that he vvwhich beareth my vvord, and beleeueth him
that sent me, hath life euerlasting. and he commeth not
into iudgement, but shal passe from death into life.
† Amen, amen I say to you, that the houre commeth, and 25
nowv it is, vvhen the dead shal heare the voice of the Sonne
of God, and they that haue heard, shal liue. † For as the Fa- 26
ther hath life in him self: so he hath giuen to the Sonne also
to haue life in him self: † and he hath giue him povver to doe 27
iudgement also, because he is the Sonne of man. † Marueil 28

The Gospel vpo
Allsoules day.

∴ Not faith on-
ly, but good and
il deedes shal
be counted, and
accordingly re-
warded at the
day of iudge-
ment.

∴ Catholikes
seache the scrip-
tures, and finde
there, Peters &
his successors
Primacie, the re-
al presence, the
Priests power
to forgiue sin-
nes, iustification
by faith & good
Workes, Virgini-
tie preferred be-
fore matrimo-
nie, breach of
the vow of co-
ntinencie damna-
ble, voluntarie
pouerte, Penā-
ce, almes, and
good deedes
meritorious, di-
uers rewardes i
heauē accordg
to diuers meri-
tes, & such like.

not at this, because the houre commeth vvherein al that are
in the graues, shal heare his voice, † and they that haue 29
∴ done good things, shal come forth into the resurrection
of life: but they that haue done euil, into the resurrection of
iudgement. † I can not of my self doe any thing. As I hea- 30
re, so I iudge: and my iudgement is iust, because I seeke not
my vvill, but the vvill of him that sent me. † If I giue testimo- 31
nie of my self, my testimonie is not true. † There is an other 32
that giueth testimonie of me: and I knowv that the testimo-
nie is true vvwhich he giueth of me.

† * You sent to Iohn: and he gaue testimonie to the truth. 33
† But "I receiue not testimonie of man: but I say these things 34
that you may be saued. † He vvas the lampe burning and 35
shining. And you vvould for a time reioyce in his light.
† But I haue a greater testimonie then Iohn. For the vvokes 36
vvwhich the Father hath giuen me to perfit them: the very
vvorkes them selues vvwhich I doe, giue testimonie of me, that
the Father hath sent me. † And the Father that sent me, him 37
self hath * giuen testimonie of me. neither haue you heard
his vōice at any time, nor seen his shape, † and his vvord 38
you haue not remaining in you: because vvhom he hath sent,
him you beleue not. † "Search the ∴ scriptures, for you 39
thinke

'is pass-
sed

Io. 1, 19.

Mt. 3, 17

thinke in them to haue life euerlasting: and the same are they
 40 that giue testimonie of me: † and you vvil not come to me
 41 that you may haue life. † Glorie of men I receiue not. † But
 42 I haue knowen you, that the loue of God you haue not in
 43 you. † I am come in the name of my Father, and you receiue
 me not: if :: an other shal come in his ovne name, him you
 44 vvil receiue. † Howv can you beleue, that receiue glorie one
 of an other: and the glorie vvhich is of God only, you seeke
 45 not? † Thinke not that I vvil accuse you to the Father. there
 46 is that accuseth you, Moyles, in vvhom you trust. † For if
 you did beleue Moyles: you vould perhaps beleue me
 47 also. for of me he hath vvritten. † And if you doe not be-
 leue his vvritings: howv vvil you beleue my vvordes?

He meaneth
 specially Anti-
 christ. How the
 can the Pope be
 he, seeing the Je-
 wes receiue
 him not?

A N N O T A T I O N S

CHAP. V.

2. *Apod.*) This is as great a wonder and worke as was in the old Law, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes. First, that God without derogation to his honour, yea to the great cōmendation of it, doth giue vertue of miracles and cure to water or other creatures. Secondly, that he giueth such vertues to these creatures specially which be by vse and occupying in sacred functions or other wile, as it were sanctified: for this pond was it wherein the carcasses of sheepe (therfore called *Prōbatica* & other beasts to be sacrificed, were first washed, to which being alwaies red (as S. Hierom saith) with the blood of hostes, this force was giuen, for the commendation of the sacrifices of the Law there offered. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testa-

*Hiero. de
 locis Hebr.
 post med.*

ment, which faithlesse men wholly reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then an other, & rather on great festiual daies then other vulgar times (for this vvas the feast of Pasche or of Pentecost) as daies more sanctified, and vvhē the people made greater concourse: which sheweth that vve should not vvonder to see great miracles done at the Memories and feastes of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some special Saincts are Presidents or Patrones of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. Which ought to make Christians lesse doubt, that the force of diuers Waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saincts, which profane incredulous men referre onely to nature, vntiously pretending that God is more glorified by the workes of nature, which be of his ordinarie providence, then by the graces of Miracle giuen to his Saincts or Angels by his extraordinarie providence. Fifthly, that miracles be not wrought on men by their faith onely and as wel by their presence in spirit as in body, or vpon the parties desire or denotion onely, according to the Heretikes pretext that God is a like present by his power and grace to euery man and place: and therefore that men neede not to go from their owne houses or countries to seeke holines or health at the places of Christs or his Saincts birth, death, memories: for none could haue benefite of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angel. Yea sixtly, we may consider that in such cases to make the matter more maruelous, rare, and more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil and commandement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seventhly, that these graces of corporall cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we neede not seeke the correspondence thereof to the figure in euery point.

*Hiero. con.
 Lucifer. c.
 2 to 2.*

Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man

1 Vertue of mi-
 racles giuen to
 creatures.

2 The same giue
 specially to san-
 ctified creatur-
 es.

3 Miracles done
 at on time more
 the at an other,
 specially i greater
 solemnities.

4 Angels and
 Sainctes patro-
 nes & Workers
 in places of mi-
 racles.

5 Miracles in
 certain places,
 & wrought vpo
 the that corpo-
 rally visite the
 same. See S. Au-
 gustine ep. 137.

6 Al reason in
 these matters
 must yield to
 Gods pleasure.

7 This Water is
 a figure of Bap-
 tisme.

that

8 Christ extraordinarily healed and sanctified without creatures. Sinne the cause of sickness and infirmities. that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessity: as our Lord saueh al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and sought for the same.

14. Sinne no more.) We may gather hereby that this mans long infirmities was for punishment of his sinnes, and that men often attribute their sickness to other natural defects, and seeke for remedies of the world in vaine, When the sinne for which it was sent, remaineth, or is not repeated off: and therefore that in al infirmities men should first turne to God & goe to their Ghostly father, and then call for the wordly Physicians afterward.

34. I receiue not.) Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on worldly witness or mens commendations: though to vs such testimonies be agreeable and necessarie. and so for our instruction he vouchsaue to take the testimonies of Iohn the Baptist and Moyses and the Prophets: and departing out of this world, to send forth al his Apostles, and in them al Bishops and Lawful Pastors, to be his witnesses from Hierusalem to the ends of the world.

Neither Iewes nor Heretikes finde the truth, because they searche not the Scriptures deeply, but read superficially.

39. Searche the Scriptures.) He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they should finde life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be CHRIST their King, Lord, life, and Sauiour. For the special maisters & Scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and shuffling the Scriptures, but are of al men most ignorant in the deepe knowledg thereof. And therefore our Maister referreth them not to the reading onely or learning them without booke, or hauing the sentences thereof gloriously painted or written in their Temple, houses, or coates: but to the deepe searche of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.

CHAP. VI.

Hauing with him foure thousand 16 (walking also the night after upon the sea) 22 on the morrow the people there upon resorting unto him, 27 he preached vnto them of the Bread which he woul giue: telling them that he is come from heauen, and therefore able to giue such bread as can quicken the world, euen his owne flesh: and that al his Elect shal beleue as much. 60 Many not withstanding do murmur at this doctrine, yea and become apostates, though he tel them that they shal see by his Ascension into heauen, that he is descended from heauen, but the Turbule sicke vnto him, beleueing that he is God omnipotent, as he said. Among whom also (that no man be scandalized) he signifieth that be foreknoweth which woul become a traitor: as among the foresaid, which would become apostates.

The 3 part.
HIS ACTES
in Galilee, &
in Iewrie,
about the
third Pasche
and after.

The Gospel vpo
Midlent Sūday.



AFTER these things IESVS went beyond the sea of Galilee, which is of Tiberias: † and a great multitude folowed him, because they saw the signes which he did vpon those that were sicke. † IESVS therefore went vp into the mountaine, and there he sate with his Disciples. † And the Pasche was at hand, the festiual day of the Iewes. † Vwhen IESVS therfore had lifted vp his eyes, and saw that a very great multitude cometh to him, he saith to Philippe; Vhence shal we bide bread: that these may eate? † And this he said, tempting him. 6 for him self knew what he would doe: † Philippe answered him, Two hundred penie worth of bread is not sufficient for them, that euery man may take a litle peece. † One 8 of his Disciples, Andrew the brother of Simon Peter, saith to

Mt. 14,
13. Mar.
6, 32.
Luk. 9, 10

9 to him, † There is a boy here that hath five barley loaves, &
 10 two fishes: but what are these among so many? † I E S V S
 therefore saith, Make the men to sit downe. And there was
 much grasse in the place. The men therefore sat downe, in
 11 number about five thousand. † I E S V S therefore tooke the
 loaves: and when he had given thanks, he distributed to
 them that sat. in like maner also of the fishes as much as they
 12 would. † And after they were filled, he said to his Disci-
 ples, Gather the fragments that are remaining, lest they be
 13 lost. † They gathered therefore, and filled twelve baskets
 with fragments of the five barley loaves, which remained to
 14 them that had eaten. † Those men therefore when they had
 seen what a signe I E S V S had done, said, That this is the
 15 Prophet in deede that is to come into the world. † I E S V S
 therefore when he knew that they would come to take him,
 and make him king, * he fled againe into the mountaine him-
 self alone. †

16 † And when euen was come, his Disciples went downe
 17 to the sea. † And when they were gone up into the shippe,
 they came beyond the sea into Capharnaum. and now it was
 18 darke, and I E S V S was not come vnto them † And the sea
 19 arose, by reason of a great winde that blew. † When
 they had rowed therefore about five and twenty or thirtie
 20 furlonges, they see I E S V S walking upon the sea, and to
 21 draw nigh to the shippe, and they feared. † But he saith to
 them, It is I, feare not. † They would therefore haue taken
 him into the shippe: and forthwith the shippe was at the
 land to which they went.

22 † The next day, the multitude that stood beyond the
 sea, saw that there was no other boate there but one, and
 that I E S V S had not entred into the boate with his Disciples,
 23 but that his Disciples only were departed: † but other boates
 came in from Tiberias beside the place where they had eaten
 24 the bread, our Lord :: giuing thanks. † When therefore the
 multitude saw that I E S V S was not there, nor his Disciples,
 they went up into the boates, & came to Capharnaum seeking
 25 I E S V S. † And when they had found him beyond the sea, they
 26 said to him, Rabbi, when camest thou hither? I E S V S answered
 them, and said, Amen, amen I say to you, you seeke me
 not because you haue seene signes, but because you did eat
 27 of the loaves, and were filled. † " Vvorke not the meate that

:: These Wor-
 des do plainly
 import, that the
 giuing thanks
 was an effectual
 blessing of
 the bread and
 working the
 multiplication
 thereof.

G.g perissheth

Mr. 14,
 23. Mr.
 6, 46.

perisheth, but that endureth vnto life euerlasting, vvhich
the Sonne of man vvill giue you. For him the Father, God,
hath signed. † They said therfore vnto him, Vvhat shal vve
doe that vve may vvorke the vvorkes of God? † I E S V S
ansvvered, and said to them, This is the vvorke of God, that
you belecue in him vvhom he hath sent. † They said ther-
fore to him, Vvhat signe therfore doest thou, that vve may
see, and may belecue thee? vvhat vvorkest thou?

† Our * fathers did eate Manna in the desert, as it is vvrit-
ten, *Bread from heauen he gaue them to eate.* † I E S V S therfore said
to them, Amen, amen I say to you, Moyfes gaue you not the
bread from heauen, but my Father giueth you " the true bread
from heauen. † For the bread of God it is that descendeth
from heauen, and giueth life to the vvorld. † They said ther-
fore vnto him, Lord, giue vs alvvayes this bread. † And
I E S V S said to them, I am the bread of life, he that commeth
to me, shal not hunger: and he that belecueth in me, shal
neuer thirst. † But I said to you that both you haue seen me
and you belecue not. † Al that the Father giueth me, shal
come to me: and him that commeth to me I vvill not cast
forth. † Because I descended from heauen; not to doe mine
ovvne vvill, but the vvill of him that sent me. † For this is the
vvill of him that sent me, the Father: that al that he hath giue
me I leese not thereof, but raise it in the last day. † And this
is the vvill of my father that sent me: that euery one that seeth
the Sonne, and belecueth in him, haue life euerlasting, and
I vvill raise him in the last day. †

† The Iewes therfore murmured at him, because he had
said, I am the bread vvhich descended from heauen: † and
they said, Is not this I E S V S the sonne of Ioseph, vvwhose
father and mother vve knowv? Hovv then saith he, That I
descended from heauen? † I E S V S therfore ansvvered and
said to them, Murmure not one to an other: † no man can
come to me, vnles the Father that sent me, dravv him: and
I vvill raise him vp in the last day. † It is vvritten in the Pro-
phets, *And al shal be docible of God* Euery one that hath heard of
the Father, and hath learned, commeth to me. † Not that
any man hath seen the Father, but he vvhich is of God: this
hath seen the Father. † Amen, amen I say to you, he that be-
lecueth in me, hath life euerlasting. † I am the bread of life:
† Your fathers did eate " Manna in the desert: and they died.
† This

∴ Why we kee-
pe the hebrue
word, Amen, &c
translate it not,
See the Annot.
6. 8. vers. 34.

The Gospel in
the Aññuensarie
of the dead.

The Gospel vpō
Imber vvenē-
day in vvhitson-
vecke.

EXO. 16,
4. 14.
Ps. 77,
24.

Esā. 54,
13.

50 † This is the bread that descendeth from heauen : that if any
 51 man eate of it, he die not. † I am the liuing bread, that came
 dovvne from heauen. If any man eate of this bread, he shal
 liue for euer : and * the bread vvhich I vvil giue, is my flesh
 for the life of the vvorld. -†

The Gospell in
 a daily Masse
 for the dead.

52 † The Ievves therfore stroue among them selues, saying,
 53 "Hovv can this man giue vs his flesh to eate? † I E S V S ther-
 fore said to them, Amen, amen I say to you, "Vnles you eate
 the flesh of the Sonne of man, "and drinke his blood," you
 54 shal not haue life in you. † He that eateth my flesh, and
 drinketh my blood, hath life euerlasting; and "I vvil raise him
 55 vp in the last day. -† † For my flesh, is "meate in deede: and
 56 my blood is drinke in deede. † He that eateth my flesh, and
 57 drinketh my blood, abideth in me, and I in him. † As the li-
 uing father hath sent me, and I liue by the father : and he that
 58 eateth me, the same also shal liue by me. † This is the bread
 that came dovvne from heauen. Not as your fathers did eate
 Manna, and died. "He that eateth this bread, shal liue for e-
 59 uer. -† † These things he said teaching in the Synagogue, in
 Capharnaüm.

The Gospell vps
 CORPVS
 CHRISTI day.

60 † Many therfore of his Disciples hearing it, said, This
 61 saying is hard, and vvho can heare it? † But I E S V S knovving
 vvith him self that his Disciples murmured at this, he said to
 62 them, Doth this scandalize you? † "If then you shal see * the
 63 Sonne of man ascend vvhere he vv as before? † It is the spi-
 rit that quickeneth, "the flesh profiteth nothing. The vvor-
 64 des that I haue spoken to you, be spirit and life. † But there
 be certaine of you "that beleue not. For I E S V S knev v from
 the beginning vvho they vv ere that did not beleue, and
 65 vvho he vv as that vvould betray him. † And he said, Ther-
 fore did I say to you, that no man can come to me, vnles it
 66 be giuen him of my Father. † After this many of his Disci-
 ples "vv ent backe: and novv they vv alked not vvith him.

67 † I E S V S therfore said to the Tvvelue, Vvhat, vvil you
 68 also depart? † Simon "Peter therfore ansvvered him, Lord,
 to vvhom shal vve goe: thou hast the vvordes of eternal life.
 69 † And vve beleuee and haue knovven that thou art Christ
 70 the sonne of God. † I E S V S ansvvered them, Haue not I cho-
 71 sen you the Tvvelue: & of you one is a deuill? † And he meant
 Iudas Iscariot, Simons sonne: for this same vv as to betray
 him, vvhereas he vv as one of the Tvvelue.

Gg ij ANNOT.

Mt. 26,
 26. Mr.
 14, 22.
 Lu. 22,
 19. 1. Cor.
 11, 24.

Ie. 3, 13.

ANNOTATIONS CHAP. VI.

27. *Work not the meate.*] By their greedy seeking after him for meate of the body, he taketh occasion to dravv them to the desire of a more excellent food: which he had to giue them, and so by litle to open vnto them the great meate and myserie of the B. Sacrament: which (as he pro- ueth) doth not onely far passe their ordinarie bread or his maruelous multiplied loaves, but Manna it self, which they thought came from heauen, and so much w^ondered at it.

22. *The true bread.*] Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: and our beleefe in him, be signi- fied by eating and feeding: yet the causes why they should be recommended vnto vs in such ter- mes, were, that he was to be eaten and drunken in deed in the formes of bread and wine: for the which cause his body on the crosse is called his bread: & his blood shed on the crosse, the blood of the grape: no doubt because the same body and blood were in Holy Sacrament to be eaten and drunken. In which speeches, either of Christs person generally, or peculiarly of the same as in the B. Sacrament, *the true bread* is not taken properly and specially for that substance which is of corne, and called with vs bread: but generally for food or meate, and therefore it hath ioyned with it lightly a terme signifying a more excellent sort of sustenance: as, the true bread, the bread of heauen, the bread of life, Super substantial bread, in which sort the holy Sacrament which is Christs body, is both here, and in S. Luke and S. Paul also, often called bread, euen after consecration: not onely for that it was made of bread, but because it is bread more truly, and by more excellent property and calling, then that which ordinarily is named bread.

22. *Dravv him.*] The Father dravveth vs and teacheth vs to come to his Sonne, and to beleue these high and hard myseries of his incarnation and of feeding vs with his ovne substance in the Sacrament: not compelling or violently forcing any against their will or without any respect of their consent, as Heretikes pretend: but by the sweete internal motions and persuasions of his grace and spirite he wholly maketh vs of our owne vwill and liking to consent to the same.

29. *Manna, and died.*] The Heretikes holding the fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was onely a figure of the B. Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more; it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their pergrination, our Sacrament more: it was to every man what he liked best, our Sacrament more: a little thereof served and sufficed as well as much, our Sacrament more: it was reserved for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gained it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soule much more.

22. *Hovv can thu man?*] It came not to their minde that nothing was impossible to God, that vni- cedly said, *Hovv can thu man giue vs his flesh?* but we may make great profite of their sinne, beleueing the Myseries, and taking a lesson, neuer to say or once thinke, *Hovv?* for it is a leuvis h word and worthy al punishment, so saith S. Cyril. li. 4. c. 13 in 10. Neuertheles if one asked onely for desire to learne in humilitie, as our Lady did touching her hauing a childe in her virginitee, then he must take the Angels answer to her, That it is of the Holy Ghost, so saith S. Damascene li. 4. c. 2. 10.

23. *vnles you eate.*] Christ comending the Sacrament of the faithful vnto vs, said, *Except you eate &c. you can not haue life in you. So the life saith of life, and to him that thinketh the life to be a lie, this meate shal be death & not life to him.* Augult. Ser. 2 de verb. Ap. c. 1. And S. Leo thus, *Because our Lord saith, Except you eate &c. let vs so communicate that we nothing doubt of the truth of Christs body and blood: for that we receiued with mouth, which is beleued in hart: and they answer Amen in vaine, that dispute against that which they receiue.*

21. *And drinke.*] This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (who lightly hold al this chapter to pertaine nothing to the Sacra- mental receiuing, but to spiritual feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of vs Catholikes, who beleue Christs whole person both humani- tie and Diuinitie, both flesh and blood to be in either forme, and to be wholly receiued no lesse in the first, then in the second or in both, this place commaundeth nothing for both the kindes.

23. *You shal not haue life.*] Though the Catholikes teach these wordes to be spoken of the Sacra- ment, yet they meane not (no more then our Sauour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish: which to hold, were heretical. Neither did S. Augustine meane, applying these wordes to infants also, that they could not be saved without receiuing Sacramentally, as not onely the Heretikes, but Erasmus did vnlearn- edly

Why Christ is called bread: & beleueing, eating.

What signifieth; The true bread.

The B. Sacra- ment called bread.

God draweth vs with our free wil.

The manifold preeminences of the B. Sacramēt aboute Manaa.

In the B. Sacra- ment, Hovv, is a Iewish word.

The real pre- sence.

Receiuing in both kindes not necessarie.

The Sacramen- tal receiuing of Christs body, not alwaies nec- essarie to sal- uation.

Ierem. 11.
19. Gen.
49. 11.

L. u. 24. 35.
A. R. 2. 42.
20. 7.
1 Cor. 10.

Aug. cont.
dus Ep.
Pelag. li. 1
c. 19. &
Ser. 2 de
verb. Ap.
c. 2.

Ser. 6 de
ieun. 7.
mens.

Li. 1 de pec.
merit. c. 20

nedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs The true meabody Mystical, and thereby spiritually partakers of the other Sacrament also of Christs body and blood of S. Au- bloud. As al Catholike men that be in prison, ioyning with the Church of God in hart and desire guffins vvorde to receiue and be partakers with the Church of this Sacrament, and those specially that deuoutly touching in- heare Masse and adore in presence the body and blood of Christ, ioyning in hart with the Priest, al fants receiuing these receiue life and fruite of the Sacrament, though at euery time they receiue not sacramentally of the B. Sacra- ment.

Cōc. Trid. Sess. 21 c. 6. kind were often giuen euen to infants to sanctifie them, yet (as the holy Council hath declared) it was neuer ministrated vnto them with opinion that they could not be saued without it, and there- fore the Heretikes do vntreuly charge the Church and the Fathers with that errour.

Cyrl. li. 4 c. 14, 15. 14. I will raise him.) As the Sonne liueth by the Father, euen so do vve liue by his flesch, saith S. Hilarie. li. 2. de Trin. And S. Cyrl againe thus, Though by nature of our flesch vve be corruptible, yet by participation of life vve are reformed to the propertie of life. For not onely our soules vvere to be lifted up by the holy Ghost to life euerslasting, but this rude grosse terrestrial body of ours is to be reduced to immortality,

The effects of the B. Sacramēt both in our body and soule.

Tertul. de resur. car. nu. 7. by touching, tasting, and eating this agreeable food of Christs body. And when Christ saith, I will raise him up, he meaneth that the body vvhich he eateth, shall raise him. Our flesch (saith Tertullian) eateth the body and blood of Christ, that the soule may also be fattened, therefore they shall both haue one reuward at the Resur- rection. And S. Irenæus, How do they affirme that our bodies be not capable of life euerslasting, vvhich is nourished by the body and blood of our Lord? Either let them change their opinion, or els cease to offer the

Nyss. in o- rat. catech. magna. Eucharist. S. Gregorie Nyssene also saith, That liuely body entering into our body, changeth it and maketh it like and immortal.

15. Meate in deede.) Manna, Was not the true meate: nor the water of the rocke, the drinke in deede: for they did but driue away death or famine for a time and for this life. But the holy Body of Christ is the true food nourishing to life euerslasting, and his blood the true drinke that driueth death away vnterly, for they be not the body and blood of a mere man, but of him that being ioyned to life it made life: and therefore are vve the body and members of Christ, because by this benediction of the mystrie vve receiue the sonne of God him self. So saith S. Cyrrill. 4 c. 16 in 10.

The B. Sacra- ment is the true Manna & vva- ter of the rocke.

Cōc. Trid. Sess. 21 c. 1. 18. He that eateth this bread.) By this place the holy Council proueth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue grace and effect both kindes or one, because our Sauour vvhoe before attributed life to the eating and drinking of thereof in one his body and blood, doth here also affirme the same effect, vvhich is life euerslasting, to come of kinde, and there- eating onely vnder one forme. Therefore the Heretikes be seditious calumniators that would make for the people the people beleuee, the Catholike Church and Priests to haue defrauded them of the grace and be- not defrauded. nefite of one of the kindes in the Sacrament. Nay, it is they that haue defrauded the world, by Receiuing in one taking away both the real substance of Christ, and the grace from one kinde and both kindes, and from al other Sacraments. The Church doth onely (by the Wisdome of Gods Spirit and by instru- tion of Christ and his Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, and the peoples most profite thereby) dispose of the manner and order, how the

The vvhole grace and effect idifferēt, accord- ing to the ho- ly Churches ap- pointment.

Ep. 118 c. 6 ad lanu- arium. Priest, how the people shall receiue, and al other particular pointes, Which him self (saith S. Augu- stine) did not take order for, that he might comit that to the Apostles, by vvhom he vvas to dispose hu Churches affaires, though both he and the Apostles and the Fathers of the primitive Church left vs exam- ple of receiuing vnder one kind. Christ at Emmaus, The Apostles Act. 2. 42. The primitive Church in giuing the blood onely to children, Cypr. li. de lapsis, nu. 10. in relieuing most commonly the body onely, Tertul. li. 2 ad vxo. nu. 4. Cypr. li. de lapsis, nu. 10. in houteing the sicke therewith, Euseb. Ec. hist. li. 6 c. 36. in the holy Eremites also that receiued and referued it commonly and not the blood, in the Wildernes, Basil. ep. ad Casariam Patritiam. and in diuers other cases which were to long to rehearse.

Authoritie of Scriptures and the Primitive Church for re- ceiving in one kinde.

Whereby the Church being warranted and in the ruling of such things fully taught by Gods spirit, as well for the reproofing of certaine heresies, that Christ God and man vvas not vvhole and al in euery part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much vvine could be conveniently consecrated, nor vvhithout manifold accidents of sheading or abusing be receiued (vvhoe of the Protestants haue no regard, because it is but common vvine vvhich they occupie, but the Church knowing it to be Christos vvine blood, must haue al dreadfull regard) therefore I say she hath decreed and for some hundredth yeres put in vse, that the Priest saying Masse, should alwayes both conse- crate and also receiue both kindes, because he must expresse liuely the Passion of Christ, and the fe- paration of his blood from his body in the same, and for to imitate the vvhole action and institu- tion as vvel in sacrificing as receiuing, as to vvhom properly it vvas said, Do this, for that vvas spo- ken onely to such as haue power thereby to offer and consecrate. But the Lay men, and the Clergie also vvhien they do not execute or say Masse them selues, should receiue in one kinde, being there- by no lesse partakers of Christs vvhole person and grace, then if they receiued both. For (as S. Paul saith) He that eateth the hostes, is partaker of the altar. He that eateth, saith he: for though there vvere drink-offerings or libaments ioyned lightly to euery sacrifice, yet it vvas ynough to eate onely of one kinde, for to be partaker of the vvhole.

The causes of the Churches practise & ordi- nance cōcerning one kinde.

The Priests that say Masse, must receiue both kin- des.

Christ insinuateth that faithles me shal not beleue his presence in the B. Sacrament, because he is ascended.

62. *If you shal see.)* Our Sauour seemeth to insinuate, that such as beleue not his wordes touching the holy Sacrament, and thinke it impossible for him to giue his Body to be eaten in so many places at once, being yet in earth, should be much more scandalized and tempted after they saw or knew him to be ascended into heauen. Vvhich is proued true in the Capharnaies of this time, whose principal reason aginst Christs presence in the Sacrament is, that he is ascended into heauen: yea, who are so bold as to expound this same sentence for them selues thus, It is not this body or flesh which I will giue you, for that I will carie with me to heauen. Whereby if they meant onely that the condition and qualities of his body in heauen should be other then in the Sacrament, it were tolerable: for S. Augustine speaketh sometime in that sense. but to deny the substance of the body to be the same, that is wicked.

63. *The flesh profiteth nothing.)* If this speech were spoken in the sense of the Sacramentaries, it would take away Christs Incarnation, manhood, and death, no lesse then his corporal presence in the Sacrament. for if his flesh were not profitable, al these things were vaine. Therefore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnal conceiuing of his wordes, of his flesh, and of the maner of eating the same, was vnprofitable. Which is plaine by the sentence following, 'where he warneth them, that his wordes be spirit and life, of high Mytical meaning, and not vulgarly and grossly to be taken, as they tooke them. And it is the vse of the Scripture to call mans natural sense, reason, and carnal resisting or not reaching supernatural trutthes, flesh or bloud, as, *Flesh and bloud reuealed not this to thee &c Mat. 16.*

The Capharnaies grosse vnderstanding of Christs flesh to be giuen or eaten. And how his flesh doth profit, and not profit.

Christs flesh giueth life because it is the flesh of God & man.

This carnalitie then of theirs, stood in two points specially: first, that they imagined that he would kill him self, and cut & mangle his flesh into partes, & so giue it them raw or roist to be eaten among them. Which could not be meant, saith S. Augustine: for that had contained an heinous and barbarous fact, and therefore they might and should haue bene assured, that he would command no such thing: but some other sweete sense to be of his hard, mytical, or figuratiue wordes, and to be fulfilled in a Sacrament, mysterie, and a maruelous diuine sort, otherwise then they could comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be the flesh of a mere man, and of a dead man also, when it should come to be eaten: of which kind of flesh Christ here pronounceth, that it profiteth nothing. Wherevpon S. Cyril saith, *This body is not of Peter or Paul or any other like, but of Christ Iesus Who is the life it self: and therefore this Body giueth life, the very fubies of the Diuinitie dwelling in it.* And the holy Council of Ephesus in the 11 Anathematisme expounded also by the said S. Cyril: *The Eucharist is not the body of any common person (for the flesh of a common man could not quicken) but of the VVORD it self.* But the Heretike Nestorius dissolueth the vertue of this Myserie, holding mans flesh onely to be in the Eucharist. Thus there. And S. Ignatius cited of Theodoret, and many other Fathers haue the like. Whereby we may see that it cometh of the Diuinitie and Spirit (without which Christs flesh can not be) that this Sacrament giueth life.

August. de Doct. Chr. li. 3 c. 13.

Li. 4 c. 25 in 10.

Ignatius apud Theodor. dial. 3.

Iudas the cheefe of them that beleue not the real presence.

64. *That beleue not.)* It is lacke of faith, you see here, that causeth men to spurne aginst this high truth of the Sacrament: as also it may be learned here, that it is the great and merciful gift of God that Catholike men do aginst their senses and carnal reasons, beleue and submit them selues to the humble acknowledging of this Myserie: lastly, that it may wel * by Christs insinuation of Iudas, be gathered, that he specially spurned aginst our Maisters speeches of the holy Sacrament.

* vers. 66.

Heretikes beleue not the real presence, because they see bread and wine: as the Iewes beleued not his Godhead because of the shape of a poore man.

65. *Went backe.)* It can be no maruel to vs now that so many reuolt from the Church, by offense or scandal vniuently taken at Christs body and bloud in the Sacrament: seeing many of his Disciples that saw his vvonderful life, doctrine, and miracles, forooke Christ him self, vpon the speech & promises of the same Sacrament. for the myserie of it is so supernatural and diuine in it self, and withal so low & base for our sakes, by the shew of the formes of these terrene elements vnder which it is, and we ate it: that the vnfaithful and infirme do so stumble at Christ in the Sacrament, as the Iewes and Gentils did at Christ in his humanitie. For, the causes of contradictions of the Incarnation and Transubstantiation be like. And it may be verily deemed, that whoeuer now can not beleue the Sacrament to be Christ, because it is vnder the formes of bread and wine, and is eaten and drunken, would not then haue beleued that Christ had bene God, because he was in shape of man, and crucified.

The disciples reuolt at Christs wordes, proue that he spake not metaphorically, as at other times.

To conclude, it was not a figure nor a myserie of bare bread and wine, nor any Metaphorical or Allegorical speech, that could make such a troupe of his Disciples reuolt at once. When he said he was a doore, a vine, a Way, a Pastor, and such like (vnto which kinde of speeches the Protestants ridiculously resemble the wordes of the holy Sacrament) who was so mad to mistake him, or to forsake him for the same: For the Apostles at the least would haue plucked them by the sleeves, and said, Goe not away ny maisters, he speaketh parables. The cause therefore was their incredulitie, and the height of the Myserie, for that they neither knew the meanes how it might be present, nor would beleue that he was able to giue his flesh to be eaten in many places. And euen such is the vnbelleefe of the Heretikes about this matter at this day.

As Iudas of al already naught, and beleued not Christs former wordes touching the B. Sacrament, but was to beareth the per- Catholike men, that for no difficulty of his word, nor for any reuolt (be it neuer so general) of Schisma-

* C. pr. ep. 55. nu. 3.

Schismatikes, Heretikes, or Apostataes, either for this Sacrament or any other Article, wil cuer son of al belee forsake Christ. And when company draweth vs to rewolt, let vs say thus: Lord, whither or to uing Catholikes: whom shal we goe, when we haue forsaken thee? to Caluin, Luther, or such: and forsake thee namely in the and thy Church with the vnfaithful multitude? No, thou hast the wordes of life, and we beleuee **B. Sacrament.** thee, and thy Church wil not nor can not beguile vs. *Thou hast* (saith S. Augustine) *life everlasting in the ministracion of thy body and bloud.* and a litle after, *Thou art life everlasting it self, and thou giuest not in thy flesch and bloud but that which thy self art.*

Tra. 27
in Euang.
10.

CHAP. VII.

The Iewes (of Hierusalem) seeking his death, he walketh in Galilee: Where he signifieth to his brethren, that not in this feast Scenopégia, but in an other (to wit, Pasche following) the Iewes should kill him: that is, not when they would, but when he will. 10 In so much that at this feast he teacheth openly in the Temple, and conuerteth many, 14 both in the middle day 27 and the last day thereof, without any hurt, though also the Rulers send to apprehend him.



- 1 **A**FTER these things I E S V S vvalked into
Galilee, for he would not vvalke into Ievv-
rie: because the Ievves sought to kill him. † And
the festiual day of the Ievves, * :: Scenopégia,
3 vvas at hand. † And his brethré said to him, Passe
4 from hence, and goe into Ievvrie: that thy Disciples also may
5 see thy vvorkes vvich thou doest. † For no man doeth any
6 thing in secrete, and seeketh him self to be in publike. If thou
7 doe these things, manifest thy self to the vvorld. † For nei-
8 ther did his brethren beleuee in him. † I E S V S therefore saith
9 to them, My time is not yet come: but your time is alvvayes
10 readie. † The vvorld can not hate you. but me it hateth: be-
11 cause I giue testimonie of it, that the vvorkes thereof are euil.
12 † Goe you vp to this festiual day: I goe not vp to this festi-
13 ual day: because my time is not yet accomplished.
14 † When he had said these things, him self taried in Ga-
15 lilee. † But after his brethren vvere gone vp, then he also
vvent vp to the festiual day, not openly, but as it vvore in
secrete. † The Ievves therefore sought him in the festiual
day, and said, Vvhere is he? † And there vvas much mur-
muring in the multitude of him. For certaine said, That he
is good. And others said, No, but he seduceth the multi-
tudes. † Yet no man spake openly of him for feare of the
Ievves. † And vvhen the festiuitie vvas now halfe done, I E S V S
vvent vp into the tēple, and taught. † And the Ievves mar-
ueiled.

The Gospel vpō
Tuesday in Pas-
sion weeke.

:: Scenopégia
(Leu. 23 σκηνώ-
ωσθαι) is the
feast of Taberna-
cles, which the
Iewes kept frō
the 7 octob. for
eight daies to-
gether, by Gods
commande-
ment, for a
memorie that
their fathers
dwelt by Gods
protectiō four-
tie yeres in ta-
bernacles or
tentres, and not
in houses, com-
ming out of
Aegypt. See
Leuit. 23, 34.

The Gospel vpō
Tuesday in the
4 weeke of
Lent.

in Ga-
lilee,
in Iu-
rie:
Leu. 23,
34.

I vvil
not yet
goe vp

:: The vway to come to knowv the truth, is to liue vvel.

:: It is spoken of Antichrist specially, and it is true in al Heretikes. *August. tract. 29. in Evangelio.*

:: No maruel, vwhen these speake thus to Christ him self, if Heretikes call his vicar Antichrist.

ueiled, saying, Howv doth this man knowv letters, vwhereas he hath not learned? † I E S V s answered them, and said, My 16 doctrine is not mine, but his that sent me. † If any man 17 :: vvil doe the vvil of him, he shal vnderstand of the doctrine vvwhether it be of God, or I speake of my self. † :: He that 18 speaketh of him self, seeketh his ovvne glorie. But he that seeketh the glorie of him that sent him, he is true, and iniustice in him there is not. † Did not Moyse giue you the lavv, 19 and none of you doeth the lavv? † * Vvwhy seeke you to kil 20 me? The multitude answered, and said, :: Thou hast a deuil, vvwho seeketh to kil thee? † I E S V s answered, and said to 21 them, One vvorke I haue done: and you doe al marueil. † Therefore * Moyse gaue you circumcision: not that it is 22 of Moyse, but * of the fathers, and in the Sabboth you circuncise a man. † If a man receiue circumcision in the Sabboth, 23 that the lavv of Moyse be not broken: are you angrie at me because I haue healed a man vvholly in the Sabboth? † Iudge 24 not according to the face, but iudge iust iudgement.

† Certaine therfore of Hierusalem said, Is not this he 25 vvhom they seeke to kil? † And behold, he speaketh openly, 26 and they say nothing to him. Haue the Princes knowven in deede that this is CH R I S T? † But this man vve knowv vvhece 27 he is. But vvhen CH R I S T cometh, no man knowveth vvhen he is. † I E S V s therfore cried in the temple teaching, and 28 saying, Both me you doe knowv, and vvhen I am you knowv. And of my self I am not come, but he is true that sent me, vvhom you knowv not. † I knowv him, because I am of 29 him, and he sent me. † They sought therfore to apprehend 30 him: and no man laide handes vpon him, because his houre vvas not yet come. † But of the multitude many beleued 31 in him, and said, CH R I S T vvhen he cometh, shal he doe more signes then these vvwhich this man doeth? † The Pha- 32 risees heard the multitude murmuring these things touching him: and the Princes and Pharisees sent ministers to apprehend him. † I E S V s therfore said to them, Yet a litle time 33 I am vvith you: and I goe to him that sent me. † * You seeke 34 me, and shal not finde: and vvhere I am, you can not come. † The Ievves therfore said among them selues, Vvwhether vvil 35 this man goe, that vve shal not finde him? Vvill he goe into the dispersion of the Gētiles, and teach the Gentiles? † Vvhat 36 is this saying that he hath said, You shal seeke me, and shal

not

10.5, 18.

Leu. 12,
3.
Gen. 17,
10.

cheefe
Priests

10.13, 33.

The Gospel vpo
Munday in Pas-
sion weeke.

not finde : And vvhether I am, you can not come.

Leu. 23, 37 † And in the last, the * great day of the festiuitie I E S V S
36. stood, and cried, saying, If any man thirst, let him come to
 me, and drinke. † He that beleeueth in me, as the scripture
Ioel. 2, 39 saith, *Out of his belly shal flow riuers of liuing vvater.* † (And this he
28. said * of the Spirit that they should receiue vvhich beleued
** Aft. 2,* in him. † :: for as yet the Spirit vvas not giuen: because I E S V S
1. vvas not yet glorified.)

40 † Of that multitude therefore, vvhhen they had heard these
 41 wordes of his, some said, This is the Prophet in deede. to others
 42 said, This is CHRIST. But certaine said, Vvhy, doth
Pf. 131, 42 CHRIST come from Galilee? † Doth not the * scripture say,
11. Mich. that of the seede of Dauid, and from Bethlehem the tovvne
 43 vvhether Dauid vvas, CHRIST doth come? † Therefore there
 44 arose dissension in the multitude for him. † And certaine of
 45 them vvould haue apprehended him: but no man laid handes
 46 vpon him. † The ministers therefore came to the cheefe
 47 priests and the Pharisees. And they said to them, Vvhy haue
 48 you not brought him? † The ministers answered, Neuer
 49 did there man so speake, as this man. † The Pharisees ther-
 50 fore answered them, Vvhy, are you also seduced? † Hath
 51 any of the Princes beleued in him, or of the Pharisees? † but
 52 this multitude that knowveth not the law, are accursed. † Ni-
Io. 3, 2. codemus said to them, :: he * that came to him by night, vvhether
 51 vvas one of them, † Doth our law iudge a man, vnles it first
 52 heare him, and knowv vvhether he doeth? † They answered,
 and said to him, Vvhy, art thou also a Galilean? Search, and see
 53 that from Galilee a Prophet riseth not. † And euery man re-
 turned to his house.

This Was
 fulfilled on
 whitunday
 Act. 2, & after-
 ward alwaies
 by imposition
 of hands in the
 Sacrament of
 Confirmation :
 visibly in the pri-
 mitiue Church,
 and inuisibly to
 the end of the
 world.

Christ hath
 some good
 alwaies euen
 among the vvicked,
 which se-
 cretly serue him
 and by vvise
 delays auert
 the execution
 of vniust lawes
 against him and
 his people, as
 Nicodem⁹ and
 Gamaliel.

CHAP. VIII.

Again in the Temple (absolving an aduouresse after his mercifull manner, and yet
 vvithal declaring against his enemies that he is not a sauourer of sinne, 10 more
 then Moyses) 12 he teacheth openly, and is not for al that apprehended, telling
 them both of his Godhead, 21 and of their reprobation, 28 of his exaltation al-
 so by their Crucifying of him. 31 exhorting the beleeuers to perseuere: 33 and
 shevvving them that seeke his death, that they are neither free, 39 nor of Abra-
 ham, 41 nor of God, 44 but of the Diuel. 45 but that him selfe is of God,
 52 and greater and auncienter then Abraham. 59 For the vvherewith they goe
 about to stone him, but in vaine.

Hh

AND

The Gospel vpon
Saturday the 3
Week of Lent.



AND IESVS vvent into the Mount-oli-
uet: † and early in the morning againe
he came into the temple, and the people
came to him, and sitting he taught them.

† And the Scribes and Pharisees bring a
vvoman taken in aduoutrie: and they did
set her in the middes, † and said to him,

Maister, this vvoman vvase euen novv taken in aduoutrie.

† And * in the law Moyses commaunded vs to stone such.

What saiest thou therfore? † And this they said tempting him:

that they might accuse him. But IESVS bowving him self

dovvne, vvith his finger vvrote in the earth. † Vvhen they

therfore continued asking him: he lifted vp him self, and said

to them, :: He that is vvithout sinne of you, let him first

throw the stone at her. † And againe bowving him self, he

vvrote in the earth. † And they hearing, vvent out one by

one, beginning at the seniours: and IESVS alone remained,

and the vvoman standing in the middes. † And IESVS lifting

vp him, self, said to her, Vvoman, vvhere are they that accu-

sed thee? hath no man condemned thee? † Vvho said, No

man, Lord. And IESVS said, :: Neither vvil I condemne

thee. Goe, and novv sinne no more. †

†^b Againe therfore IESVS spake to them, saying, I am the

light of the vvorld. he that folovveth me, vvalketh not in

darkenesse: but shal haue the light of life. † The Pharisees ther-

fore said to him, Thou giuest testimonie of thy self: thy testi-

monie is not true. † IESVS answered, and said to them,

Although I doe giue testimonie of my self, my testimonie is

true: because I know vvhence I came, & vvhither I goe: but

you know not vvhece I come, or whither I goe. † You iudge

according to the flesh: I doe not iudge any man. † And if

I doe iudge, my iudgement is true: because I am not alone,

but I and he that sent me, the Father. † And in your law it

is vvritten, that * the testimonie of tvvo men is true. † I am

he that giue testinionie of my self: and he that sent me, the

Father, gineth testimonie of me. † They said therfore to him,

Vvhere is thy father? IESVS answered, Neither me doe you

know, nor my Father. If you did know me: perhaps you

might know my Father also. † These vvordes IESVS spake

in the Treasurie, teaching in the temple: and no man apprehended him, because his houre vvvas not yet come. †

† Againc

Lew. 20,
10.

Deu. 17,
6. 19, 15.

:: We can not
conueniently
reprehend or
cōdemne other
mens faults, if
our selues be
guilty of the sa-
me or other
greater. Cyril in
Io. See Annot.
Mt. 7, 1.

:: S. Augustine
by this example
of our Maister
proueth that
Clergie men
specially should
be giuen much
to mercie: and
that they ought
offe, as the cau-
se and time re-
quire, to get par-
dō of the secu-
lar Magistrates
for offenders
that be penitēt.

Ep. 54.
b The Gospel
vpon Saturday
the 4. Week in
Lent.

21 † Againe therfore I E S V S said to them, I goe, and you
shal seeke me, and shal die in your sinne. Vvither I goe, you
22 can not come. † The Ievves therfore said, Vvhy, vvil he kil
him self, because he saith, Vvither I goe, you can not come?
23 † And he said to them, You are from beneath, I am from
24 aboue. you are of this vvorld, I am not of this vvorld. † Ther-
fore I said to you that you shal die in your sinnes. for if you
25 belecue not that I am he, you shal die in your sinne. † They
said therfore to him, Vvho art thou? I E S V S said to them,
26 :: The beginning vvho also speake to you. † Many things I
haue to speake and iudge of you: but he that sent me, is true:
and vvhat I haue heard of him, these things I speake in the
27 vvorld. † And they knevv not that he said to them that his
28 father vvvas God. † I E S V S therfore said to them, Vvhen you
shal haue exalted the sonne of man, then you shal knowv
that I am he, and of my self I doe nothing, but as the Father
29 hath taught me, these things I speake: † and he that sent me,
is vvith me: and he hath not left me alone, because the things
30 that please him I doe alvvayes. † Vvhen he spake these
things, many beleueed in him.

The Gospel vv^o
Munday in the
2 Weeke of L^et.

:: So read S. Cy-
ril, S. Ambrose,
& S. Augustine:
expounding it
of Christes per-
son, that he is
the beginning
or caule of al
creatures.

31 † I E S V S therfore said to them that beleueed him, the
Ievves: If you :: abide in my vvorde, you shal be my dis-
32 ciples in deede. † And you shal knowv the truth, and the
33 truth shal make you free. † They ansvvered him, Vve are the
seed of Abraham, and vve neuer serued any man: hovv saiest
34 thou, You shal be free? † I E S V S ansvvered them, " Amen,
amen I say to you, that * euery one vvwhich cōmitteth sinne,
35 is the seruant of sinne. † and the seruant abideth not in the
36 house for euer: the sonne abideth for euer. † If therfore the
37 sonne make you free, you shal be :: free in deede. † I knowv
that you are the children of Abraham: but you seeke to kil
38 me, because my vvorde taketh not in you. † I speake that
vvwhich I haue seen vvith my father: and you doe the things
39 that you haue seen vvith your father. † They ansvvered, and
said to him, Our father is Abraham. I E S V S saith to them, If
you be the children of Abraham, :: doe the vvorkes of Abra-
40 ham. † But novv, you seeke to kil me, a man that haue spoken
the truth to you, vvwhich I haue heard of God. this did not
41 Abraham. † You doe the vvorkes of your father. They said
therfore to him, Vve vvvere not borne of fornication. vve
42 haue one father, God. † I E S V S therfore said to them, If

:: Onely faith is
not sufficient
without perfe-
u^{er}ance or abid-
ing in the kee-
ping of his cō-
maundements.

:: Man was ne-
uer without
free wil: but
haui^g the grace
of Christ, his
wil is truly
made free (as
S. Augustine
saith) from ser-
uitude of sinne
also. *traid. 41 in
Euang. 10.*

:: Not onely
faith but good
workes also
make men the
childre of Abra-
ham. according
as S. Iames also
speaketh of A-
brahams wor-
kes c. 2.

Hh ij God

God vvere your father: verely you vwould loue me. for from God I proceded, and came: for I came not of my self, but he sent me: † Vvhy doe you not knowv my speach? Because you can not heare my vvord. † You are of your father the Diuel, and the desires of your father you vvil doe. he vvas a man-killer from the beginning, and he stode not in the veritie: because veritie is not in him. vvhen he speaketh a lie, he speaketh of his owne, because he is a lyer, and the father thereof. † But because I say the veritie, you belecue me not. † Vvwhich of you shal atgue me of sinne? If I say the veritie vvhy doe you not belecue me? † He that is of God, heareth the vvordes of God. Therefore you heare not, because you are not of God. † The Ievves therfore ansvered, and said to him, Doe not we say vvell that thou art a Samaritane, and hast a diuil? † I E S V S ansvered, I haue no deuil: but I doe honour my Father, and you haue dishonoured me. † but I seeke not mine ovvne glorie. there is that seeketh and iudgeth.

† Amen, amen I say to you, If any man keepe my vvord, he shal not see death for euer. † The Ievves therfore said, Novv we haue knowven that thou hast a deuil. Abraham is dead, and the Prophets: and thou saiest, If any man keepe my vvord, he shal not tast death for euer. † Vvhy, art thou greater then our father Abraham, vvho is dead? and the Prophets are dead. Vvhom doest thou make thy self? † I E S V S ansvered, If I doe glorifie my self, my glorie is nothing. it is my father that glorifieth me, vvhom you say that he is your God. † And you haue not knowven him, but I knowv him. And if I shal say that I knowv him not: I shal be like to you, a lyer. But I doe knowv him, and doe keepe his vvord. † Abraham your father reioyced that he might see my day: and he savv, and vvas glad. † The Ievves therfore said to him, Thou hast not yet fiftie yeres, and hast thou seen Abraham? † I E S V S said to them, Amen, amen I say to you, before that Abraham vvas made, I am. † They tooke stones therfore to cast at him, but I E S V S hid him self, and vvent out of the temple. †

ANNOTATIONS

CHAP. VIII.

Why Amen, amen, is not translated.

* See the preface, & Annot. in Apocal. 1. 9. 4.

34. Amen, amen.] What it is (saith S. Augustine upon this place) vvhen our Lord (saith, Amen, amen) He doth much comend and urge the thing that he so uttereth, doubling it. It is a certaine othe of hu, if a man may so say, for Amē in Hebrue signifieth verum, a truth. Yet it is not translated, whereas it might haue been said, verum, verū dico vobis, but neither the Greeke interpreter durst doe it, nor the Latin, the Hebrue Word *אמן*, hath remained stil, that so it might be the more esteemed. Traict. 41 in Ioan. By vvhich vvordes and the like * recorded in other places of the newv Testament, the Reader may see great reason, vvhy we also say, Amen, amen, and durst not translate it and such like vvordes into our English tongue.

CHAP. IX. •

To shew that by his Baptisme (being the Sacrament of illumination or faith) he would take away the blindnes of the world, he giueth with strange ceremonies sight to one borne blinde. 8 By which wonderful miracle (the attestation of the partie him self and of his parents concurring) first the neighbours, then also the Pharisees them selues are plainly confounded. Yet so obstinate they are, that because it was the Sabbath when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confessing him. 15 But our Lord receiue him: 19 and foretelleth by this occasion, the execration of the Iewes (because of their wilful obstinacie) and illumination of the Gentils who confess their owne blindnes.



AND I E S V S passing by, saw a man blinde from his natiuitie: † and his disciples asked him, Rabbi, vwho hath sinned, this man, or his parents, that he should be borne blinde? † I E S V S answered, Neither hath this man sinned, nor his parents: but that the vvorkes of God may be manifested in him. † I must vvorke the vvorkes of him that sent me, vvholes it is day. The night commeth, vvhen no man can vvorke. † As long as I am in the vvorld, I am the light of the vvorld. † Vvhen he had said these things, he spit on the ground, and made clay of the spittle, and spread the clay vpō his eies, † and said to him, Goe, vvash in the poole of Siloé, vvich is interpreted, sent. He vvvent therfore, and vvashed: and he came seeing.

† Therfore the neighbours, and they vvich had seen him before, that he vvwas a begger, said, Is not this he that sate, and begged? Others said, That this is he. † But others, No, not so, but he is like him. But he said, That I am he. † They said therfore to him, How vvvere thine eies opened? † He answered, That man that is called I E S V S, made clay: and anointed mine eies, and said to me, Goe to the poole of Siloé, and wash. And I vvvent, and vvashed, and saw. † And they said to him, Vvhere is he? He saith, I know not. † They bring him that had been blinde, to the Pharisees. † And it vvwas the Sabbath vvhen I E S V S made the clay, and opened his eies.

† Againe therfore the Pharisees asked him, how he saw. But he said to them, He put clay vpō mine eies, & I vvashed: and I see. † Certaine therfore of the Pharisees said, This man is not of God, that keepeth not the Sabbath. But others said, How can a man that is a sinner doe these signes? And there

H h iij vvvas

The Gospel vpō
weneday in
the 4 weeke of
Lent.

:: Though many infirmities fall for sinne, yet not al. some cōming for probation, and some sent that God by the cure thereof may be glorified.

:: The time of working, and meriting, is in this life: after death we can deserue no more by our dedes, but must onely receiue good or ill, according to the difference of vvorkes here.

c This was a figure of Baptisme, to which al men borne in sinne and blindnes are sent for health & sight. Amb. li. 3 c. 2 de Sacramentis.

vvas a schisme among them. † They say therefore to the 17
 blinde againe, Thou, vvhath saiest thou of him that opened
 thine eies? And he said, That he is a Prophet. † The Ievves 18
 therefore did not beleue of him, that he had been blinde and
 savv: vntil they called the parents of him that savv, † and 19
 asked them, saying, Is this your sonne, vvhom you say that
 he vvas borne blinde? howv then doeth he novv see? † His 20
 parents answered them, and said, Vve knowv that this is
 our sonne, and that he vvas borne blinde: † but howv he 21
 novv seeth, vve knowv not, or vvhohath opened his eies, vve
 knowv not, aske him self: he is of age, let him self speake of
 him self. † These things his parents said, because they fea- 22
 red the Ievves. for the Ievves had novv conspired, that if any
 mā should cōfesse him to be C H R I S T, he should be put out
 of the Synagogue. † Therefore did his parents say, That he is 23
 of age, aske him self. † They therefore againe called the man 24
 that had been blinde, and said to him, :: Giue glorie to God.
 vve knowv that this man is a sinner. † He therefore said to 25
 them, Whether he be a sinner, I know not: one thing I know,
 that vvhetheras I vvas blinde, novv I see. † They said therefore 26
 to him, Vvhat did he ro thee? howv did he open thine eies? † He 27
 answered them, I haue novv told you, and you haue heard:
 vvhy vvil you heare it againe? vvil you also become his disci- 28
 ples? † They reuiled him therefore, & said, Be thou his disciple:
 but we are the disciples of Moyse. † We know that to Moyse 29
 God did speake: but this man vve knowv not vvhen he is.
 † The man answered and said to them, For in this it is mar- 30
 ueilous that you knowv not vvhen he is, and he hath open-
 ed mine eies. † and vve knowv that sinners God doth not 31
 heare. but if a man be a seruet of God, and doe the vvil of him,
 him he hearerh. † From the beginning of the vvorld it hath 32
 not been heard that any man hath opened the eies of one
 borne blinde. † Vnles this man vvhere of God, he could not 33
 doe any thing. † They answered, and said to him, Thou 34
 vvaist vvholly borne in sinnes, and doest thou teach vs? And
 they did cast him forth.

† I E S V S heard that they cast him forth: and vvhen he 35
 had found him, he said to him, Doe thou beleue in the son-
 ne of God? † He answered, and said, Vvho is he Lord, that 36
 I may beleue in him? † And I E S V S said to him, Both thou 37
 hast seen him: and he that talketh vvith thee, he it is. † But he 38
 said,

:: So say the
 Heretikes whē
 they derogat frō
 miracles done
 by Saints or
 thair Relikes,
 pharisaically
 pretending the
 glorie of God.
 As though it
 were not Gods
 glorie, whē his
 Saints do it by
 his power and
 vertue: yea his
 greater glorie,
 that doeth such
 things by his ser-
 uants, & by the
 meanest things
 belonging to
 them, as Peters
 shadow *Act. 5.*
 & Pauls nap-
 kin *Act. 9.*

said, I belecue Lord. And falling dovvne he adored him. ¶

39 † And I E S V S said to him, For iudgement, came I into this vworld: :: that they that see not, may see: and they that see, may become blinde. † And certaine of the Pharisees that vvete vvith him, heard: and they said to him, Vvhy, are vve 41 also blinde? † I E S V S said to them, If you vvere blinde, you should not haue sinne. but novv you say, That vve see. Your sinne remaineth.

By this we see that this miracle was not onely maruelous and beneficiall to the blinde, but also significatiue of taking away spiritual blindness.

AN NOT A T I O N S

CHAP. IX.

6. *Made clay.*] Christ that could haue cured this man by his onely wil or word, yet vsed certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, anoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies external in curing our soules.

22. *Put out of the Synagogue.*] The Heretikes vntreuly translate here (& v. 35.) *Excommunicate*: to make the simple conceaue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Saviour. They might as wel haue translated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betwene, casting out of the Synagogue, and, Excommunication. Besides that, not euery one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithful, many true belecuers being in other partes of the world not subiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not al one to be out of the Synagogue, and to be excommunicated, as now, who soeuer is out of the Churches communion, either by his owne wil, or for his iust deserts thrust out of it by the spiritual Magistrate, he is quite abandoned out of al the societie of Saints in heauen and earth, so long as he so continueth.

As for the cause of thrusting this poore man and such other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt heauen and hel: he being vsed so for following Christ and his Church, these for forsaking Christ and his Church. Some more agreement there is betwene that corrupt sentence of the Iewes against the folowers of Christ, and the pretended excommunication executed against Catholike men by our Heretikes. although in truth there is no great resemblance. For, the Iewes though they abused their power sometimes, yet had they authoritie in deed by Gods law so to punish contempters of their Law, & therefore it was feared and respected euen of good men. But the excommunication vsed by heretikes against Catholikes or any offenders, is not to be respected at al, being no more but a ridiculous vsurpation of the Churches right and fashion of the same. for, out of their Synagogues al faithfull men ought to flee, and not tarie to be thrust out: according to the warning giuen against Coré and Dathan. *Be ye separated from their tabernacles, lest you be wrapped in their finnes.*

Heretical translation.

Casting out of the Synagogue.

The Churches Excommunicatio. See in the *Annot.* Mat. 18. 17.

The Heretikes ridiculous Excommunicatio.

CHAP. X.

He continueth his talke to the Pharisees, shewing that they and al other that wil not enter in by him, are Wolues: and that they which heare them, are not the true sheepe. 11 But that him self is the good Pastor, and therefore to saue the sheepe from these Wolues, he wil yeld his life, which otherwise no might of theirs could take from him: foretelling also his Resurrection, and vocation of the Gentils. 22 Again an other time, he telleth these Iewes openly, that they are not of his sheepe, and that no might of theirs shal take from him his true sheepe, because he is God, euen as his Father is God. 31 Which by his miracles and by Scripture he sheweth to be no blasphemie: and they in vaine seeking to stone and to apprehend him, 40 he goeth out to the place where Iohn Baptist had giuen open witness of him.

Amen,

The Gospel
vpō Tuesday in
Whitson weeke.



∴ The theefe, is
the Heretike
specially, & any
other that vn-
lawfully breake
in vpō the shee-
pe to kil & de-
stroy them by
falsē doctrine
and otherwise.

∴ That is the
fashion of
Iewrie & other
countries, signi-
fying that the
shepherd or
Pastor must
teach the shee-
pe, and not they
him.

The Gospel vpō
the 2 Sunday
after Easter, and
for S. Thomas
of Canterburie,
Decemb. 29.

∴ Christes death
was so necessa-
rie for the floc-
ke, that when
he might haue
escaped, he vo-
luntarily offe-
red him self to
death for his
flocke.

ε He meaneth
the Church of
the Gentils.

MEN, amen I say to you, he that entreth 1
not by the doore into the folde of the
sheepe, but climeth vp an other vway:
he is ∴ a theefe and a robber. † But he that 2
entreth by the doore, is the Pastor of the
sheepe. † To this mā the porter openeth: 3
& the sheepe heare his voice: and he cal-
leth his ovne sheepe by name, and leadeth them forth. † And 4
v when he hath let forth his ovne sheepe, he ∴ goeth before
them: and the sheepe folovv him, because they knowv his
voice. † But a stranger they folovv not, but flee from him: 5
because they knowv not the voice of strangers. † This pro- 6
uerbe I E S V S said to them. But they knevv not vvhat he
spake to them.

† I E S V S therfore said to them againe, Amen, amen I say to 7
you, that I am the doore of the sheepe. † And hovv many so- 8
euer haue come, are theeues and robbers: but the sheepe
heard them not. † I am the doore. By me if any enter, he shal 9
be saued: and he shal goe in and shal goe out, and shal finde
pastures. † The theefe commeth not but to steale and kil and 10
destroy. I came that they may haue life, and may haue more
abundantly. † I am the good Pastor. * The "good Pa- 11
stor giueth his life for his sheepe. † But the hireling and he 12
that is not the Pastor, vvhole ovne the sheepe are not, seeth
the vvoulfe comming, and leaueth the sheepe, and fleeth: and
the vvoulfe rauenth, and disperseth the sheepe. † And the 13
hireling "fleeth because he is a hireling: and he hath no care
of the sheepe. † I am the good Pastor: and I knowv mi- 14
ne, and mine knowv me. † As the Farther knowveth me, and 15
I knowv the Father: and ∴ I yeld my life for my sheepe. † And 16
other sheepe I haue that are not of this folde: them also I
must bring, and they shal heare my voice, and there shal be
made * one folde and one Pastor. † I † Therefore the Father 17
loueth me: because I yeld my life, that I may take it againe.
† No man taketh it avway from me: but * I yeld it of my self. 18
and I haue povver to yeld it: and I haue povver to take it
again. This commaundement I receiued of my father.

† A dissension rose againe among the Ievves for these 19
vvordes. † And many of them said, He hath a deuil and is 20
mad: vvhy heare you him? † Others said, These are not the 21
vvordes of one that hath a deuil. can a deuil open the eies
of

Esai. 40,
11. Exec.
34, 23.

Exec. 37,
24.

Esai. 53, 7

of blinde men?

- 1 *Matb.* 22 †* Andⁿ the Dedication vvas in Hierufalem : and it vvas
 4, 56, 59 23 vvinter. † And I E S V S vvalked in the temple, in Salomons
 24 porche. † The Ievves therfore compassed him round about,
 25 and said to him, How long dost thou hold our soule in sus-
 26 pēse? if thou be C H R I S T, tel vs openly. † I E S V S answered
 27 them, I speake to you: and you belecue not. the vvorkes that
 28 I doe in the name of my Father, they giue testimonie of me.
 29 † but you doe not belecue, because you are not of my sheepe.
 30 † My sheepe heare my voice: and I knowv them, and they
 31 folovv me. † And I giue them life euerlasting: and they shal
 32 not perishe for euer, and no man shal plucke them out of my
 33 hand. † My father, that vvhich he hath giuen me, is greater
 34 then al: and no man can plucke them out of the hand of my
 35 father. † I and the Father are one.
 36 † The Ievves tooke vp stones, to stone him. † I E S V S
 37 answered them, Many good vvorkes I haue shevved you
 38 from my father, for vvhich of those vvorkes doe you stone
 39 me? † The Ievves answered him, For a good vvorke vve
 40 stone the not, but for blasphemie, and because thou being a
 41 man, makest thy self God. † I E S V S answered them, Is it
 42 not vvritten in your lavv, that *I said, you are goddes?* † If he called
 them goddes, to vvhom the vvord of God vvas made, and
 the scripture can not be broken: † vvhom the Father hath
 sanctified and sent into the vvorld, say you, That thou blas-
 phemest, because I said I am the sonne of God? † If I doe
 not the vvorkes of my father, belecue me not. † But if I doe,
 and if you vvil not belecue me, belecue the vvorkes: that you
 may knowv and belecue that the Father is in me, and I in the
 Father. † They sought therfore to apprehend him: and
 he vvvent forth out of their handes.
 † And he vvvent againe beyond Iordan into that place
 vvhere Iohn vvas baptizing first: and he taried there. † and
 many came to him. and they said, That Iohn in deede did no
 signe. But al things vvhatsoever Iohn said of this man, vv ere
 true. † And many belecued in him.

The Gospell vpon
 Wenesday in
 Passion weeke.

An other rea-
 ding is, *My fa-
 ther that hath
 giuen me, &c.*

ynum.

Pf. 81, 6.

ANNOTATIONS

CHAP. X.

1. *Climeth an other way.*) Whosoever taketh vpon him to preach without lawfull sending, to minister Sacraments, and is not Canonically ordered of a true Catholike Bishop, to be a Curate of soules, Person; Bishop, or what other spiritual Pastor so euer, and commeth not in by lawfull election and holy Churches ordinance to that dignity, but breaketh in against order by force or fauour of men, and by humane lawes, he is a theefe and a murderer. So came in Arius, Caluin, Luther, and al Heretikes: and al that succede them in roome and doctrine. And generally euery one that descendeth not by Lawfull succession in the knowne ordinarie line of Catholike Bishops and Pastors that haue been in al Countries since their conuersion. And according to this rule *S. Irenaeus li. 3 c. 3* trieth the true shepheards from the theenes and Heretikes. So doe *Tertul. de Praeser. nu. 11. S. Cyr. de unit. Ec. nu. 7. S. August. ep. 103. & cont. ep. Manich. c. 4. and Uirginis.*

11. *Good Pastor.*) The good Pastor, is he whose special care is not of his owne aduantage, but of the safety of the flocke. The hireling, is he that respecteth not the profite and good of the flocke, but his owne lucre. The Woulfe, is the Heretike, or any persecutor of the Church, which is Christs flocke.

13. *Fleeth.*) Euery Bishop and Pastor is bound to abide with his flocke in times of danger and persecution euen to death, except him self be personally sought for, rather then the flocke, or the flocke it self forsake him. for in such cases the Pastor may flee, as the Apostles did, and *S. Athanasius*, and others. *S. Athan. Apol. de sua fuga. August. ep. 180.*

22. *The dedication.*) This is the feast of Dedication instituted by Iudas Machabæus *li. 1 Mach. c. 4.* Christ vouchsafed to honour an l keepe that feast instituted by him: & our Heretikes vouchsafe not to pay and sacrifice for the dead, * used and approued by him. The Dedication also of Christian Churches is warranted thereby, with the annual memories thereof. And it proueth that such things may be instituted without any expresse commaundement in Scripture.

29. *That vvhich he gaue me.*) Thus read also diuers of the Fathers, namely *S. Hilar. Trin. li. 9 post medium. S. Amb. de Sp. S. li. 3 c. 18. S. August. in 10. tract. 48. S. Cyril. li. 7 in 10. c. 10.* and vse it to proue that Christ had his essence and nature of the Father. And therefore some Heretikes of our time wickedly accuse the Councel of Laterane for falsifying this place and applying it to the same purpose. Which they lesse can abide, for that it is against Caluins Autotheisme, holding that Christ tooke his person of the Father, but not his substance. See the 2 Annot. in 10. v. 1.

CHAP. XI.

He cometh once againe into Ierurie boldly (the time that he would be killed of them, being not yet come) and raiseth Lazarus foure daies buried. 47. At vvhich miracle the blind malice of the rulers so increaseth, that in Councel they conclude to make him a way, howbeit the high Priest prophesieth vnauarely, of the saluation of the world by his death. 54. He thereupon goeth againe out of the way.

The Gospel vpō
Friday in the 4
weeke of Lent.



ND there vvas a certaine sicke man, Lazarus 1
of Bethania, of the covvne of Marie and Mar-
tha her sister. († And Marie vvas she * that 2
anointed our Lord vvith ointemēt, and vviped
his feete vvith her heare: vvhose brother La-
zarus vvas sicke.) † His sisters therefore sent to him saying, 3
Lord, behold, he vvhom thou louest, is sicke. † And I E S V S 4
hearing, said to them, This sickness is not to death, but for
the glorie of God: that the sonne of God may be glorified by
it. † And I E S V S loued Martha, and her sister Marie, and 5
Lazarus. † As he heard therefore that he vvas sicke, then he 6
taried in the same place tvvō daies: † then after this he saith to 7
his Disciples, Let vs goe into Ierurie againe. † The Disciples 8
say to him, Rabbi, novv the Ievves sought to stone thee: and
goest

Lk. 7, 37
Mat. 26,
7. Mar.
14, 3. lo.
12, 3.

9 goest thou thither againe? † I E S V S answered, Are there
not rvelue houres of the day? If a man vvalke in the day, he
10 stumbleth not: because he seeth the light of this vvorlde: † but
if he walke in the night, he stumbleth, because the light is not
11 in him. † These things he said: and after this he saith to
them, Lazarus our frende sleepeth: but I goe that I may raise
12 him from sleepe. † His Disciples therefore said, Lord, if he
13 sleepe, he shal be safe. † but I E S V S spake of his death: & they
14 thought that he spake of the sleeping of sleepe. † Then ther-
15 fore I E S V S said to them plainly, Lazarus is dead: † and I am
glad for your sake, that you may beleeuē, because I vvas not
16 there. but let vs goe to him. † Thomas therefore, vvho is
called Didymus, said to his condisciples, Let vs also goe, to
die vvith him.

17 † I E S V S therefore came, and found him novv hauing
18 been foure daies in the graue. († And Bethánia vvas nigh
19 to Hierusalem about fiftene furlonges.) † And many of the
Ievves vvēre come to Martha and Marie, to comfort them
20 concerning theire brother. † Martha therefore vvhen she
heard that I E S V S vvas come, vvēnt to meete him: but Marie
21 sat at home. † Martha therefore said to I E S V S, Lord if thou
22 hadst been here, my brother had not died. † but novv also
I knovv that vvhat things soeuer thou shalt aske of God,
23 God vvill giue thee. † I E S V S saith to her, Thy brother shal
24 rise againe. † Martha saith to him, I knovv that he shal rise
25 againe in the resurrection, in the last day. † I E S V S said to
her, I am the resurrection and the life: he that beleeueth in
26 me, although he be dead, shal liue. † and euery one that li-
ueth, and beleueth in me, shal not die for euē, Beleueest
27 thou this? † She saith to him, Yea Lord, I haue beleueed
that thou art C H R I S T the sonne of God that art come into
this vvorlde. †

28 † And vvhen she had said these things, she vvēnt, and
called Marie her sister secretly, saying, The maister is come,
29 & calleth thee: † She, vvhe she heard, riseth quickly, & com-
30 meth to him. † For I E S V S was not yet come into the towne:
but he vvas yet in that place vvhere Martha had mette
31 him. † The Ievves therefore that vvēre vvith her in the house
and did comfort her, vvhen they savv Marie that she rose
quickly and vvēnt forth, folovved her, saying, That she
32 goeth to the graue, to vveepe there. † Marie therefore vvhen

The Gospel in a
Masse for the
dead vpon the
day of the bu-
rial or deposi-
tion.

ſhe vvas come vwhere Ieſvs vvas, ſeeing him, ſel at his feete,
and ſaith to him, Lord, if thou haſt been here, my brother
had not died. † I E S V S therfore vwhen he ſavv her vweeping, 33
and the Ievves that vvere come vvith her, vweeping, he gro-
ned in ſpirit, and troubled him ſelf, † and ſaid, Vwhere haue 34
you laid him? They ſay to him, Lord, come and ſee. † And 35
I E S V S vvept. † The Ievves therfore ſaid, Behold howv he 36
loued him. † But certaine of them ſaid, Could not he that 37
* opened the eies of the blinde man, make that this man
ſhould not die? † I E S V S therfore againe groning in him 38
ſelf, commeth to the graue. and it vvas a caue: and a ſtone
vvas laid ouer it. † I E S V S ſaith, Take avvay the ſtone. Mar- 39
tha the ſiſter of him that vvas dead, ſaith to him, Lord, novv
he ſtinketh, for he is novv of ſoure daies. † I E S V S ſaith 40
to her, Did not I ſay to thee, that if thou belecue, thou ſhalt
ſee the glorie of God? † They tooke therfore the ſtone 41
avvay. And I E S V S liſting his eies vpvvard, ſaid, Father, I
giue thee thanks that thou haſt heard me. † and I did knowv 42
that thou doeſt alvvaies heare me, but for the people that
ſtanderh about, haue I ſaid it, that they may beleuee that
thou haſt ſent me. † Vwhen he had ſaid theſe things, he cried 43
vvith a loude voice, Lazarus, come forth. † And forthvvith 44
he came forth that had been dead, bound feete and handes
vvith vvinding bandes, and his face vvas tied vvith a napkin.
I E S V S ſaid to them, :: Loofe him, and let him goe.

† Many therfore of the Ievves that vvere come to Marie 45
and Martha, and had ſeen the things that Ieſvs did, beleueed
in him. † † And certaine of them vvnt to the Pharifees, and 46
told them the things that I E S V S did. † The cheefe prieſts 47
therfore and the phariſees gathered a council, and ſaid, Vwhat
doe vve, for this man doeth many ſignes. † If vve let him 48
alone ſo, al vvil beleuee in him: and the Romanes vvil come,
and :: take avvay our place and nation. † But one of them na- 49
med Caiphas, being the high prieſt of that yere, ſaid to them,
You knowv nothing, † neither doe you cōſider that it is expe- 50
dient for vs that one man die for the people, and the vvhole
natiō periſh not. † And this he ſaid not of him ſelf: but being 51
the high prieſt of that yere, he prophecied that Ieſvs ſhould
die for the nation: † and not only for the nation, but to ga- 52
ther into one the children of God that vvere diſperſed.
† From that day therfore they deuifed to kil him. † I E S V S 53
therfore 54

Io. 9, 6.

:: S. Cyrill li. 76.
vlt. in Io. and S.
Auguſt. Traſſ.
49 in Io. apply
this to the Apo-
ſtles and Prieſts
authoritie of ab-
ſoluing ſinners:
aſſuring Chriſt
to reuiue none
frō ſinne, but in
the Church and
by the Prieſts
miniſterie.

The Goſpel vpō
friday in Paſ-
ſion vveeke.

:: Al men, but
ſpecially Natiōs
muſt take hee-
de, that vvholes
to ſaue their
temporal ſtate,
they forſake
God: they loſe
not both as the
Iewes did. Aug.
traſſ. 49 in Io.

therfore vvalked no more openly among the Ievves, but he vvent into the countrie beside the desert vnto a citie that is called Ephrein, and there he abode vvith his Disciples. ¶

55 † And the Pasche of the Ievves vvvas at hand: and many of the countrie vvent vp to Hierusalem before the Pasche to
56 sanctifie them selues. † They sought I E S V S therfore: and they communed one vvith an other, standing in the temple, Vvhat thinke you, in that he is not come to the festiual day? And the cheefe Priests & Pharisees had giuen cōmaundemēt, that if any man should know vvhere he vvvas, he should tel, that they might apprehend him.

A N N O T A T I O N S

CHAP. XII.

51. *Being the high Priest.* Maruel not that Christ preserueth his truth in the Church as wel by the vnworthy as the worthy Prelates thereof: the giftes of the Holy Ghost folowing their Order and office, as we see here in Caiphas, and not their merites or person. And if this man being many waies wicked, and in part an vsurper, and the Law and Priesthod being to decline and to giue place to Christs new ordinance, had yet some assistance of God for utterance of truth Which him self meant not, nor knew nor: how much more may we be assured, that Christ wil not leaue Peters Seate, whose faith he promised should neuer faile, though the persons which occupie the same, were as il as the blasphemous and malicious mouthes of Heretikes do affirme?

CHAP. XII.

The Rulers dealing as if he hid him self, 1 he cometh to Bethania, 3 Where by occasion of Iudas the theefe murmuring at Marie Magdalens costly deuotion, he foretelleth his death. 12 From thence, though they did nowv intend to kil Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing With their acclamations that he is Christ. 20 Where certaine Gentils desiring to see him, 23 he foretelleth the conuersion of the vvhole vvorld from the Diuel to him, to be nowv instant, as the effect of his death vpon the Crosse. 28 The Father also answering from heauen to his prayer made to that purpose, 37 yet after al this, the Ievves continue incredulous as Esay prophesied of them: 42 though many beleued, but vvvere ashamed to confesse him. 44 Wherevpon he sheweth that it is glorious before God, and saluation to them selues, to beleue in him, and confesse him: and damnable, to despise him.

The 4 part.
THE 4 Pasche, & holy weeke of his passion in Hierusalem.

Mt. 26,
6. Mar.
14, 3.
PALME
SYNDAY
EUC.



I E S V S therfore fixe daies before the Pasche came to Bethania, vvhere Lazarus vvvas, that had been dead, vvhom I E S V S raised. † And they made him a supper there: and Martha ministred, but Lazarus vvvas one of them that sate at the table vvith him. † :: Marie therfore tooke a povvnd of ointement of right spikenard, pretious, and

The Gospel vpō Munday in Holy weeke.

:: Of this womans extraordinarie offices of deuotion, & how acceptable they were to Christ, see the Annot. Act. 16.

Ii iij anointed

weeke.

anointed the feete of I E S V S, and vviped his feete vvith her
 heare: and the house vvvas filled of the odour of the ointmēt.
 † One therfore of his disciples, Iudas Iscariote, he that vvvas 4
 to betray him, said, † "Vvhy vvvas not this ointment sold for 5
 three-hundred pence, and giuen to the poore? † And he 6
 said this, not because he cared for the poore: but because he
 vvvas "a theefe, and hauing the purse, caried the things that
 vvvere put in. † I E S V S therfore said, Let her alone: that she 7
 may keepe it for the day of my "burial. † For the poore you 8
 haue alvvvaies vvwith you: but "me you shal not haue al-
 vvvaies. † A great multitude therfore of the Ievves knevv 9
 that he vvvas there: and they came, not for I E S V S only, but
 that they might see Lazarus, vvhom he raised from the dead. †
 † But the cheefe Priests deuised for to kil Lazarus also: † be- 10
 cause many for him of the Ievves vvvent avvay, and beleued 11
 in I E S V S.

† And on the morovv a great multitude that vvvas come 12
 to the festiual day, vvhen they had heard that I E S V S com-
 meth to Hierusalem: † they tooke the * boughes of palmes, 13
 and vvvent forth to meete him, and cried, *Hosanna, blessed is he that*
commeth in the name of our Lord, the king of Israel. † And I E S V S foud 14
 a yong asse, and sate vpon it, as it is vvritten, † *Feare not daughter* 15
of Sion: behold, thy king commeth sitting vpon an asses colt. † These things 16
 his disciples did not knovv at the first: but vvhen I E S V S
 vvvas glorified, then they remembered that these things had
 been vvritten of him, and these things they did to him. † The 17
 multitude therfore gaue testimonie, vvwhich vvvas vvwith him
 vvhe he called Lazarus out of the graue, and raised him from
 the dead. † For therfore also the multitude came to meete 18
 him, because they heard that he had done this signe. † The 19
 Pharisees therfore said among them selues, Doe you see that
 vve preuaile nothing? behold, the vvhole vvorld is gone
 after him.

† And there vvvere certaine Gentiles of them that "came 20
 vp to adore in the festiual day. † These therfore came to Phi- 21
 lippe vvho vvvas of Bethsaida of Galilee, and desired him,
 saying, Sir, vve are desirous to see I E S V S. † Philippe commeth, 22
 and telleth Andrevv. Againe Andrevv & Philippe told I E S V S.
 † But I E S V S ansvvered them, saying, The houre is come, 23
 that the Sonne of man shal be glorified. † ^bAmen, amen I say 24
 to you, vnles the graine of vvheate falling into the ground,
 die:

" The deuout
 offices of bal-
 ming and anoin-
 ting the dead
 bodies of the
 faithfull are here
 also allowed.

" Not in visible
 and mortal co-
 dition, to recei-
 ue almes of you
 or such like of-
 fices for supply
 of my necessi-
 ties.
 The Gospel vpo
 Saturday in
 Pallion weeke.

PALME
 SUNDAY.

" We may see
 there is a great
 difference where
 a man pray or
 adore, at home
 or i the Church
 & holy places:
 When the Gen-
 tiles also came of
 deuotion a pil-
 grimage to the
 Temple in Hie-
 rusalem.

b The Gospel
 for S. Ignatius
 Febr. 1. And for
 a martyr that is
 no Bishop, as
 namely S. Lau-
 rence Aug. 10.

* Mt. 21,
 7. Mr. 11,
 7. Lk. 19,
 35.

Pf. 117,
 26.
 Zach. 9,

die: it self remaineth alone. but if it die, it bringeth much
 25 fruite. † He that loueth his life, shal lose it: and he that ha-
 teth his life in this vworld, doth keepe it to life euerlasting.
 26 † If any man minister to me, let him folow me: and vwhere
 I am, there also shal my minister be. If any man minister to
 27 me, my father vvil honour him. † † Novv my soule is trou-
 bled. And vvhat shal I say? Father, saue me from this houre.
 28 But therfore came I into this houre. † Father, glorifie thy
 name. A voice therfore came from heauen, Both I haue glo-
 29 rified it, and againe I vvil glorifie it. † The multitude ther-
 fore that stode and had heard, said that it thundered. Others
 30 said, An Angel spake to him: † I E S V S answered, and said,
 31 This voice came not for me, but for your sake. † Novv is
 the iudgemēt of the vworld: novv the Prince of this vworld
 32 shal be cast forth. † And I, * if I be exalted from the earth,
 33 vvil dravv al things to my self. († and this he said, signi-
 34 fying vvhat death he should die.) † The multitude answe-
 red him, Vve haue heard out of the lavv, that CHRIS T
 abideth for euer: and hovv saiest thou, The Sonne of man
 35 must be exalted? Vvho is this Sonne of man? † I E S V S ther-
 fore said to them, Yet a litle vvhile, the light is among you.
 Vvalke vvhiles you haue the light, that the darkenesse ouer-
 take you not. And he that vvalketh in darkenesse, knovveth
 36 not vvhither he goeth. † Vvhiles you haue the light, belecue
 in the light, that you may be the children of light. † These
 things I E S V S spake and he vvvent avvay, and hid him self
 from them. †

The Gospel vpp
 Holy roode
 day Septemb. 14.
 in latin, Exalta-
 tio S. Crucis.

† And vvhereas he had done so many signes before them,
 37 they beleueed not in him: † that the saying of Esay the Pro-
 38 phet might be fulfilled, vvhich he said, Lord, vvho hath beleueed the
 39 hearing of vs? and the arme of our Lord to vvhom hath it bene revealed? † Ther-
 40 fore they :: could not beleuee, because Esay said againe, † He
 hath blinded their eies, and indurated their hart: that they may not see vvith
 their eies, nor vnderstand vvith their hart, and be conuerted, and I heale them.
 41 † These things said Esaie, vvhen he savv his glorie, and spake
 42 of him. † But yet of the Princes also many beleueed in him:
 but :: for the Pharisees they did not confesse, that they might
 43 not be cast out of the Synagogue. † for they loued the glo-
 rie of men more, then the glorie of God.
 44 † But I E S V S cried, and said, He that beleueeth in me, doth
 45 not beleuee in me, but in him that sent me. † And he that

:: If any man
 aske (saith S.
 Augustine)
 why they could
 not beleuee: I
 answer rouidly,
 because they
 would not.
 Tract. 11. in 10.
 See the meanſg
 of this speech
 Annot. Mat. 13,
 15. Mar. 4, 12.

:: This is the case
 of many princi-
 pal men in such
 countries whe-
 re heresie hath
 the vpperhand,
 who know and
 beleuee the Ca-
 tholike faith:
 but

Io. 3, 14.

Es. 53, 1.

Es. 6, 9.
 Mt. 13,
 14. Mr.
 4, 12. Ln
 8, 10.
 Act. 28,
 27.

seeth

weeke,

but making
choise rather to
keepe mans fa-
uour the Gods,
they dare not
confesse the sa-
me. Such may
pray that God
and the world
agree together:
for els it is seen
whos part they
will take.

seeth me, seeth him that sent me. † I a light am come into this 46
vworld: that euery one vvhich beleueth in me, may not re-
maine in the darkenesse. † And if any man heare my vvordes, 47
and keepe them not: I doe not iudge him. for I came not to
iudge the vworld, but to saue the vworld. † He that despiseth 48
me, & receiueth not my vvordes, hath that iudgeth him, the
vvord that I haue spoken, that shal iudge him in the last day.
† Because of my self I haue not spoken, but the Father that 49
sent me, he gaue me commaundement vvhat I should say,
and vvhat I should speake. † And I knovv that his com- 50
maundement is life euerlasting. The things therfore that I
speake: as the Father said to me, so doe I speake.

ANNOTATIONS

CHAP. XII.

Church orna-
ments.

5. *Why vvords.*) So Wicked, couetous, and sacrilegious persons reprehend good men for be-
stowing their goods vpon Church ornaments &c. vnder pretence of better beitiowing them on
the poore, such prouide for the poore as Iudas did.

Toleration of
the euil.

6. *As theefe.*) Iudas did not then first perish when he sould our Lord, for he was a theefe be-
fore: and being lost he yet folowed Christ, not in hart, but in body onely. Which our Maister tol-
erated, to giue vs a lesson to tolerate the ill, rather then deuide the body. *Aug. tract. 50 in 10.*

CHAP. XIII.

*At his last supper, to giue his farewell, and that in most vvonderful louing maner, & he
vvasheth his Disciples feete, & beginning vvith Peter, & (shewvng how ne-
cessarie it is for vs to be vvashed by him in Baptisme, and needful also after Bap-
tisme) 12 and by this example teaching them al humilitie one to vvard an other.
21 Then he foretellet, that (not vvithstanding his exceeding loue to vvard them)
one euen of them vvill betray him, meaning Iudas, 22 as to Iohn he secretly
shewveth. After Whose going out, he reioyeth and saith that euen now the houre
is come, 34 commendeth vnto them to loue together, as a new commaundement,
36 and foretellet Peter vvho presumed to much of his owne strength, that euen
this night he vvill deny him thrise.*

The Gospel vpo
maundy thursday
at Masse, and at
the Washing of
feete.

MAVNDY
THVRS DAY.
:: By supper, he
meaneth the ea-
ting of the Pas-
chal lambe. for,
the institution
of the B. Sacra-
ment was after
this,



ND before the festiual day of Pasche, 1
I E S V S knovving that his houre was come
that he should passe out of this vworld
to his Father: vvhereas he had loued his
that vv ere in the vworld, vnto the end he
loued them. † And vvhen :: supper vv as 2
done, vvhereas the deuil novv had put into the hart of Iudas
Iscariote the sonne of Simon, to betray him: † knovving 3
that the Father gaue him al things into his handes, and that he
came from God, and goeth to God: † he riseth from sup- 4
per

Mr. 26, 1
Mr. 14,
1. Luce.
22, 1.

per, and laith aside his garments, and hauing taken a
 5 towel, girded him self. † After that, he put vvater into a
 bason, and " began to vvash the feete of the disciples, and to
 vvipe them vvith the towel vvherevvith he vvwas girded.
 6 † He commeth therfore to Simon Peter. And Peter saith to
 7 him, Lord, doest thou vvash my feete? † I E S V S ansvvered
 and said to him, That vvwhich I doe, thou knowvest not
 8 novv, hereafter thou shalt knowv. † Peter saith to him,
 Thou shalt not vvash my feete for euer. I E S V S ansvve-
 red him, If I vvash thee not, thou shalt not haue part vvith
 9 me. † Simon Peter saith to him, Lord, not only my feete,
 10 but also handes, and head. † I E S V S saith to him, He that is
 vvashed, nedeeth not but " to vvash his feete, but is cleane
 11 vvholly. And you are cleane, but not al. † For he knevv
 vvho he vvwas that vvould betray him. therfore he said, You
 are not cleane al.

12 † Therefore, after he had vvashed their feete, and taken his
 garments, being set dovvne, againe he said to them, Knowv
 13 you vvhat I haue done to you? † You cal me, Maister, and
 14 Lord: and you say vvell, for I am so. † If then I haue vvashed
 your feete, Lord and Maister, you also ought to vvash one
 15 an others feete. † For I haue giuen you an example, that as
 16 I haue done to you, so you doe also. † Amen, amen I say to
 you, a seruant is not greater then his lord, neither is an apostle
 17 greater then he that sent him. † If you knowv these things,
 18 you shal be blessed if you doe them. † I speake not of you
 al: I knowv vvhom I haue chosē. But that the scripture may
 be fulfilled, *He that eateth bread vvith me, shal lift vp his heele against me.*
 19 † From this time I tel you, before it come to passe: that vvhen
 20 it shal come to passe, you may beleue, that I am he. † Amen,
 amen, I say to you, he that receiueth any that I send, recei-
 ueth me: & he that receiueth me, receiueth him that sent me.

21 † Vvhen I E S V S had said these things, he vvwas troubled in
 spirit: and he protested, and said: * Amen, amen I say to
 22 you: that one of you shal betray me. † The disciples ther-
 fore looked one vpon an other, doubting of vvhom he spake.
 23 † There vvwas therfore one of his disciples leaning in the bo-
 24 some of I E S V S, he vvhom I E S V S loued. † Therfore Simon
 Peter bekeneth to him, and said to him, who is it of vvhom
 25 he speaketh? † He therfore leaning vpon the breast of I E S V S,
 26 saith to him, Lord, vvho is he? † I E S V S ansvvered: He it is

Kk to.

Pf. 40,
10.Mat. 26,
18. May.
14, 16.
Luc. 22,
21.

w e e k e.

to vvhom I ſhal reach the dipped bread. And vvhen he had dipped the bread, he gaue it to Iudas Iſcariote Simons ſonne. † And after the morſel, then Satan entred into him. And 27
 I E S V S ſaith to him, That vvhich thou doeſt, doe it quickly. † But no man knevv of thoſe that ſate at table to vvhat 28
 purpoſe he ſaid this vnto him. † For certaine thought, becauſe 29
 Iudas had the :: purſe, that I E S V S had ſaid to him, Bie thoſe
 things vvhich are needeful for vs to the feſtial day : or that
 he ſhould giue ſome thing to the poore. † He therfore ha- 30
 uing receiued the morſel, incontinent vvent forth. And it
 vvvas night.

∴ Chriſt had ſome prouiſion before hand giuen him by the Collections of the faithful, which was vſed both in his owne neceſſities, & beſtowed vpon the poore.

† Vvhen he therfore vvvas gone forth, I E S V S ſaid, Novv 31
 the Sonne of man is glorified, and God is glorified in him. † If 32
 God be glorified in him, God alſo vvil glorifie him in him
 ſelf, and incōtinēt vvil he glorifie him. † Litle children, yet a 33
 litle vvhile I am vvith you. You ſhal ſeekē me, & * as I ſaid
 to the Iewes, Vvhhither I goe, you can not come: to you alſo
 I ſay novv. † * Aⁿnevv cōmaundemēt I giue to you, That you 34
 loue one an other : as I haue loued you, that you alſo loue
 one an other. † In this alinen ſhal knovv that you are my 35
 diſciples, if you haue loue one to an other. † Simon Peter 36
 ſaith to him, Lord, vvhhither goeſt thou? I E S V S anſwered,
 vvhhither I goe, thou canſt not novv folovv me, but hereafter
 thou ſhalt folovv. † Peter ſaith to him, Vvhy can not I fo- 37
 lov v thee novv? * I vvil yeld my life for thee. † I E S V S an- 38
 ſwered him, Thy life vvilt thou yeld for me? Amen, amen I
 ſay to thee, the cocke ſhal not crowv, vntil thou denie me
 thrife.

Io. 7, 34.

1 Io. 3,
23.Mt. 26,
35. Mr.
14, 29.
Ln. 22,
33.

A N N O T A T I O N S

C H A P. XIII.

Puritie requi-
 red to the re-
 ceiuing of the
 B. Sacrament.

5. *Began to waſh.*) This lotion was not onely of curteſy, ſuch as the Iewes vſed tovvard their
 gheſts, nor onely for example of humilitie: but for myſterie and ſignification of the great puritie
 that is required before We come to receiue the holy Sacrament, which ſtraight after this waſhing
 was to be inſtituted and giuen to the Apoſtles. *Ambr. li. 3 de Sacra. c. 1 Bernard. de cena Domini
 Serm. 1.*

Venial ſinnes
 taken avay by
 ſacred ceremo-
 nies.

10. *To waſh his ſecte.*) The ſouleſneſſe of the ſecte, when al the reſt is cleane, ſignifieth the earthly
 affections and reliques of former ſinnes remitted: which are to be cleaned by deuout actes of cha-
 ritie & humilitie, as *S. Ambroſeli. 3 de Sacra. c. 1.* and *S. Auguſtine ep. 108. & tract. 16 in Io. do note.*
 And becauſe this was onely a ceremonie, & yet had ſuch force, both now and aftervvard vſed of
 the Apoſtles, that it purged ſmaller offences and filthines of the ſoule, as *S. Ambroſe* and *S. Bernard*
 gather, it may not ſeeme ſtrange that holy water and ſuch ceremonies may remit venial ſinnes.

14. *You alſo ought.*) Our Maſter neuer ſpake plainer, nor ſeemed to commaund more preciſely,
 either of Baſtiſme or the Eucharift or any other Sacrament: and yet by the Churches iudgement
 directed

*Ambr. &
 Bern. locis
 citatis.*

directed by the Holy Ghost, we know this to be no Sacrament nor necessarie ceremonie, and the other to be. And why do they beleue the Church in this, and do not credit her affirming the chalice not to be necessarie for the communicants?

34. *A new commandement.*) The commandement of mutual loue was giuen before, but manifoldly misconstrued, and abridged by the Iewes to freends onely, to this life onely, for earthly respects onely: but Christ reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfil it.

The Church
defineth which
are Sacraments
and which not
& c.

CHAP. XIII.

They being sad, because he said that he must goe from them, he comforteth them many waies, as, putting them in hope to follow him vnto the same place, so that they keepe his commandements. Where he telleth them, that him self is the way thither according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantial. 15 promising also to send vnto them (that is, to his Church) the Holy Ghost to be after his departure With them for euer. 28 And saying that it is his promotion (according to his Humanitie) to goe to the Father, for whose obedience this his death shalbe, & not for any guilt of his owne.



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ET not your hart be troubled. You beleue in God, beleue in me also. † In my fathers house there be :: many. mansions. If not, I vould haue told you, Because I goe to prepare you a place. † And if I goe, and prepare you a place: I come againe and vvil take you to my self, that

vvhere I am, you also may be. † And vvhither I goe you knowv, and the vvay you knowv.

† Thomas saith to him, Lord, vve knowv not vvhither thou goest: and howv can vve knowv the vvay? † I E S V S saith to him, I am the vvay, and the veritie, and the life. no man cometh to the Father, but by me. † If you had knowven me, my father also certes you had knowven: and from hence forth you shal knowv him, and you haue teen him.

† Philippe saith to him, Lord shew vs the Father, and it sufficeth vs. † I E S V S saith to him, So long time I am vvith you: & haue you not knowv me? Philippe, he that seeth me, seeth the Father also. Howv saiest thou, Shew vs the father? † Doeft thou not beleue that I am in the Father, & the Father in me? The vvordes that I speake to you, of my self I speake not. But my father that abiderth in me, he doeth the vvorkes. † Beleue you not, that I am in the Father and the Father in me? Othervvise for the vvorkes them selues beleene. † Amen, amen I say to you, he that beleueth in me, the vvorkes that I doe, he also shal doe, and greater then these shal he doe, † because I goe to the Father, and vvhatsoever you shal aske in my

Kk ij name,

The Gospel vp6
ss. Philip and
Iacobs day
Mat. 1.
:: These man-
sions signifie dif-
ferences of glo-
rie in heauen.
Hier. li. 2. adu.
louin.

doe
knowv

weeke.

The Gospel in
a votiuē Masse
for the election
of the Pope, &
vpon Whitfun
eue.

∴ It is then pos-
sible both to
loue Christi, and
to keepe his com-
maundements.

c Paraclete by
interpretation
is either a com-
forter, or an
aduocate: and
therefore to tra-
nslate it by any
one of them
only, is phaps
to abridge the
sense of this
place.

The Gospel vpo
Whitfunday.
And in a Votiuē
Masse of the
holy Ghost.

∴ See the An-
not. vpo the 16
Chap. 4f. 12
& 13.

name, that wil I doe: ¶ that the Father may be glorified in the
Sonne. † If you aske me any thing in my name, that vvil I 14
doe. † If you ∴ loue me, keepe my commaundements. † And 15
I vvil aske the father, and he vvil giue you an other^c Para- 16
clete, that he may abide vvith you["] for ener, † "the Spirit of 17
truth, vvhom the vvorld can not receiue, because it seeth
him not, neither knovveth him. but you["] knovv["] him: be-
cause he shal abide vvith you, and shal be in you. † I vvil 18
not leaue you orphanes: I vvil come to you. † Yet a litle 19
vvhile: and the vvorld seeth me no more. But you see me: be-
cause I liue, and you shal liue. ¶ † In that day you shal knovv 20
that I am in my father, and you in me, and I in you. † He 21
that hath my commaundements, and keepeth them: he it is
that loueth me. And he that loueth me, shal be loued of my
father: and I vvil loue him, and vvil manifest my self to
him. ¶

sh^{al}
knovv

† Iudas saith to him, not that Iscariote, Lord, vvhat is 22
done, that thou vvilt manifest thy self to vs, and not to the
vvorld? † I E s v s ansvvered, and said to him, If any loue me, 23
he vvil keepe my vvord, and my father vvil loue him, and
vve vvil come to him, and vvil make abode vvith him. † He 24
that loueth me not, keepeth not my vvordes. And the vvord
vvhich you haue heard, is not mine: but his that sent me, the
Fathers. † These things haue I spoken to you abiding vvith 25
you. † But the Paraclete the holy Ghost, vvhom the Father 26
vvil send in my name, he shal ∴ teach you al things, & suggest
vnto you al things vvhatsoever I shal say to you. † Peace 27
I leaue to you, my peace I giue to you. not as the vvorld gi-
ueth, doe I giue to you. Let not your hart be troubled, nor
feare. † You haue heard that I said to you, I goe and I come 28
to you. If you loued me, you vvould be glad verily, that I
goe to the Father: because the["] Father is greater then I. † And 29
novv I haue told you before it come to passe: that vvhen it
shal come to passe, you may beleue. † Novv I vvil not 30
speake many things vvith you, for the prince of this vvorld
commeth, and in me he hath not any thing. † But that the 31
vvorld may knovv that I loue the Father: and as the Father
hath giuen me commaundement, so doe I: ¶ Arise, let vs
goe hence.

ANNOT.

A N N O T A T I O N S

C H A P. XIII.

le. de Ba- 12. Greater then these.) S. Chrysostom in a whole booke against the Pagans proueth that this We may and
 byla mart. Was fulfilled not ouely in Peters shadow, and Pauls garments, which as we read in the 4 A^ges, must easely be.
 10. 5. healed infirmities: but also by the Reliques and monuments of Saints, namely of S. Babylas, of leuee the mira-
 19, 12. 10. 5. whom he there treateth: thereby inferring that Christ is God, who could and did performe these cles of Saints
 19, 12. Wonderful wordes, by the very atthes of his seruants. The Protestants cleane contrarie, as patrones & of their reli-
 of the Pagans infidelitie, as though our Sauour had promised these & the like miraculous workes kes, whe Christ
 in vaine, either not meaning or notable to fulfil the, so do they discredit al the approued histories him self foretel-
 of the Church concerning miracles wrought by Saints, namely that S. Gregorie Thaumaturgus leth they shal
 10. 5. remoued a mountaine, the miracles of S. Paul the eremite and S. Hilarion Written by S. Hierom, doe such won-
 19, 12. the miracles of S. Martin Written by Suerus Sulpitium, the miracles testified by S. Augustine de Ci- derful things,
 19, 12. nit, the miracles approued by S. Gregorie in his Dialoges, the miracles reported by S. Bede in his
 Ecclesiastical storie and lines of Saints: and al other miracles neuer so faithfully recorded in Eccle-
 siastical Writers. In al which things about their reach of reason and nature, they are as litle persua-
 ded and haue no more faith then had the Pagans, against whom S. Chrysostom in the foresaid booke, and S. Augustine de Ciu. Dei li. 22 c. 1, and other Fathers heretofore haue Written. No man
 therefore needeth to maruel that the very Image of our Lady, & the like, doe miracles, euen as Peters shadow did: nor wonder, if such things seeme stranger and greater then those which Christ him self did: whereas our Sauour to put vs out of doubt, saith expressly, that his Saints shal doe greater things then him self did.

16. For euer.) If the Holy Ghost had been promised onely to the Apostles, their successors and the Church after them could not haue challenged it, but it was promised them for euer. Whereby We may learne, both that the priuileges and promises made to the Apostles were not personal, but pertaining to their offices perpetually: and also that the Church and Pastors in al ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitive Church had.

17. The spirit of truth.) They had many particular giftes and graces of the Holy Ghost before, and many vertues by the same, as al holy men haue at al times: but the Holy Ghost here promised to the Apostles and their successors for euer, is to this vse specially promised, to direct them in al truth and veritie: and is contrarie to the spirit of error, heresie, and fall hood. And therefore the Church can not fall to Apostasie or Heresie, or to nothing, as the Aduersaries say

28. Father greater then I.) There is no place of Scripture that seemeth any thing so much to make for the Sacramentaries, as this and other in outward shew of wordes seemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet in deede rightly vnderstood after the Churches sense, make nothing for their false secte, but only signifie that Christ according to his Manhood was inferior in deede, and that according to his Diuinitie he came of the Father. And if the Heresie or discase of this time were Arianisme, we should stand vpon these places and the like against the Arians, as we now do vpon others against the Protestants, whose secte is the discase and bane of this time.

The Heretikes as faithles i this point, as the old Pagans.

The HOLY GHOST is promised to the CHURCH for euer.

The Spirit of truth shal assist the CHURCH alwayes.

The Arians al- leage as plaine Scriptures as the Protestants.

The Arians al- leage as plaine Scriptures as the Protestants.

C H A P. XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Iewes any more) 9 and in his loue, louing one an other, and keeping his commandments: 13 shewing how much he accounteth of them, by this that he dieth for them, 15 and reueleth vnto them the secretes of heauen, 17 and appointeth their fruite to be perpetual: 18 confirming them also against the persecutions and hatred of the obstinate Iewes.

weeke.

The Gospel for
one Martyr.

∴ Christ hath
some branches
in his body my-
stical that be
fruitles. therefore
il liuers also
may be mem-
bers of Christ
& the Church.
∴ Man may co-
tinually increa-
se in iustice and
sanctification,
so long as he
liueth.

∴ S. Augustine
expoundeth it
of the Sacramen-
tal word of
Baptisme, and
not as Hereti-
kes do, of prea-
ching onely.
Traist. 80. in 10.

∴ If a Schisma-
tike pray neuer
so much, he is
not heard, be-
cause he remay-
neth not in the
body of Christ.

The Gospel vpō
S. Barnabees
day, and on the
eue of an Apo-
stle.

The Gospel vpō
SS. Simon and
Iudes day.

∴ He foresaw-
eth that many
will not obey
the Churches
wordes. & no
maruel, because
they cōtēmed
Christes owne
precepts.



A M the true vine: and my father is the hus-
band-man. † Euery ∴ branche in me, not 2
bearing fruite, he vvil take it avway: and
euery one that beareth fruite, he vvil purge
it, ∴ that it may bring more fruite. † Novv 3
you are cleane for the ∴ word vvwhich I haue
spoken to you. † Abide in me: and I in you. As the branche 4
can not beare fruite of it self, " vnles it abide in the vine: so
you neither, " vnles you abide in me. † I am the vine: you 5
the branches. he that abideth in me, and I in him, the same
beareth much fruite: for vvithout me you can doe nothing.
† If any abide not in me: he shal be cast forth as the branche, 6
and shal vvither, and they shal gather him vp, and cast him
into the fire, and he burneth. † If you ∴ abide in me, and my 7
vvordes abide in you: you shal aske vvhat thing soeuer you
vvil, and it shal be done to you. † In this my father is glo- 8
rified: that you bring very much fruite, and become my Dis-
ciples. † As my father hath loued me, I also haue loued you. 9
Abide in my loue. † If you " keepe my precepts, you shal 10
abide in my loue: as I also haue kept my fathers precepts, and
doe abide in his loue. † These things I haue spoken to you, 11
that my ioy may be in you, and your ioy may be filled.
† * This is my precept, that you loue one an other, as I haue 12
loued you. † Greater loue then this no man hath, that a man 13
yeld his life for his frendes. † You are my frendes, if you doe 14
the things that I commaund you. † Novv I cal you not ser- 15
uants: for the seruant knovveth not vvhat his lord doeth.
But you I haue called frendes: because al things vvhatsoeuer I
heard of my father, I haue notified vnto you. † You chose not 16
me, but I chose you: and haue appointed you: that you goe,
& bring fruite: and your fruite abide: that vvhatsoeuer you
aske the father in my name, he may giue it you. † These 17
things I commaund you, that you loue one an other.

† If the vvorld hate you: knovv ye that it hath hated me 18
before you. † If you had been of the vvorld, the vvorld 19
vvould loue his ovvne. but because you are not of the vvorld,
but I haue chosen you out of the vvorld, therefore the vvorld
hateth you. † Remembre my vvord that I said to you, * The 20
seruant is not greater then his maister. If they haue persecuted
me, you also vvil they persecute. if they haue kept my vvord,
∴ yours also vvil they keepe. † But al these things they vvil 21
doe

10. 13, 34

10. 13, 16
Mr. 10,
24. Lk.
6, 40.

Pf. 24,
19.
Act. 2, 1.

doe to you for my name sake : because they know not him
 22 that sent me. † If I had not come, and spoken to them, they
 should not haue sinne: but now they haue no excuse of their
 23 sinne. † He that hateth me, hateth my Father also. † " If I had
 24 not done among them vvorkes that no other man hath done,
 they should not haue sinne : but now both they haue
 25 seen, and they doe hate both me and my Father. † But that
 the vvord may be fulfilled, vvhich is vvritten in their law:
 26 *That they hated me gratis.* † But vvhen the Paraclete commeth
 "vvhom I * vvill send you from the Father, the Spirit of truth,
 vvhich procedeth from the Father, he shal giue testimonie
 27 of me: † and " you shal giue testimonie, because you are
 vvith me from the beginning.

The Gospel vp
 Sunday after
 the Ascension.
 and in a Votiu
 of the B. Trini-
 tie.

AN NOT A T I O N S

CHAP. XV.

4. *Unles you abide.*] These conditional speeches, *If you remaine in the vine, If you keepe my com-
 mandments*, and such like, giue vs to wit that we be not sure to persist or perseuere, nor to be
 saved, but vnder conditions to be fulfilled by vs. *Aug. de corrept. & gra. c. 13.*

4. *Unles it abide.*) Whosocuer by Heresie or Schisme or for any other cause is cut of or sepa-
 rated from the Church, he can do no meritorious Worke to Saluation.

10. *Keepe my precepts.*] This careful and often admonition of keeping his commaundments,
 proueth that a Christian mans life is not onely or principally in faith, but in good vvorkes.

24. *If I had.*) If the Iewes had not sinned by refusing Christ, in case he had not done greater
 miracles then any other: then were it a great folly of Catholikes to beleue Luthers or Caluins
 new opinions without any miracles at all.

26. *Whom I vvill send.*) The Holy Ghost is sent by the Sonne, therefore he procedeth from him
 also, as from the Father: though the late Schismatical Greekes thinke otherwise.

27. *You shal giue.*) He vouchsafeth to ioyne together the testimonie of the Holy Ghost, and
 of the Apostles: that we may see the testimonie of truth ioyntly to consist in the Holy Ghost and
 in the Prelats of the Church.

No man sure of
 perseuerance.

Not onely
 faith.

CHAP. XVI.

*The cause vvhy he foretelleth them their persecution by the Iewes, is, that they be not
 aftervvard scandalized thereat. 6 Though they thinke this heauie vvord, it is
 for their vantage that he departeth, because of the great benefites that they shal
 receiue by the coming then of the Holy Ghost, vvho shal also be his vvittnes
 against his enemies. 16 Although in this vvorld they shal so be persecuted, yet
 to his heauenly Father they and their prayers made in his name, shal be most
 acceptable. and at length the childe (that is, Christ in al his members) being
 borne, their ioy shal be such as no persecutor can take from them. 31 Howvvbeit at
 this instant of his apprehension, they vvill al for sake him.*

These

weeke.

∴ The Heretikes translate, Excommunicate you. See what corruption this is, and the reason thereof, *Annot. c. 9, 22.*



THESE things haue I spoken to you, 1
that you be not scandalized. † Out of 2
the synagogs they vvil ∴ cast you: but
the houre commeth, that euery one
vvhich killeth you, shal thinke that
he doeth seruice to God. † and these 3
things they vvil doe to you: because
they haue not knowven the Father, nor

me. † But these things I haue spoken to you: that vvhē the 4
houre shal come, you may remember them, that I told you. †

† But I told you not these things from the beginning, be- 5
cause I was vvith you. And now I goe to him that sent me,
and none of you al keth me: Vvthither goest thou? † But be- 6
cause I haue spoken these things to you, sorow hath filled
your hart. † But I tel you the truth, it is expedient for you that 7
I goe. For if I goe not, the Paraclete shal not come to you:
but if I goe, I vvill send him to you. † And vvhen he is come, 8
he shal argue the vvorld of sinne, and of iustice, and of iudge-
ment. † of sinne: because they beleue not in me. † but of 9
iustice: because I goe to the Father: and now you shal not 10
see me. † and of iudgement: because the prince of this vvorld 11
is now iudged. † "Yet many things I haue to say to you: 12
but you can not beare them now. † But vvhen he," the Spi- 13
rit of truth, commeth, ∴ he shal teach you al truth, for he shal
not speake of him self: but vvhat things soeuer he shal heare,
he shal speake: and the things that are to come he shal shew
you. † He shal glorifie me: because he shal receiue of mine, 14
and shal shew to you. † Al things vvhatsoeuer the Fa- 15
ther hath, be mine. Therefore I said, that he shal receiue of
mine, and shal shew to you. † A litle vvhile, and now you 16
shal not see me: and againe a litle vvhile, and you shal see
me: because I goe to the Father.

† Some therefore of his disciples said one to an other, Vvhat 17
is this that he saith to vs: A litle vvhile, and you shal not
see me: and againe a litle vvhile, and you shal see me, and,
because I goe to the Father? † They said therefore, Vvhat is 18
this that he saith, A litle vvhile? vve know not vvhat he
speaketh. † And IESVS knevv, that they vvould al ke him: 19
and he said to them, Of this you doe question among your
selues, because I said to you, A litle vvhile, and you shal not
see me: and againe a litle vvhile, and you shal see me. † Amen, 20

amen

The Gospel vpo
the 4 Sunday
after Easter.

∴ If he shal
teach al truth,
& that for ever
(as before c. 14,
16:) how is it
possible, that
the Church can
erre, or hath er-
red at any time
or in any point?

The Gospel vpo
the 3 Sunday
after Easter.

- amen I say to you, that you shal vveepe, and lament, but the
vworld shal reioyce: and you shal be made sorovvful, but
21 your sorovv shal be turned into ioy. † A vvoman vvhen
she trauailerth, hath sorovv, because her houre is come: but
vvhen she hath brought forth the childe, novv she remem-
breth not the anguish for ioy, that a man is borne into the
22 vworld. † And you therefore, novv in deede you haue sorow,
but I vvil see you againe, and your hart shal reioyce: and
23 your ioy no man shal take from you. -† † And in that day
me you shal not aske any thing. Amen, amen I say to you, if
you aske the Father any thing: in my name, he vvil giue it
24 you. † Vntil novv you haue not asked any thing in my name.
25 Aske and you shal receiue: that your ioy may be full. † These
things in prouerbes I haue spoken to you. The houre com-
meth vvhen in prouerbes I vvil no more speake to you, but
26 plainly of the Father I vvil shew you. † In that day you shal
aske in my name: and I say not to you, that I vvil aske the Fa-
27 ther for you. † For the Father him self loueth you, because
you haue loued me, and haue beleeued that I came forth
28 from God. † I came forth from the Father, and came into
the vworld: againe I leaue the vworld, and I goe to the
Father.
29 † His disciples say to him, Behold novv thou speakest
30 plainly, and saiest no prouerbe. † novv vve knovv that
thou knowest al things, and thou needest not that any man
aske thee. in this vve beleue that thou camest forth from
31 God. -† † I E S V S answered them, Novv do you beleue?
32 † * Behold the houre commeth, and it is novv come, that
you shal be scattered euery man into his ovvne, and me you
shal leaue alone: and I am not alone, because the Father is
33 vvith me. † These things I haue spoken to you, that in me
you may haue peace. In the vworld you shal haue distresse:
but haue confidence, I haue overcome the vworld.

The Gospel vpo
the 5 Sunday
after Easter.

Vpon this the
Church cōclu-
deth al her prai-
ers, Per Christū
Dominum no-
strū, euent hose
also that be
made to Saids.

Mt. 27,
31. Mr.
14, 27.

A N N O T A T I O N S

CHAP. XVI.

12. *Yet many things.*) This place conuineeth that the Apostles and the faithful be taught many things, Which Christ omitted to teach them for their weaknes: and that it was the prouidence of God that Christ in presence should not teach and order al things, that we might be no lesse assured of the things that the Church teacheth by the Holy Ghost, then of the things that him self deliuered.

Christ left ma-
ny things to be
taught by the
Church.

weeke.

The Spirit of
truth.

¹³ The Spirit of truth.) Euer note that the Holy Ghost in that he is promised to the Church, is called the Spirit of truth, which Holy Spirit for many other causes is given to diuers priuate men and to al good men, to sanctification: but to teach al truth and preferue in truth and from error, he is promised and performed onely to the Church and the cheefe Gouverner and general Councels thereof.

CHAP. XVII.

After his Sermon of farewel, he prayeth to his Father, that since he hath now finished his worke, he woul giue him his appointed glorie, for the conuersion of al nations, & and preferue his Apostles, and his Church after them in vnitie and veritie (that is, from Schisme and Heresie): & finally also glorifie them with him in heauen.

The Gospel vpo
Ascension eue.

∴ The Father glorifieth the Sonne by raising him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and geuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a manner was in lewrie before, now knowne to al Nations.



THESE things spake Iesvs: and lifting¹ vp his eies into heauen, he said, Father, the houre is come, ∴ glorifie thy sonne, that thy sonne may glorifie thee. † As 2 thou hast giue him powver ouer al flesh that al vvhich thou hast giuen him, to them he may giue life euerlasting. † And; this is " life euerlasting that they knowv thee, the only true God, and vvhom thou hast sent I E S V S CHRIST. † I haue glorified thee vpon the earth: I haue 4 consummated the vvorke vvhich thou gauest me to doe: † and novv glorifie thou me O Father vwith thy self, vwith 5 the glorie vvhich I had before the vworld vvas, vwith thee. † I haue manifested thy name to the men vvhom thou gauest 6 me out of the vworld. Thine they vvere, and to me thou gauest them: and they haue kept thy vvord. † Novv they haue 7 knowven that al things vvhich thou gauest me, are from thee: † because the vvordes vvhich thou gauest me, I haue giuen 8 them: and they haue receiued, and knowven in very deece that I came forth from thee, and haue beleueed, that thou didst send me. † For them doe I pray: Not for the vworld 9 doe I pray, but for them vvhom thou hast giuen me: † be- 10 cause they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And novv I am not in the vworld, and these are in the vworld, and I come to thee. † 11 Holy father, ∴ keepe them in thy name, vvhom thou hast giuen me: that they may be one, as also vve. † Vvhen I 12 vvas vwith them, I kept them in thy name. Those * vvhom thou gauest me, haue I kept: and none of them perished, but the sonne of perdition, that the * scripture may be fulfilled. † And novv I come to thee: and these things I speake 13 in the world, that they may haue my ioy filled in them selues.

† I

The Gospel in a
Votue Masse
agaist Schisme.

∴ His petition is specially to keepe the Apostles and his Church in vnitie and from Schismes.

Io. 18, 9.

Pf. 40,
10. 108,
8.

- 14 † I haue giuen them thy vvord, and the vvorld hath hated them, because they are not of the vvorld: as I also am not of the vvorld. † I pray not that thou take them avvay out of the vvorld, but that thou preferue them from euil. † Of the vvorld they are not: as I also am not of the vvorld. † " Sanctifie them in truth. Thy vvord is truth. † As thou didst send me into the vvorld, I also haue sent them into the vvorld.
- 19 † And for thē I doe: sanctifie my self: that they also may be sanctified in truth. † And not for them only doe I pray, but for thē also that by their vvord shal beleue in me: that they al may be one, as thou (Father) in me, and I in thee, that they also in vs may be one: that the vvorld may beleue that thou hast sent me. † And the glorie that thou hast giuen me, haue I giuen to them: that they may be one, as vve also are one.
- 23 † I in them, and thou in me: that they may be consummate in one: and the vvorld may knowv that thou hast sent me, and hast loued them, as me also thou hast loued. † Father, vvhom thou hast giuen me, I vvil, that vvhere I am, they also may be vvith me: that they maye see my glorie vvhich thou hast giuen me, because thou hast loued me before the creation of the vvorld. † Iust Father, the vvorld hath not knowven thee. but I haue knowven thee: and these haue knowven, that thou didst send me. † And I haue notified thy name to them, and vvil notifie it: that the loue vvhervvith thou hast loued me may be in them, and I in them.

17. To sanctifie him self, is to sacrifice him self, by dedicating his holy body and bloud to his Father, both vpon the Crosse, and in the holy Sacramēt.

A N N O T A T I O N S

CHAP. XVII.

13. *Life everlasting.*) Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by charitie. for, knowledge of God without keeping his commaundements, is not true knowledge, that is to say, it is an vnprofitable knowledge. 1 Jo. 2.

True know-
ledge of God.

17. *Sanctifie them.*) Christ prayeth that the Apostles, their successors, & al that shal be of their beleefe, may be sanctified in truth. which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. Which prayer of Christ had not been heard, if the Church might erre.

The Church
can not erre.

20. *But for them.*) He expresth (and it is a great comfort) that he praieih not onely for the Apostles, but for the whole Church after them, that is, for al beleeuers. And al this profound and diuine praier is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the crosse.

The Canon of
the Masse.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did know, & he offereth him self to the band of his enemies, sheweth his Divine might in ouerthrowing them al with a word, and in sauing his Apostles from them also with a word: 10 rebuketh Peter that would defend him from them: 12 and so being apprehended, is brought bound to Annas and Caiphas, where he is stricken by a seruant, and thrise denied of Peter. 28 Againe in the morning he is by them brought to Pilate. 29 Who demanding their accusation, wherewith they would oppresse him with their authoritie, 33 and examining the point of his kingdom, pronounceth him innocent: yet they cry rather to haue a theemes life saued.

THURSDAY
night.

The PASSION
according to S.
Iohn in these
two Chapters,
is the Gospel at
Masse vpon
Good Friday.

So the PAS-
SION is read
in holy weeke
fourre times,
according to
the foure Euan-
gelistes, as S.
Augustine ap-
pointed also in
his Church at
Hippo. Ser. 144.
de tempore.



WHEN IESVS had said these things, he vvent forth with his disciples beyond the Torrent-Cedron, where vvas a garden, into the vvhich he entered and his Disciples. † And Iudas also, that betraied him, knevv the place: because IESVS had often resorted thither together with his Disciples. † * Iudas therefore hauing receiued the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither with lanternes and torches and vveapons. † IESVS therefore knowing al things that should come vpon him, vvent forth, and said to them, Vvhom seeke ye? † they answered him, IESVS of Nazareth. IESVS saith to them, I am he. And Iudas also that betraied him, stooode with them. † As sone therefore as he said to them, I am he: they vvent backvvard, and fel to the ground. † Againe therefore he asked them, Vvhom seeke ye? 7 And they said, IESVS of Nazareth. † IESVS answered, I haue told you, that I am he. if therefore you seeke me, let these goe their vvaies. † That the vvord might be fulfilled 9 vvhich he said, * That of them vvhom thou hast giuen me, I haue not lost any. † Simon Peter therefore hauing a svword, 10 drevve it out: and smote the seruant of the high priest: & cut off his right eare. And the name of the seruant vvas Malchus. † IESVS therefore said to Peter, Put vp thy svword into the scabbard. The chalice vvhich my father hath giuen me, shal not I drinke it? † The band therefore and the Tribune & the 12 ministers of the Ievves apprehended IESVS, and bound him: † and they brought him to Annas first, for he vvas father in law to Caiphas, vvho vvas the high priest of that yere. † And 14 * Caiphas vvas he that had giuen the counsel to the Ievves, That it is expedient that one man die for the people.

† * And Simon Peter folovved IESVS, and an other disciple. And that Disciple vvas knowven to the high priest, and vvent

Mr. 26,
36. Mr.
14. 32.
Lu. 22,
39.

Mr. 26,
47. Mr.
14. 43.
Luce. 22,
47.

Io. 17, 12

Io. 11,
49.
Mr. 26,
58. Mr.
14. 54.
Lu. 22,
54.

16 went in with I E S V S into the court of the high priest. † but Peter stood at the doore without. The other disciple therefore that was known to the high Priest, went forth, and
17 spake to the portresse, and brought in Peter. † The vvench therefore that was portresse, saith to Peter, Art not thou also
18 of this mans disciples? He saith to her, † I am not. † And the servants and ministers stood at a fire of coles, because it was cold, and warmed them selves. And with them was Peter also standing, and warming him self.

∴ It is al one for a man to deny Christ, and, that he is a disciple of Christ, or a Catholike, or a Christian man, vwhen he is demanded, *Aug. tract. 113 in 10.* for so Peter here denieth Christ, in denying him self to be his Disciple.

19 † The high priest therefore asked I E S V S of his disciples, and of his doctrine. † I E S V S answered him, I have openly
20 spoke to the world: I have alwaies taught in the synagogue, and in the temple whither al the Iewes resort together:
21 and in secrete I haue spoken nothing. † Vvhy askest thou me? aske them that haue heard vvhat I haue spoken vnto
22 them: behold they know vvhat things I haue said. † Vvhen he had said these things, one of the ministers standing by, gaue
I E S V S a blow, saying, Answerest thou the high priest so?
23 † I E S V S answered him, If I haue spoken il, giue testimonie of euil: but if vvell, vvhy strikest thou me?

24 † And Annas sent him bound to Caiphas the high priest.
25 † And Simon Peter was standing, and warming him self. They said therefore to him, Art not thou also of his disciples?
26 He denied and said: I am not. † One of the servants of the high priest saith to him, his cousin vvwhose eare Peter did cut
27 of, Did not I see thee in the garden vvith him? † Again therfore Peter denied: and forthvvith the cocke crewe.

28 † * They therefore bring I E S V S from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they
29 might eate the Pasche. † Pilate therefore went forth to them without, and said, Vvhat accusation bring you against this
30 man? † They answered and said to him, If he vv ere not a malefactor, vve vvould not haue deliuered him vp to thee.
31 † Pilate therefore said to them, Take him you, and according to your law iudge him. The Iewes therefore said to him, It is
32 not lawfull for vs to kil any man. † * That the vvord of I E S V S might be fulfilled vvwhich he said, signifying what death he should die.

33 † * Pilate therefore went into the Palace againe, and called I E S V S, and said to him, Art thou the king of the Iewes?

GOOD FRI-
DAY.

Ll. iij † I E S V S

Mt. 27, 1
Mr. 15, 1
Lk. 23, 1

Io. 12, 33
Mt. 20,
19.

Mt. 27,
11. Mr.
15, 2. Lk.
23, 4.

weeke.

† I E S V S answered, Saieſt thou this of thy ſelf, or haue 34
others told it thee of me? Pilate answered, Vvhy, am I a Iewé? 35
:: Thy nation, and the cheefe prieſts haue deliuered thee vp
to me: vvhathast thou done? † I E S V S answered, My king- 36
dom is not of this vvorld. if my kingdō vvere of this vvorld,
my miniſters verily vvould ſtrive that I ſhould not be deli-
uered to the Iewes. but now my kingdom is not from hēce.
† Pilate therfore ſaid to him, Art thou a king then? I E S V S 37
answered, Thou ſaieſt, that I am a king. For this vvvas I borne,
and for this came I into the vvorld: that I ſhould giue
teſtimonie to the truth. Euery one that is of the truth, heareth
my voice. † Pilate ſaith to him, Vvhat is truth? 38

:: It pleaſed
god, that Chriſt
who was to dy
both for the Ie-
wes & the Gé-
riles, ſhould be
betraied of the
one, and put to
death by the
other.

And vvhen he had ſaid this, he vvvent forth againe to
the Iewes, and ſaith to them, I finde no cauſe in him. †* But 39
you haue a cuſtome that I ſhould releaſe one to you in the
Paſche: vvill you therfore that I releaſe vnto you the king of
the Iewes? † They al therfore cried againe, ſaying, Not him 40
but Barabbas. And Barabbas vvvas a theefe.

Mt. 27,
15. Mr.
15, 6. Lk
23, 17.

CHAP. XIX.

*The Iewes are not ſatiſfied vvith his ſcourging and irriſon. 8 Pilate hearing them ſay
that he made him ſelf the Sonne of God, is more afraid. 12 Yet, they vvrging him
vvith his loialty toward Caſar, and profeſſing that them ſelues vvill no king but
Caſar, he yeldeth vnto them. 17 And ſo Chriſt carying his ovvne Croſſe, is crucified
betwene two theeues. 19 Pilate vvriting notoriously the onely cauſe of his death
to be, for that he is their king or Chriſt. 23 His garments be ſo vvied, even as the Scrip-
tures foretold. 25 He hath ſpecial care of his mother to the end. 28 He ſignifieth al
that vvvas vvritten of his Paſſion, to be fulfilled, and ſo yeldeth up his ghoſt. 31 Then
by the Iewes meanes alſo other Scriptures about his legges and ſide, are fulfilled.
38 And finally, he is honorably buried.*



H E N therfore Pilate tooke I E S V S, and 1
ſcourged him. † And the ſouldiars plat- 2
ting a crowne of thornes, put it vpon his
head: and they put about him a purple
garment. † And they came to him, and 3
ſaid, Haile king of the Iewes, and they
gaue him blowes. † Pilate vvvent forth 4
again, and ſaith to them, Behold I bring him forth vnto you,
that you may knowv that I finde no cauſe in him. † I E S V S 5
therfore vvvent forth carying the crowne of thornes, and the
purple veſtment. And he ſaith to them, Loe the man. † Vvhen 6
the cheefe prieſts therfore and the miniſters had ſeen him,
they

Mt. 27,
27. Mr.
15, 16.

they cried, saying, Crucifie, crucifie him. Pilate saith to them, Take him you, and crucifie him. for I finde no cause in him.

7 † The Ievves answered him, Vve haue a Law: and according to the Law he ought to die, because he hath made him self the sonne of God.

8 † Vvhē Pilate therefore had heard this saying, he feared more.

9 † And he entred into the Palace againe: and he saith to Iesvs,

10 Vvhence art thou? But I E S V S gaue him no answer. † Pilate therefore saith to him, Speakest thou not to me? knowest thou not that I haue power to crucifie thee, and I haue

11 power to release thee? † I E S V S answered, Thou shouldest not haue any power against me, vnles it were giuen thee from aboue. Therefore he that hath betraied me to thee, hath the greater sinne.

12 † From thence forth Pilate sought to release him. But the Ievves cried, saying, If thou release this man, thou art not Cæsars friend. euery one that maketh him self a king, speaketh

13 against Cæsar. † But Pilate vvhē he had heard these vvordes, brought forth I E S V S: and he sate in the iudgemēt seate, in the place that is called Lithóstratos, and in Hebrevv Gáb-

14 batha. † And it vvvas the Parasceue of Pasche, about the sixt

15 houre, and he saith to the Ievves, Loe your king. † But they cried, Avvay, avvay vvith him, crucifie him. Pilate saith to them, Shal I crucifie your king? The cheefe priests answered,

16 Vve haue no king, but Cæsar. † Then therefore he delivered him vnto them for to be crucified.

17 And they tooke I E S V S, and led him forth. † * And bearing his ovvneⁿ crosse he vvvent forth into that vvvhich is called the place of Caluarie, in Hebrevv Gólgotha. † vvhere they crucified him, and vvith him two others, on the one side

18 and on the other, and in the middes I E S V S. † And Pilate vvrote a title also: and he put it vpon the crosse. And it vvvas vvritten, I E S V S OF NAZARETH THE KING OF THE

19 I E V V E S. † This title therefore many of the Ievves did reade: because the place vvhere I E S V S vvvas crucified, vvvas nigh to

20 the citie: and it vvvas vvritten in :: Hebrevv, in Greeke, and in Latin. † The cheefe priests therefore of the Ievves said to Pilate, Vvrite not, *The king of the Ievves*: but that he said, I am king

21 of the Ievves. † Pilate answered, That vvvhich I haue vvritten, I haue vvritten.

22 † The * souldiars therefore vvhen they had crucified him,

23

He meaneth midday, counting from sunne rising. for so doth the Scripture count the houres of the day. *Mat. 20. Mar. 15. Luc. 23. 10. 4. Act. 3 & 10.*

These three tongues being for other causes most famous before in althe world, are now also dedicated to God in the triumphas title of the Crosse of Christ, and in them the holy Scriptures are more conueniently written, taught, & preferred.

Mr. 27, 33. Mr. 15, 20. Luc. 23, 33.

** Mr. 27. 35. Mr. 15, 24. Luc. 23, 34.*

week.
 :: This coate without seame is a figure of the vnitie of the Church. *Cypr. de vnit. Ec. And Euthymius and other write that our Lady made it.*

The Gospell in a votiuē Masse of our B. Lady betwene Easter & Whitfuntide.

:: The great loue faith, courage, compassion, and sorowes, that our Lady had: Who forsooke, not the Crosse and her sonne, when so many were fled from him, and his cheefe Apostles denied him.

b The Gospell in a votiuē Masse of the Passion.

him, tooke his garments (and they made foure partes, to eue-
 ry souldiar a part) & his coate. And his :: coate vvas v without
 seame, vvrought from the toppē through out. † They said 24
 therfore one to an other, Let vs not cut it, but let vs cast lot-
 tes for it vv hose it shal be. That the scripture might be fulfil-
 led saying, *They haue parted my garments among them: and vpon my vesture*
they haue cast lottes. And the souldiars did these things.

† And there stooed beside the crosse of I E S V S, :: his mo- 25
 ther, and his mothers sister, Marie of Cléophas, and Marie
 Magdalene. † Vvhen I E S V S therfore had seen his mother 26
 and the disciple standing vvhom he loued, he saith " to his
 mother: Vvoman, behold thy sonne. † After that, he saith 27
 " to the disciple, Behold thy mother. And from that houre
 the disciple tooke her to his ovvne. ¶

b † After vvard I E S V S knovving that al things vv ere novv 28
 consummate, that the * scripture might be fulfilled, he saith, I
 thirst. † A vessel therfore stooed there ful of vinegre. And 29
 they putting a sponge ful of vinegre about hyssope, offered it
 to his mouth. † I E S V S therfore vvhen he had taken the 30
 vinegre, said, It is cōsummate. And bowving his head, he gaue
 vp the ghost.

† The Levv es therfore (because it vv as the Parasceue) 31
 that the bodies might not remaine vpon the crosse on the
 Sabboth (for that vv as a greate Sabboth day) they desired
 Pilate that their legges might be broken, and they might be
 taken avvay. † The souldiars therfore came: and of the first 32
 in deede they brake the legges, and of the other that vv as cru-
 cified vvith him. † But after they vv ere come to I E S V S, vvhen 33
 they savv that he vv as dead, they did not breake his legges,
 † but one of the souldiars vvith a speare opened his side, and 34
 incontinent there came forth " bloud and vvator. † And he 35
 that savv it, hath giuen testimonie: and his testimonie is
 true. ¶ And he knovveth that he saith true, that you also
 may beleue. † For these things vv ere done that the scrip- 36
 ture might be fulfilled, *You shal not breake a bone of him.* † And againe 37
 an other scripture saith, *They shal looke on him vvhom they pearced.*

† And after these things * Ioseph of Arimathæa (because 38
 he vv as a disciple of I E S V S, but secrete for feare of the Jewes)
 desired Pilate that he might take avvay the body of I E S V S.
 And Pilate permitted. He came therfore, and tooke avvay the
 body of I E S V S. † * Nicodemus also came, he that at the 39

first

Pf. 11, 19

Pf. 1, 68,
22.

Exo. 12,

46.

Zac. 12,

10.

* Mt. 27,

57. Mr.

15, 42.

Lk. 23,

50.

Io. 3, 17,

50.

first came to I E S V S by night, bringing a mixture of myrrhe
 40 and aloes, about an hundred poundes. † They tooke ther-
 fore the body of I E S V S, and bound it in linnen clothes vvith
 41 the spices, as the maner is vvith the levvies to. burie. † And
 there vvas in the place vvhere he vvas crucified, a garden: and
 in the garden a nev v monument, vvherein no man yet had
 42 been laide. † There therefore because of the Parasceue of the
 levvies, they laid I E S V S, because the monument vvas hard
 by.

ANNO TATIONS CHAP. XIX.

11. His owne crosse.] This crosse, for that it was the instrument of our redemption, and as it were the altar of the supreme sacrifice, highly sanctified by the touching, bearing, and oblation of the sacred body and blood of our Lord, is truly called the HOLY CROSSE: and hath been endued vvith vertue of miracles, both the whole and every litle peece thereof For the which causes, and specially for the most neere memorial of Christes Passion, it hath been visited in Pilgrimages, honoured by festiual daies and otherwise, reuered & reuerenced of the ancient fathers, vvith al deuotion: as contrariwise it hath been abused of Pagans, Apostataes, and Heretikes, seeking in vaine to deface and destroy it. See S. Cyrill li. 6 cont. Iulian. S. Hierom ep. 17. S. Paulinus ep. 11. *Ruffinus* li. 1. c. 7. & 8. *Euzer. histo.* li. 4 c. 25. S. Leo ep. 72. an l Ser. 8 de Passione. Paulus Dia. li. 18.

The HOLY
 CROSSE.

26. To his mother.) The marueious respect that Christ had to his mother, vouchsauiing to speake to her, and to take order for her euen from the crosse in the middes of his infinite anguishes and mysteries a working for mankind.

By this you see
 Why in Catho-
 like Churches
 MARIE and
 Iohn stand by
 the Rood.

27. To the Disciple.) A great honour to Iohn and charge, to haue that blessed iewel in keeping: and an vspeakable comfort, that from that day forward the one was to the other mother and sonne. *virginem virgini commendauit*, saith S. Hierom. *He comended the virgin to a virgin.*

34. Bloud and water.) This pearling of Christs side, though on theouldiars part it was done blindly and insolently, yet by Gods ordinance it contained great mysteries, and was prefigured by Moyes striking the rocke vvith his rodde: as this streame of bloud and water drawn miracu-
 12. 2. ad. lounian.
 lously out of his dead body, running in the Sacraments of the Church after the people of God, was signified by the water of the same rocke following the Israelites in the desert. *Out of this side* (saith S. Augustine) *issued the Sacraments. Hence* (saith S. Chr. soltom) *the great mysteries haue their beginning.* Who vvarneeth vs, that vvhen vve come to drinke of the holy chalice, vve should so app-
 Traff. 9 in Ioan.
 Hom. 84 in Ioan.
 13. 2. ad. lounian.
 14. 2. ad. lounian.
 15. 2. ad. lounian.
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 99. 2. ad. lounian.
 100. 2. ad. lounian.

The Sacraments
 issued out of
 Christs side, and
 thence haue
 their vertue.

The CHVRCH
 builded of
 Christs side, as
 Eue of Adams,

CHAP. XX.

Upon Easter day his body is missed in the Sepulcher, first by St. Magdalene, & secondly by Peter also and Iohn, the winding clothes yet remayning. 11 Then to St. Magdalene, after she had sent two Angels, I E S V S also him self appeareth. 18 She hauing told to the Disciples, he appeareth to them also the same day, and sendeth them as him self vv as sent, giuing them the Holy Ghost to remitte and to retaine sinnes. 26 Againe vpon the Sunday he appeareth to them, letting Thomas see, that he might beleue, and commending such as not seeing yet do beleue. 30 The effect of this booke.

Mm AND

weeke.
The Gospel vp6
Saturday In
Easter weeke.



∴ That is, the
first day of the
weeke, as some
interpret it, tak-
ing Sabbath
(as sometime it
is) for a weeke.

This is our
Sunday, called
Dies Dominica,
because of our
Lords-resurrec-
tion. See the
marg. annot.
Luc. 24, 1.

b The Gospel
vp6 Thursday
1, Easter weeke.

∴ The Sepul-
chres of Mar-
tyrs (saith, *S.*
Hierom ep. 17)
we do honour
euery where, &
putting their
holy ashes to
our eies, if we
may, we touch
it also with our
mouth: and be
there some that
thinke the mo-
numēt where-
in our Lord
was laid, is to
be neglected:
where the Di-
uel and his An-
gels, as often as
they are cast
out of the pos-
sessed before
the said monu-
ment, tremble
and roare as if
they stoude be-
fore the iudge-
ment seate of
Christ?

ND the ∴ first of the Sabbath, Marie 1
Magdalene commeth early, vwhen it vvas
yet darke, vnto the monument: and she
sawv the stone taken avway from the mo-
numēt. † She ranne therfore and cometh 2
to Simon Peter, and to the other disciple
vvhom I E S V S loued, and saith to them,
They haue taken our Lord out of the monument, and vve
knovv not vvhether they haue laid him.

† Peter therfore vvent forth and that other disciple, and 3
they came to the monument. † And both ranne together, 4
and that other disciple did out-runne Peter, and came first to
the monument. † And vwhen he had stouped dovne, he 5
sawv the linnen clothes lying: but yet he vvent not in. † Si- 6
mon Peter therfore cometh, folovving him, and vvent in to
the monument, and sawv the linnē clothes lying, † and the 7
napkin that had been vpon his head, not lying vvith the lin-
nen clothes, but apart, vvrapped vp into one place. † Then 8
therfore vvent in that other disciple also vvhich came first to
the monument: and he sawv, and beleueed. † For as yet they 9
knev not the scripture, that he should rise againe from the
dead. - † The disciples therfore departed againe to them 10
selues.

† b But * Marie stoude at the ∴ monument vvithout, vvee- 11
ping. Therefore as she vvas vweeping, she stouped dovne, &
looked into the monument: † and she sawv vvwo Angels in 12
vvhite, sitting, one at the head, and one at the feete, vvhether
the body of I E S V S had been laid. † They say to her, Vvomā, 13
vvhy vweepst thou? She saith to them, Because they haue
taken avway my Lord, and I knovv not vvhere they haue put
him. † Vwhen she had said thus, she turned backvvard, and 14
sawv I E S V S standing: and she knev not that it is I E S V S. 15
† I E S V S saith to her, Vvomā, vvhy vweepst thou? vvhom
seekest thou? She thinking that it vvas the gardiner, saith to
him, Sir, if thou hast caried him avway, tel me vvhether thou
hast laid him: & I vvill take him avway. † I E S V S saith to her, 16
Marie. She turning saith to him, Rabbōni (vvhich is to say,
Maister.) † I E S V S saith to her, Do not touche me, for I am 17
not yet ascended to my Father: but goe to my brethren, and
say to them, I ascend to my Father and your Father, my God
and your God. † Marie Magdalene commeth and telleth 18
the,

EASTER
DAY. I
Mt. 28, I
Mr. 16, I
Luc. 24, I

LUC. 24.
12.

Mt. 28, I
Mr. 16, 5
Luc. 24.
4.

the disciples, That I haue seen our Lord, and thus he said vnto me. ¶

The Gospel vp6
Dominica in al-
bis or Lowv
Sunday.

∴ Though he
gaue them his
peace hard be-
fore, yet now
entering to a
new diuine
action, to prepa-
re their hartes
to grace and at-
tention, he blec-
seth them a-
gain.

The Gospel vp6
S. Thomas the
Apostles day,
Decemb. 21.

LOWV SVN-
DAY.

∴ See the anno-
tation on the
19 verse of this
Chapter.

∴ They are mo-
re happy that
beleue with-
out sensible ar-
gument or sight,
then such as be
induced by sen-
se or reason to
beleue.

- 19 † Therefore vwhen it vvas * late that day, the first of the Sabbath, and " the doores vvere shut, vwhere the disciples vvere gathered together for feare of the Iewes, I E S V S came and stode in the middes, and saith to them, Peace be to you.
- 20 † And vwhen he had said this, he shewed them his handes and side. The disciples therfore vvere glad vwhen they saw
- 21 our Lord. † He said therfore to them againe, ∴ Peace be to
- 22 you. " As my Father hath sent me, I also doe send you. † Vwhen he had said this, " he breathed vpon them: and he saith to
- 23 them, Receiue ye the Holy Ghost: † " VVHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND VVHOSE YOV SHAL RETEINE,
- 24 THEY ARE RETEINED. † But Thomas one of the Twelue, vwho is called Didymus, vvas not vvith them vvhē
- 25 I E S V S came. † The other disciples therfore said to him, Vve haue seen our Lord. But he said to them, Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I vvil not beleue.
- 26 † And after eight daies, againe his disciples vvere vvithin: and Thomas vvith them. I E S V S commeth ∴ the doores being shut, and stode in the middes, and said, Peace be to
- 27 you. † Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into
- 28 my side: & be not incredulous but faithfull. † Thomas answered, & said to him, My Lord, & my God. † I E S V S saith to him, Because thou hast seen me, Thomas, thou hast beleue-
ued: ∴ blessed are they that haue not seen & haue beleueued. ¶
- 30 † * Many other signes also did I E S V S in the sight of his
- 31 disciples, vvwhich are not vvritē in this booke. † And these are vvritten, that you may beleue that I E S V S is CHRIST the sonne of God: and that beleueing, you may haue life in his name. ¶

A N N O T A T I O N S

CHAP. XX.

19. The doores vvere shut.) Such Heretikes as deny Christs body to be or that it can be in the
B. Sacrament, for that it is in heauen, and can not be in two places at once, nor without the natural

M m ij

maner

The being of
Christs body in
the B Sacramēt
Without space
or quantitie cor-
respondēt there
unto, is proued
by other exam-
ples & Scripture.

Heretick shifts
to auoid plaine
Scripture.

Christ can dis-
pose of his
owne body &
others about
nature.

Vbiquetaries or
Brentiani.

Christ sheweth
his commiſſion
& so giueth the
Apostles power
to remit finnes.

The holy Ghost
is here purpose-
ly giuen to the
Apostles, to re-
mit finnes.

The Sacrament
of Penance
instituted.

Men are bound
to confesse, al
their mortal sin-
nes, and that in
particular.

maner of the quantitie, space or place agreeable to the condition of his humanitie, be inuincibly re-
futed by Christs entering into the Disciples, the doores shut: and by that that his true natural
body, whole and perfect in al his limmes, leng^h, bredth, and thickness, distincte and diuers from the
substance and corpulence of the wood, was in the same proper place that the wood was in, and
passed through the same: as he also came out of his mothers wombe, the clauire not stured;
and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainly
reproued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or so soundly thist
them selues from the euidence thereof, that their impudencie is specially to be marked in this point.

Some say, that he came in at the window: some, that the doore opened of it self to let him in:
some, that to come in, the doores being shut, signifieth no more, but that he came in late in the
euening, at what time men vse to shut their doores: and such other flights to defend fals^hhod,
against expresse Scriptures, and against the Apostles testimonie, who therefore tooke him to be a
Spirit, because they saw him stand suddenly in the middes of them, al the house being close shut.
And the Fathers al confesse that he went in, the doores being shut. See S. Ambrose li. 10 in Lucam
c. 24. S. Augustine ep. 3 ad Volusian. Gli. 22 de ciuit. c. 8, & S. Cyril in Jo. li. 12 c. 53. & S. Hiero. li. 1 cent.
louisianum c. 27. We know it is the natural course of Gods ordinance, that euery body should
haue but one and his owne proper place fitted to the limaments, quantitie, termes and limites of
the same: Without which naturally the bodies were no where, and consequently not at al, as

S. Augustine saith ad Dardanum. but that God supernaturally and miraculously can not by his om-
nipotencie dispose other a life of his owne body, then the natural forme or quantitie or qualitie
thereof require, that is great incredulitie. sing We must beleue that he can doe so with any other
body of mere men or other creatures, the Scripture being plaine that he can make a camel passe
through a needles eie, continuing in his natural figure and quantitie still: and S. Augustine telleth
of a woman whose ring fel from her girdle, both being fast and whole: and Rupertus of a Reli-
gious man, whose girdle fast buckled tel downe before him from his body. De off. Eccl.

Therefore it is to much vnfaithfulness, by rules of place to embarre Christ of his wil or wisdom
to be in the Sacrament how him self fell, and on as many altars or places as he liketh. We detest for
al that, the wicked heresie of certaine Protestants, holding quite contrarie to the Zuinglians, that
Christ according to his Humanitie is in euery place where the Diuinitie is: which is both against
saith, and the common rules of nature and diuinitie.

21. As my Father.) As when he gaue them commiſſion to preach and baptize through the
world, he made mention of his owne power therein: so here before he institute the Sacrament of
Penance, and giue them authority to remitte finnes, lest the wicked should aske afterwar^d, by
what right they do such great functions, he sheweth his Fathers commiſſion giuen to him self,
and then in plaine termes most amply imparteth the same to his Apostles: that whoſoever deny
the Apostles & their successors, the Priests of Gods Church, to haue right to remitte finnes, should
deny consequently Christ as man to haue authority to doe the same.

22. He breathed.) He giueth the Holy Ghost in and by an external signe, to his Apostles, not
visibly and to al such purposes as afterwar^d at whitunside, but for the grace of the Sacrament of
Orders, as S. Augustine saith, and that none make doubt of the Priests right in remission of sin-
nes, ſeing the Holy Ghost is purpoſely giuen them to doe this same. In which case if any be yet coten-
tious, he must deny the Holy Ghost to be God, and not to haue power to remitte finnes. It is not
abjured (saith S. Cyril) that they forgive finnes, which haue the Holy Ghost. For when they remitte or
reſeue, the Holy Ghost remitteth or reſeueſh in them, and that they doe two vvaies, first in Baptiſme, and
then in Penance. As S. Ambrose alſo (li. 1 c. 7 de penitentia) reſell the Novatians (a Sect of old He-
retikes which pretending Gods glorie as our new Sectaries do, denied that Priests could remitte
finnes in the Sacrament of Penance) askeſh, vvhy it should be more diſhonour to God, or more
impossible or inconuenient for men, to forgive finnes by Penance then by Baptiſme, ſeing it is the
Holy Ghost that doeth it, by the Priests office and miniſterie in both.

23. Whose finnes.) Power to offer sacrifice, which is the principal function and acte of Priest-
hod, was giuen them at the institution of the B. Sacrament: the second and next special facultie of
Priesthod, consisting in remitting finnes, is here bestowed on them. And withal the holy Sacra-
ment of Penance implying Contrition, Confession, and Satisfaction in the Penitent, and absolu-
tion on the Priests part, is instituted. for in that, that expresse power and commiſſion is giuen to
Priests to remitte or reſeue al finnes: and in that, that Christ promiſeth, whose finnes ſoeuer they
forgiue, they be of God forgiven alſo: and vvhose finnes they reſeue, they be reſeued before God:
it followeth neceſſarily, that vve be bound to ſubmit our ſclues to their iudgment for releaſe of
our finnes. For, this wonderfull power vvere giuen them in vaine, if none vvere bound to ſeeke
for abſolution at their handes. Neither can any rightly ſeeke for abſolution of them, vnles they
confeſſe particularly at leaſt al their mortal offences, vvwhether they be committed in minde, hart,
vvill and cogitation onely, or in vvord, and vvorke. for, Gods priests being in this Sacrament of
Penance conſtituted in Christs ſteede as iudges in cauſes of our conſcience, can not rightly rule our
caſes vvithout full and exaſte cognition and knowledge of al our finnes, and the neceſſarie circum-
ſtances and differences of the ſame. Which can not other vvise be had of them being mortal men.

Auguſt.
ep. 57.

Mat. 19.
Aug. li. 22
c. 8 de ciuit.
Dei.

Augu. 9.
no. Teſt. 9.
93 Cot. ep.
Parnen.
li. 2, c. 11.
Cyril. li. 12
c. 56 no. 10.

* Cypri. de
laſp. mu. 11.
* Hiero. in
16 Mat.
then

then by our simple, sincere, and distincte vtterance to them of our sinnes, with humble contrite hart, ready to take and to doe penance according to their iniur'dien. For that authentic to retaine sinnes, consisteth especially in enioyning satisfaction and penitentiall viaticke of praying, fasting, almes, and such like. Al which Gods ordinance w^{ch} loeuer condenneth or contumeth, as Heretikes doe, or neglecteth, as some carelesse Catholikes may perhaps doe: let them be assured they can not be saved. Neither must any such Christian man pretend to looke to l^oue his sinnes after Baptisme, remitted by God onely, Without this Sacrament: (w^{ch} way was the old Heretic of the Nouatians *Ambr. li. 1. de penit. c. 2. Socrat. li. 7. Eccl. hist. c. 2.*) more then any may hope to be saved. Let no man deceiue him self, this is the second table or borde of *superuacake*, as S. Hierom calleth it.

To retaine sinnes.

The necessitie of this Sacrament.

Hiero. ad Demetri-
adem. c. 6.
20. 1.

Whosoever take not hold of it, shal perish without al doubt, because they contemne Gods counsell and order for their saluation. And therefore S. Augustine (ep. 180) ioyning both together, saith it is a pitifull case, when by the abtience of Gods Priests, men depart t^e life, *aut non regenerati, aut ligati*. that is, *ei, et non regenerati* by Baptisme, *et festi bound*, and not absolved by the Sacrament of penance, and reconciliation: because they shal be excluded from eternal life, and destruction followeth them. And S. Victor (*li. 2. de persecut. Vanalica*) telleth the miserable lamentation of the people, when their Priests were banished by the Arian Heretikes. *W^{ho} (say they) shal baptize these infants? W^{ho} shal minister penance vnto vs, & loose vs from the bandes of sinnes? And therefore S. Cyprian very often (namely ep. 54) calleth it great cruelty, & such as Priests shal answer for at the later day, to iustify any man that is penitent of his sinnes, to depart this life without this reconciliation and*

Mat. 18.

absolution: because (saith he) *the Law maketh him self*. Christ hath granted, that things bound in earth, shoud also be bound in heauen: and that those things might there be loosed, which were loosed before here in the Church. And it is a world to see, how the Heretikes wrastle with this to plaine a commision of remitting sinnes, referring it to preaching, to denouncing Gods threats vpon sinners, and to we can not tel what els. though to our English Protestants this authoritie seemeth so cleere, that in their order of visiting the sick, their Ministers acknowledge & challenge the same, vtiing a formal absolution according to the Churches order, after the special confession of the partie. But to conclude the matter, let euery one that list to see the true meaning of Christs wordes, and the Priests great power and dignitie giuen them by the same wordes and other, marke wel these wordes of

The Heretikes wrastling agaist plaine Scripture.

The English Ministers heare confessions, and absolue.

See the Com-
munion
booke.

Li. 1. de
Sacerd.

S. Chrysostome. For, saith he, they that dwell on the earth, and conuerse in it, to them a commision is giuen to dispen^e those things that are in heauen, to them is it giuen to haue the power which God would not to be giuen neither to Angels nor archangels, for, neither to them was it said, Whatsoeuer you shal binde in earth, shal be bound in heauen: and whatsoeuer you shal loose in earth, shal be loosed in heauen. The earthly Princes in deede haue also power to binde, but the bodies onely: but that bond of Priests which I speak of, toucheth the very soule it self and reacheth euen to the heauens: in so much that whatsoeuer the Priests shal do beneath, the self same God doth ratifie aboue, and the sentence of the seruants the Lord doth confirme. for in deede what els is this, then that the power of al heavenly things is graunte I them of God? Whose sinnes so euer, saith he, you shal retaine, they are retained. What power (I beseeche you) can be greater then this one? The Father gaue al power vnto the Sonne: but I see the same power al together diuerged by the Sonne vnto them. And as this concerneth the Priests high authoritie to absolue, so there vpon concerning confession also to be made vnto them, the ancient Fathers speake in this sort. S. Cyprian de Lapsis nu. 11. They (saith he) that haue greater faith and feare of God, though they did not fall in persecution, yet because they did onely thinke it in their minde, this very cogitation they confesse to Gods Priests i^ou^oously and plainly, opening their conscience, vttering and discharging the burden of their minde, and seeking wholesome medicine for their woundes though but small and little. And a litle after, Let euery one (my brethren) I beseeche you, confesse his sinne, whiles he is yet alive, whiles his confession may be admitted, whiles satisfaction and remission made by the Priests is acceptable before God. S. C. til (or as some thinke, Origen) li. 2 in Leuit. calleth it a great part of penance, when a man is at aimed, and yet openeth his hartes to our Lords Priest. See also Tertull. li. de Paenit. S. Hiero. in c. To Ecclesiaste. S. Basil. in Regula. bren. quast. 229. Who compare sinners that refuse to confesse, to them that haue some disease in their secrete partes, and are at aimed to shew it to the Physician or Surgeon, that might cure it. Where they must needs meane secrete confession to be made to them that may absolue. And S. Leo ep. 80 most plainly (as before S. Cyril) expressly nameth Priests. That confession is sufficient which is made first to God, then to the Priest also. And againe, It is sufficient that the guiltines of mens consciences be vttered to the Priests onely by the secrete of confession. S. Hierome in 16 Mat. saith, that Priests loose or binde, *audita peccatorum varietate*, hauing heard the varietie and differences of sinnes.

Priests power to forgive sinnes, is aboue the power of Angels or worldly Princes.

Confession to Priests.

Secrete or auri-
cular Confes-
sion.

In vita
D. Ambr.
prope finē.

S. Paulinus writeth of S. Ambrose, that as often as any confessed his sinnes vnto him for to receiue penance, he so vtter for compassion, that thereby he caused the penitent to weepe also. He addeth moreover, that this holy Doctor was so secrete in this case, that no man knew the sinnes confessed, but God and him self. And S. Augustine ho. 49 de 50 homilijs to. 10. saith thus, Doe penance such as is done in the Church, I et no man say, I doe it secretly, I doe it to God, in vaine then was it said, Whatsoeuer you shal loose in earth, shal be loosed in heauen. See S. Ambrose de penitentia through out. S. Cyprian de Lapsis, the pooke de vera & falsa penit. in S. Augustine, beside al antiquitie which is full of these speeches concerning absolution, and confession.

CHAP. XXI.

Appearing againe in Galilee, where Peter was fishing with his fellowes: and carying them after they had all night taken none, to catch a great multitude, which Peter draweth to land, where he also dineth them: 15 He (expressing what this fishing signified) maketh Peter his Vicar, committing unto him the feeding of his lambs and sheepe: 18 and revealeth unto him, that he also shal be crucified, to the glorie of God, 20 admonishing him to minde that, rather then to be curious about Iohns death.

The Gospel on
Wenseday in
Easter weeke.



See in S. Augustine *tract. 122* *in 10.* the great mysterie hereof concerning the CHURCH, and in S. Gregorie *hom. 24 in Euang.* and S. Bernard *li. 3 c. 8 de consid.* Peters PRIMACY here mystically signified.

Not the third apparition, but the third day of his apparitions, for he appeared in the very day of his Resurrection ostē, againe upon Low Sunday, then this third time, And S. Marke saying, *last he appeared, &c. 16, 17* meaneth his last apparition on the first day.

AFTER IESVS manifested him self againe at the sea of Tibérias. And he manifested thus: † There vvere together Simon Peter and Thomas vvhich is called Didymus, and Nathanael vvhich vvas of Cana in Galilee, and the sonnes of Zebedee, and two others of his disciples. † Simon Peter saith to them, I goe to fish. They say to him, Vve also come vvith thee. And they vvent forth and got vp into the boate: and that night they tooke nothing. † But vvhen morning vvas now come, IESVS stooode on the shore: yet the disciples knew not that it vvas IESVS. † IESVS therefore saith to them, Childré, haue you any meate? They answered him, No. † He saith to them, Cast the nette on the right side of the boate: and you shal finde. They therefore did cast it: and now they vvere not able to draw it for the multitude of fishes. † That disciple therefore vvhom IESVS loued, saith to Peter, It is our Lord. † Simon Peter vvhē he had heard that it is our Lord: girded his coate vnto him (for he vvas naked) and cast him self into the sea. † But the other disciples came in the boate (for they vvere not farre from the land, but as it vvere two hundred cubits) drawing the nette of fishes. † Therefore after they came dovvne to land, they saw hote coles lying, and fish laid thereon, and bread. † IESVS saith to them, Bring hither of the fishes that you tooke now. † Simō Peter vvent vp, and drew the nette to the land, full of great fishes, an hundred fiftie three. And although they vvere so many, the nette vvas not broken. † IESVS saith to them, Come, dine. And none of them that sate at meate, durst aske him, Vwho art thou? knowing that it is our Lord. † And IESVS commeth and taketh the bread and giueth them, and the fish in like maner. † This now the third time IESVS vvas manifested to his disciples, after he vvas risen from the dead. † Therefore vvhen they had dined, IESVS saith to Simon Peter

the
disciples.

The Gospel on
the eue of SS.
Peter and Paul.

- Peter, Simon of Iohn, louest thou me more then these? He
saith to him, Yea Lord: thou knowest that I loue thee. he
16 saith to him, FEEDE MY LAMBES. † He saith to him
again, Simon of Iohn, louest thou me? he saith to him, Yea
Lord, thou knowest that I loue thee. He saith to him,
17 FEEDE MY LAMBES. † He saith to him the third time,
Simō of Iohn, louest thou me? Peter vvas stroken sad, because
he said vnto him the third time, Louest thou me? And he said
to him, Lord, thou knowest al things: thou knowest that I
18 loue thee. He saith to him, FEEDE MY SHEEPE. † Amē,
amen I say to thee, vwhen thou vvasst yonger, thou didst girde
thy self, and didst vvalke vwhere thou vvouldest. but
vvhen thou shalt be old, thou shalt stretch forth thy handes,
and an other shall girde thee, and leade thee vvither thou
19 vvilt not. † And this he said, signifying by vvhat death
he should glorifie God. -† And vvhen he had said
20 this, he saith to him, Folovv me. † Peter turning,
savv that disciple vvhom I E S V S loued, folovving, * vvho
also leaneat at the supper vpon his breast, and said, Lord vvho
21 is he that shall betray thee? † Him therefore vvhen Peter had
22 seen, he saith to I E S V S, Lord, and this man vvhat? † I E S V S
saith to him, So I vvil haue him to remaine til I come, vvhat
23 to thee? folovv thou me. † This saying therefore vvent
abrode among the brethren, that that disciple dieth not. And
I E S V S did not say to him, he dieth not: but, So I vvil
haue him to remaine til I come, vvhat to thee? † This is
24 that disciple vvwhich giueth testimonie of these things, and
hath vvritten these things: and vve knowv that his testimo-
nie is true. -†
25 † But there are * many :: other things also vvwhich I E S V S
did: vvwhich if they vvwere vvritten in particular, neither the
vvorld it self I thinke vvwere able to conteine those bookes
that should be vvritten.

b The Gospel
vpō S. Iohn the
Euangelists day
in Christmas
Decembris 27.

c So readeth S.
Ambrose in Ps.
45. & ser. 20 in
Ps. 118. S. Aug.
tract. 124 in 10.
& most ancient
copies and ser-
uice bookes
extant in Lati-
ne. other reade,
If I vvill: other,
If so I vvill &c.

:: Howv few
things are Writ-
ten of Christs
actes & doctrine
in cōparison of
that vvwhich he
did and spake?
and yet the He-
retikes wil needes
haue al in
Scripture, tru-
sting not the
Apostles ovne
preaching, or re-
port of any
thing that our
Maister did or
said, if it be not
vvritten.

ANNOTATIONS CHAP. XXI.

17. Feede my sheepe.] As it was promised him Mat. 16, that the Church should be builded vpō him, and that the keyes of heaven should be giuen to him: so here it is performed, & he is actually made the general Pastor and Gouernour of al Christs sheepe. For though the other ten (as Matthias and Paul also after ward, were Apostles, Bishops, Priests, and had authoritie to binde and loose, to remitte and rete ne, to preach, baptize, and such like, as wel as he: Yet in these things and al other gouernement, Christ would haue him to be their head, and they to depend of him as head of their College, and consequently of the whole flocke of Christ: no Apostle nor no Prince in earth

Peter is here made the general Pastor, and the Church is builded vpon him.

(if

Scripture
vs feede
& rule

Io. 13, 23

Io. 20,
30.

The Protestants (if he acknowledge him self to be a sheepe of Christ) exempted from his charge. And that Christ otherwise denyng a difference betwixt Peter and the rest, and giueth him some greater preeminence and regiment vpon the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles do: Where, for equal charge no difference of loue had bene required. To Peter (saith S. Cyp. de vnit. Ec. Cyprian) our Lord after his Resurrection said, Feede my sheepe, and builded by Church vpon him alone, and to him he giueth the charge of feeding his sheepe. For although after his Resurrection he gaue his power alike to al, saying, As my Father sent me, so I send you, take the Holy Ghost, if you remitte to any their sinnes, they shal be remitted &c. Yet to manifest vnitie, he constituted one Chaire, & so disposed by his authoritie that vnitie should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning cometh of vnitie: the Primacie vniuen to Peter, in that the Church of Christ

Peters successors succede him in vniuersal authoritie.

S. Gregorie though he misliked the title of *Uniuersal Bishop*. yet is most plaine both in his writings & doings for the Popes Supremacie. as also S. Leo the great.

The title of vni-
uersal Bishop
refused, but vni-
uersal iurisdic-
tion alwaies
acknowledged
and practised.

The Pope is
Pastor of all
Pastors.

πρίν αὖτε

Peter crucified
at Rome.

(If he acknowledge him self to be a sheepe of Christ) exempted from his charge. And that Christ maketh a difference betwixt Peter and the rest, and giueith him some greater preeminence and regiment w^{ch} the rest, it is plaine by that he is asked whether he loue our Lord more then the other Apostles do: Waere, for equal charge no difference of loue had bene required. To Peter (saith S. Cypr.) our Lord after his Resurrection said, Feede my sheepe, and builded by Church vpon him alone, and to him he giueih the charge of feedeing his sheepe. For although after his Resurrection he gaue his power alike to al, saying, As my Father sent me, so I send you, take the Holy Ghost, if you remitte to any their sinnes, they shal be remitted &c. Yet to manifest vnitie, he constituted one Chaire, & so disposed by his authoritie that vnitie should haue origine of one. The rest of the Apostles were that Peter was, in equal fellowship of honour and power, but the beginning cometh of vnitie: the Primacie is giuen to Peter, that the Church of Christ may be shew'd to be one, & one Chaire. S. Chrysostome also saith thus: Why did our Lord bestow his bloud? truly to redeeme tho'se sheepe, the cure of which he committed both to Peter and also to his Successors. And a little after, Christ would haue Peter indued with such authoritie, and to be far above all y^e other Apostles: for he saith: I Peter, dost thou loue me more then all these do? Wherevpon our Sauiour might haue inferred, If thou loue me Peter, vse much fasting, sleepe on the hard floure, vratch much, be patrone to the oppressed, father to the orphans, and husband to the vido vvrs: but omitting all these things, he saith, Feed my sheepe. For, at the foresaid vertues certes may be done easily of many subiects, not onely men but women: but when it cometh to the gouernment of the Church and committing the charge of so many soules, a woman kind must needs wholly eue place to the burden and treaties thereof, and a great number of men also. So writeth he,

Li. 2.
Sacerd.

And because the Protestants would make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholly vnlawfull an Antichristian, for that he condemneth Iohn of Constantinople for vsurping the name of vniuersal Bishop, resembling his insolence therein to the pride of Antichrist: note wel the wordes of this holy father in the very same place and Epistle against the B. of Constantinople, by which you shal easily see that to deny him to be vniuersal Bishop, is not to deny Peter or the Pope to be head of the Church, or supreme Gouernier of the same, as our Aduersaries fraudulently pretend. *It is plaine to al men, saith he, that euer read the Gospel, that by our Lordes mouth the charge of the whole Church was committed to S. Peter Prince of the Apostles. for to him it was said, Feed my sheepe: for him was the prayer made that his faith should not faile: to him were the keyes of heauen giuen and authoritie to binde and loose: to him the cure of the Church and principality was deliuered: and yet he was not called the vniuersal Apostle. This title indeed was offered for the honour of S. Peter Prince of the Apostles, to the Pope of Rome by the holy Council of Chalcedon: but none of that See did euer use it or consent to take it. Thus much S. Gregorie.* Who though he both practised iurisdiction through out al Christendom, as other of that See haue euer done, and also acknowledged the Principality and Soueraintie to bein Peter and his Successors: yet would he not for iust causes vse that title subiect to vanitie & misconstruccion. But both he & al the Popes since haue rather called them selves, *Seruos seruorum Dei*, the Seruants of Gods seruants. Though the word, *vniuersal Bishop*, in that sense wherein the holy Council of Chalcedon offered it to the See of Rome, was true and Lawfull. For that Council would not haue giuen any Antichristian or vniuersal title to any man. Onely in the B. of Constantinople and other, which in no sense had any right to it, and who vsurped it in a very false and tyrannical meaning, it was insolent, vniuersal, and Antichristian. See al o the Epistles of S. Leo the Great concerning his practise of vniuersal iurisdiction, though he refused the title of vniuersal Bishop. And S. Bernard, that you may better perceiue that the general charge of Christs sheepe was not onely giuen to Peters person, but also to his successors the Popes of Rome, as S. Crysostom also before alleged doth testifie) writeth thus to Eugenius, Thou art he to whom the keyes of heauen are deliuered, & to whom the sheepe are committed. there be other Porters of heauē, & other Pastors of flocks: but thou hast inherited in more glories & discretē sort. For they haue euerie one their particular floske, but to thee al vniuersally, as one floske to one mā, are credited: being not onely the Pastor of the sheepe, but the onely Pastor of al the Pastors them selves, but thou wilt aske me how I proue that: I enuy our Lordes word, for to whom of al, I say not only Bishops, but Apostles, were the sheepe to absolutely and without limitation committed? *If thou loue me Peter, feede my sheepe*. He saith not, the people of this kingdom or that cite, but *my sheepe*, without al distinction. So S. Bernard. And here you may be added that the second, *feede*, is in Greeke a word that signifieth withal to gouerne and rule, as *Ps. 2. Mich. 5. Mat. 2. Apoc. 2.* and therefore it is spoken of Dauid also and other temporal Gouerners (as the Hebrew word answering thereto) in the Scriptures very often, and the Greeke in profane writers also.

18. *Another fūl gird the*] He Prophecieth of Peters Martyrdom, and of the kinde of death which he should suffer, that was, crucifying. Which * the Hereticks teaching that it were a steppe to proue he was martyred in Rome, deny : whereas the Fathers and ancient Writers are agreeing in this, as that he was at Rome. *Origen apud Euseb. li. 3. c. 1. Euseb. li. 2. c. 24. Hujf. Ec. Tertulide p. exscript. nu. 14. Aug. tract. 123 in Ioan. Chrysost. Bede in hunc locum.*



THE SVMMME, AND THE ORDER OF THE EVANGELICAL HISTORIE:

gathered breifly out of al foure, euen
vnto Christs Ascension.

* *

Mr. Mr. Lu. Io.



HE preface mouing the Reader to receiue
CHRIST, being the æternal VVORD of God,
the life and the light.

The Angel telleth Zacharie of the conception
of Iohn Baptift, Christs Precurfor: and Elizabeth
conceiueh him.

The same Angel doing his message to the B. Virgin, CHRIST
is incarnate in her wombe.

Our B. Ladie visiteth Elizabeth: and Iohn Baptift is borne, and
circumcised.

The Angel telleth Ioseph that his vvife is vvith childe by the
Holy Ghost.

The genealogie of Christ.

The birth of Christ in Bethlechem, and his circumcision.

The Sages come from the East, and adore Christ.

Christ is presented in the Temple: vvhere Simeon and Anna
prophecie of him.

Ioseph vvith the childe and his mother, fleeth into Ægypt: and
returneth to Nazareth.

Iesus being sought of his parents, is found in the Temple
among the Doctors.

Iohn the Baptift preacheth and baptizeth, preparing al to re-
ceiue Christ: and among other, Christ is baptized of him.

Christ fasteth fourtie daies, and is tempted in the vvildernesse.

Iohn giueth testimonie of Christ to the legates of the Iewes,
to the people, and to his ovvne disciples.

Christ vvorketh his first miracle, turning vvater into vvine
at a mariage.

In the feast of Pasche he casteth out the biers and sellers in the
Temple, insinuating to the Iewes his death and resurrectiō.

He teacheth Nicodemus by night: and baptizeth in Iurie by
the ministerie of his disciples. vvherevpon a question is mo-
ued to Iohn about their tvvo baptismes.

THE I PART,
containing the
Infancie of
Christ and the
time that he li-
ued obscurely.

The 2 part,
containing the
time of the pre-
paratiō toward
his manifesta-
tion.

THE I. PASCHE,

N n

Iohn

14	6	3	Iohn Baptift is put into prifon for reprehending Herods in- ceftuous aduoutrie.	
4		4	After Iohns emprifonment, Chrift returning into Galilee by Samarita, talketh vvith the Samaritane vvoman.	<i>The 3 part, from the time that he began (Mat. 4. 12 & 17.) to manifelt him felf, by preaching and miracles.</i>
4	1	4	He healeth a lordes fonne of an ague.	
4	1	5	He preacheth in Galilee, and vvaxeth very famous.	
			He calleth foure difciples out of the boate, and they folow him.	
	1	4	He healeth one poffeffed of a diuel, in the Synagogue.	
8	1	4	He cureth Simon Peters mother in law, & many ficke perfons.	
8		9	He refuseth thre that offer to folow him.	
8	4	8	He appeafeth the tempeft on the fea.	
8	5	8	He healeth tvo poffeffed of diuels in the countrie of the Gerafens, and permitteth the diuels to enter into fvyne.	
9	2	5	He healeth the ficke of the palfey, being let dovyne through the tiles.	
			He calleth Matthevv from the custome houfe, and difputeth vvith Iohns difciples and the Pharifees of fasting.	
9	5	8	He raifeth the Archifynagogs daughter, and cureth her that had a fluxe of bloud	
9			He healeth tvo blinde, and one poffeffed.	
			He healeth him on the Sabbath day that lay at the Probatica and had been diseafed 33 yeres.	THE 2 PASCHE.
12	3	6	He confuteth the Pharifees being offended that his difciples bruifed the eares of corne on the Sabbath.	
12			He refelleth the Pharifee being offended becaufe he cured the vvithered hand on the Sabbath.	
1.6.	3	6	He choofeth the 12 Apoftles: and maketh that diuine fermen called <i>Sermo Domini in monte, the Sermon of our Lord in the mount,</i> containing the paterne of a Chriftian mans life.	
7			He cureth a leper.	
8	1	5	He healeth the Centurions feruant.	
8		7	He raifeth the vvidowes fonne at Naim.	
11		7	Iohn fendeth out of prifon his difciples vnto Chrift.	
		7	He forgiveth M. Magdalens finnes, preferring her much before the Pharifee that defpifed her.	
12	3	11	He healeth him that had a deafe and dumme deuill, and refuteth the blaſpheming Pharifees.	
12	3	11.8	He preferreth the obferuers of Gods vvord before carnal mo- ther and brethren.	
13	4	8	The parable of the fowver.	
13	4		The parables of the cockle, of the feede growving vvhen men fleepe, of the mustard feede, and of the leauen.	
13			The parables of the treafure hid in the field, of the pretious ftone, and of the nette.	
13	6	4	Teaching in Nazareth, he condemneth it of incredulitic.	
13.10	6	8.	He fendeth the tvvelue Apoftles to preache.	
14	6	9	Iohn is beheaded, and the fame of Iefus commeth to Herods eares.	
14	6	9	6 He feedeth 5000 men vvith fue loaues.	

14	6	6	He vvalketh vpon the sea, and so maketh Peter also to doe.	
		6	He reasoneth of Manna, and of the true bread from heauen.	THE 3 PASCHNE.
15	7		He reprehendeth the Pharisees for cauilling at his disciples because they did eate vvith vnvvashted handes.	
	7		He healeth the daughter of the vvoman of Canaan.	
15	8		He cureth a man that vvvas deafe and dumme.	
16	8		He feedeth 4000 vvith feuen loaues.	
	8		He reiecteth the Pharisees that asked a signe, and biddeth his disciples bevvare of their leauen.	
	8		He healeth a blinde man in Bethsaida.	
16	8	9	The time that he vvil passe out of this vvorld, novv drawng nigh, he maketh Peter, for confessing him to be Christ, the Rocke vpon vvich he vvil build his Church, promising to giue him the keyes of heauen, and vvithal foretellet, that he must suffer in Hierusalem, and that al must be ready to suffer vvith him.	The 4 part, from the time that he began (Mat. 16, 21) to foretel to his Disciples, that he must goe & suffer in Hierusalem.
17		9	The Transfiguration.	
			He casteth out the diuel vvwhich his disciples could not cast out, commending vnto them fasting and praier.	
17	9		He paicth the didrachmes for him and Peter, after that Peter had found a stater in the fishes mouth.	
18	9	9	His disciples contending for Superioritie, he teacheth humilitie.	
18	9		He threateneth the scandalizers of litle ones.	
18			He teacheth vs to forgiue our brother sinning against vs.	
19	10	9	Leauing Galilee he goeth into Iurie, and the Samaritanes vvil not receiue him.	The 5 part, of his going in- to Ievvrie toward his Passion.
		17	In that iourney he healeth the ten lepers.	
		7	He teacheth in the Temple in the feast of Scenopégia, that is, of Tabernacles.	
		8	He absoluet, the vvoman taken in aduoutrie, teacheth in the Temple, and goeth out of their handes that vvould haue stoned him.	
		9	He restoreth sight to him that vvvas borne blinde.	
		10	He reasoneth of the true Pastor and his sheepe.	
	10		He sendeth the 70 disciples, and they returne. The parable of the Samaritane and the vvounded man. Martha entertaineth Iesus.	
		11	He teacheth the maner and force of praier, and reprehendeth the preposterous cleanness of the Pharisees.	
		12	He teacheth not to feare them that kil the body onely, to cast avway the care of riches by the parable of him that thought his barnes to litle, and that the faithful seruant vvil alwaies expect the comming of his lord and maister.	
		13	He threateneth them, vnles they doe penance, shewing Gods patience by the fruitles figtree that vvvas suffered to stand one yere more. He healeth the crooked vvoman, teacheth the vvay to heauen to be narrowv.	
		14	He healeth him that had a dropie, on the Sabbath: and teacheth them to renounce al things in comparifon of him.	

In the feast of Dedication he goeth out of their handes that
would haue stoned him.

15

The parables of the lost sheepe, of the grome, and of the pro-
digal sonne.

16

The parable of the vniust bailife.

19 10

Of the indissolubilitie of matrimonie.

16

The riche glutton and Lazarus.

17

Vvo to scandalizers. The force of faith euen to the mouing of
trees vvith a vvord.

18

Of the Pharisee and the Publicane that vvnt to pray.

19 10

He imposeth or laith his handes vpon litle children, and ex-
horteth a yong riche man to forsake al and become perfect.

20

The parable of the vvorkemen hired into the vineyard.

11

He raiseth Lazarus, and the Iewes cōsult hovv to destroy him.

20 10

He foretellet his death, and denieth the request of Zebedees
tvvo sonnes, asking the tvvo cheefe places about him.

18

He healeth a blinde man before his entring into Iericho.

19

Zachæus the Publicane entertaineth Christ, The parable of the
ten poundes deliuered to ten seruants.

20 10

He healeth tvvo blinde men as he goeth out of Iericho.

26 14

At a supper in Bethânia, Marie povvred ointment vpon him.

21 11

Riding vpon an asse he entrest gloriously into Hierusalem.

21 11

He healeth the lame and the blinde, and Gentiles desire to see
him.

21 11

He curseth the figtree, and casteth the biers and sellers out of
the Temple.

21 11

To his enemies the Ievves, he auoucheth his povver by Iohns
Baptisme vvich vvvas of God, and foretellet their reprobation,
vvith the Gentils vocation in their place, by parables:
as the parable of the tvvo sonnes, the one promising to doe,
the other doing his fathers commaundement.

21 12

The parable of the vineyard let out to husbandmen that kil-
led both the seruants and the sonne sent to require fruite.

22

The parable of the king that made a mariage for his sonne, in-
uiting ghests to the feast, and they vvould not come.

22 12

He ansvereth their question of paying tribute to Cæsar, and
the Sadducees question of the Resurrection.

22 12

He ansvereth the Pharisees question, of the greatest com-
maundement.

22 12

He putteth them to silence vvith this question concerning
CHRIST, hovv he could be Dauids sonne.

23 12

He biddeth them doe as the Scribes teach, but not as they doe.

23 12

He extollet and preferreth the poore vviddowes offering.

24 13

He foretellet to some of his Disciples, the delstrucion of the
Temple and of Hierusalem: and by that occasion, vvhat
things shalbe before the consummation of the vvorld, and
Antichrist in the consummation, and then incontinent Do-
mcsday, vvarning vs to prepare our selues against his com-
ming.

25

By the parable of the ten Virgins, & the parable of the talents,
he

P A L M E
sunday.
The 6 part,
containing the
holy Weeke of
his Passion in
Hierusalem.

T W E S D A Y
night.

				he shevyeth, howv it shal be at Domeſday vvith the Faithful that prepare, and that prepare not them selues: and vvithout parables, that they vvwhich doe not good vvorkes, shal be damned.	
26	14	22		Iudas bargaineth vvith the Ievves to betray him. and tvvo of his diſciples prepare the Paſchal lambe.	TENEBRE vvencſday.
26	14	22	13	At the ſupper he vvafheth his Apoſtles feete.	MAVNDY thurſday.
26	14	22	13	He inſtituteth the Sacrifice of his body and bloud in the B. Sacrament.	The 4 Paſche.
26	14	22	13	He foretelleth that one of the Tvvelue ſhal betray him (appeaſing their contention for the ſuperioritie) and that they ſhal al deny him.	
			14	His ſermon after ſupper.	
			17	His prayer to his father.	
26	14	22	18	The ſtorie of his Paſſion and burial, from thurſday at night, til the next day at euentide.	Al THVRSDAY night & GOOD FRIDAY.
27	15	23	19	He riſeth the third day,	
28	16	24	20	appeareth firſt to Marie Magdalene.	EASTER DAY.
28	16		20	Then to the other vvomen.	
			24	Then to Peter. ver. 34. then to the tvvo diſciples going into Emmaus. ver. 15.	
			24	20 Then to the diſciples gathered together in a houſe at Hieruſalem, vvhen he entred the doores being ſhut, and gaue them povver to remit and reteine ſinnes.	
			20	Then, vpon Lovv-Sunday, to the diſciples likevvviſe gathered together, and Thomas among them.	LOVV SVN- day.
			21	Then, at the ſea of Tiberias, to Peter & the reſt that were fiſhing. vvhere he committeth his ſheepe to Peter.	
28	16			Then, to the diſciples vpon a mount in Galilee: giuing them commiſſion to preache and baptize thrrough out the vvhole vvorld.	
			24	Then in Bethánia, vvhere he promiſeth to ſend the holy Ghoſt (bidding them tarie in the meane time in Hieruſalem) and ſo bleſſing them, Aſcendeth into heauen.	ASCENSION day.
16	24				





THE ARGUMENT OF THE ACTES OF THE APOSTLES.



* Hier. in Catal.

THE Gospel having shewed, how the Iewes most impiously reiectcd Christ (as also Moyses and the Prophets had foretold of them:) and therefore deserved to be reiectcd themselves also of him: now foloweth this booke of the Actes of the Apostles (* written by S. Luke in Rome the fourth yere of Nero, An. Dom. 61) and sheweth, how notwithstanding their desertcs, Christ of his mercy (as the Prophets also had foretold of him) offered him selfe vnto that vnrworthy people, yea

after that they had Crucified him, sending vnto them his twelue Apostles to moue them to penance, and so by Baptisme to make them of his Church: and rebiles al the Twelue were so occupied about the Iewes: how of a persecuting Iew he made an extraordinarie Apostle (who was S. Paul) and to auoide the scādall of the Iewes (to whom onely him selfe likewise for the same cause had preached) sent him, and not any of his Twelue by and by, who were his known Apostles, vnto the Gentiles, who neuer afore had heard of Christ, and were worshippers of many Gods, to moue them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Iewes euery where resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and neuer ceasing until he fel into the hands of the Gentils: that so (as not onely he euery where, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken away from them, and giuen to the Gentiles: euen from Hierusalem (whose reprobation also by name had been often foretold) the headcittie of the Iewes, where it began, translated to Rome the headcittie of the Gentiles. At this will be euident by the partes of the booke: which may be these fixe.

First, how Christ Ascending in the sight of his Disciples, promised vnto them the Holy ghost, foretelling that of him they should receive strength, and so begin his Church in Hierusalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria also, yea into al Nations of the Gentiles, be they neuer so far of. You shal receiue (saith he) the vertue of the Holy ghost cōming vpon you: and you shal be witnesses vnto me in Hierusalem, & in al Iurie, and Samaria, and euen to the vtmost of the earth. Chap. 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. Chap. 2.

Thirdly, the propagation of it consequently into al Iurie, and also to Samaria. Chap. 8.

Fourthly, the propagation of it to the Gentiles also. Chap. 10.

Fifthly, the taking of it away from the obstinate Iewes, and giuing of it to the Gentiles.

Act. 13, 46, 18, 6.

19, 9, 28, 28.

Mat. 21, 23.

Esa. 1.

Luc. 13, 33.

Gentiles, by the ministerie of S. Paul and S. Barnabee. Chap. 13.

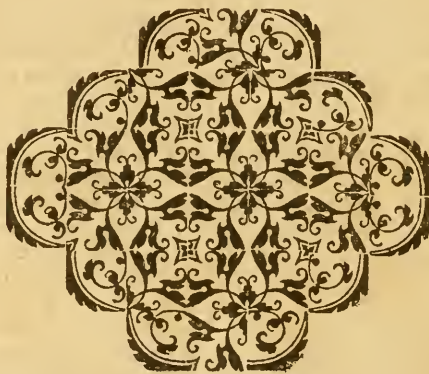
Sixthly, of taking it away from Hierusalem it selfe, the headcittie of the Iewes, and sending it (as it were) to Rome the headcittie of the Gentiles, and that, in their persecuting of Paul so far, *that he appealed to Caesar and so deliuer-
 ring him after a sort vnto the Romanes: as they had * before deliuered to them also
 Christ him selfe. whereas S. Peters first coming thither, was vpon another occasion, A.C. 25, 11.
 as shalbe said anone. Of, which Romanes and Gentiles therefore, the same S. Paul
 being now come to Rome (the last Chap. of the Actes) foretelleth the obstinat Iewes
 there, saying: Et ipsi audient. You will not heare, but, they will heare. that
 so the prediction of Christ aboue rehearsed might be fulfilled: And euen to the
 vtmost of the earth. And there doth S. Luke end the booke, not caring to tell so
 much as the fulfilling of that which our Lord had foretold (Act. 27, 24) to S. Paul,
 Thou must appeare before Caesar. because his purpose was no more but to
 shew the new Hierusalem of the Christians, where Christ would place the chiefe
 seate of his Church, as also in deepe the Fathers and al other Catholikes haue in al
 ages looked thither, when they were in any great doubt: no lesse then the Iewes
 to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

And so this Booke doth shew the true Church, as plainly, as the Gospel doth
 shew the true Christ, vnto al that do not wilfully shut their owne eyes. to wit,
 this to be the true Church, which beginning visibly at Hierusalem, was taken
 from the Iewes, and translated to the Gentils (and namely to Rome) continuing
 visibly, and visibly to continue hereafter also, Vntil the fulnes of the Gentiles
 shal be come in: that then also Al Israel may be saued. and then is come
 the end of the world. For so did Christ most plainly foretel vs: This Gospel of
 the Kingdom shalbe preached in the vvhole world, for a testimonie to
 al Nations. and then shal come the consummation. For the conuersion of
 which Nations and accomplishing the fulnes of al Gentiles, the foresaid Church
 Catholike, being mindful of her office, to be Christes witnes euen to the vt-
 most of the earth, doth at this present (as alwaies) send preachers to conuert
 and make them also Christians: whereas the protestants and * al other Heretikes
 do nothing els but subuert such as before were Christians. Rom. 15, 25.
 Tertul. de presc.

And this being the Summe and scope of this Booke, thus to giue vs historically
 a insight of the fulfilling of the Prophets & Christes prediction about the Church:
 it is not to be marueiled at, why it telleth not of S. Peters coming to Rome: conside-
 ring that his first coming thither, was not, as S. Paulus was, by the Iewes deli-
 uerie of him, working so to their owne reprobation, but vpon another occasion, to wit,
 to confound Simon Magus. Euf. Hist. li. 2. c. 12, 13. For vvhich also seeth not, that it
 maketh no mention of his preaching to any Gentiles at al, those few onely Act.
 10 excepted, vvhich were the first, and therefore (lest the Gentiles should seeme
 lesse cared for of God, then the Iewes) Peter being the Head of al, was elected of
 God, to incorporate them into the church, as before he had done the Iewes. God
 (saith he) among vs chose; that by my mouth the Gentiles should heare
 the vvord of the Gospel, and beleue. and S. James therevpon: Simon hath
 told how God first visited to take of the Gentiles a people to his name. A.C. 15, 7.
 But otherwise (I say) here is no mention of Peters preaching to any Gentiles: no
 nor of the other eleuen Apostles. Will any man therefore inferre, that neither Pe-
 ter, nor the other Eleuen preached to any Nation or citie of the Gentiles? No. the
 meaning of the Holy ghost was not to write al the Actes of al the Apostles, no
 nor the preaching of Peter and his, to the Gentiles, but onely to the Iewes: there-
 by to set out vnto the world, the great mercy of Christ toward those wretched

Iewes

Iewes, and consequently their most worthy reprobation for cōtemning such grace and mercy. as also on the other side to shew, how readily the Gentiles in so many Nations, were conuerted by one Apostle onely, vvho From Hierusalem euen to Illyricum replenished the Gospel of Christ. And this parting of the vvorke so made by S. Peter vvith the rest, doth S. Paul himselfe touche: That vve vnto the Gentiles, and they vnto the Circuncision. Neuerthelesse before his cōming to Rome, not onely vvvas the Church come to Rome (as it is euident Act. the last chap.) there plāted by S. Peter and others (as likewise by S. Peter it vvvas planted in the first Gentils, before that S. Paul began the taking of it avvay from the multitude of the Iewes, and the trauslating of it to the multitude of the Gentils) but also so notable vvvas the same Church of Rome, that S. Paul vvriting his Epistle to the Romanes, before he came thither, saith: Your faith is renouved in the vvhole vvorld. and therefore they vvith the rest of the Gentiles, be that Nation vvhereof Christ told the Iewes, saying: The Kingdom of God shal be taken avvay from you, & shal be giuē to a Nation yelding the fruites thereof.



As before vve noted the Gospels, as they are read both at Mattins and Masse, through out the yere, in their conuenient time and place: so the bookes folowving (as also the bookes of the old Testament) are read in the said Seruice of the Church, for Epistles and Lessions, in their time & place, as hereafter shal be noted in euery of them. See the very same order and custome of the primitiue Church, in S. Ambrose ep. 33. S. Augustine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser. 2 & 4 de Quadrag. & Ser. 13 & 19 de Pas. Domini. S. Gregorie in his 40 homilies vpon the Gospels.

THE ACTES OF THE APOSTLES.

CHAP. I.

*Christ now ready to ascend, biddeth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how far they should carry it. 9 After his Ascension they are vvar-
 ned by two Angels to set their mindes vpon his second comming. 14 In the daies
 of their expectation, 15 Peter beginneth to execute his vicar'ship, giving instru-
 ction and order, by which Matthias is elected Apostle in the place of Iudas.*

The 1. part.
 The expe-
 ctatiō of the
 Holy Ghost
 betwene the
 Ascensio of
 Christ, and
 the begin-
 ning of the
 Church.

The Epistle at
 Masse vpon Af-
 cension day.

Not aparti-
 cularly, (for
 the other Euan-
 gelists write di-
 uers thinges
 not touched by
 him) but al the
 principal and
 most necessarie
 thinges.

Johns Baptis-
 me gaue not the
 Holy Ghost.

The aboun-
 dāt powring of
 the Holy Ghost
 vpon them on
 Whit Sunday, he
 calleth baptis-
 me.



THE * first treatise I made of al things,
 O Theophilus, vvhich I es vs began
 to doe and to teache, † vntil the day
 vvherein giuing commaundement by
 the holy Ghost to the Apostles vvhom
 he chole, he vvas assumed: † to vvhō
 he sheved also him self aliue after his
 passion in many arguments, for fourtie
 daies appearing to them, & speaking of the kingdom of God.
 † And eating vwith them, * he commaunded them, that they
 should not depart from Hierusalem, but should expect the
 promisse of the Father, vvhich you * haue heard (saith he) by
 my mouth: † for Iohn in deede baptized vwith vwater, but
 * you shal be baptizd vwith the holy Ghost after these
 fevv daies. † They therefore that vvere assembled, asked him,
 saying, Lord, whether at this time vvilt thou restore the king-
 dom to Israel: † but he said to them, "It is not for you to
 knowv times or moments, vvhich the Father hath put in his
 ovvnepovver: † but you shal receiue the * vertue of the
 holy Ghost comming vpon you, and you shal be vvitnesses
 vnto me in Hierusalem, and in al Ievvrie, and Samaria, and
 euen to the vtmost of the earth. † And * vvhen he had said
 these things, in their sight he vvas eleuated: and a cloud recei-
 ued him out of their sight. † And vvhen they beheld him
 going into heauen, behold two men stode beside them in
 vvhite garments, † vvho also said, Ye men of Galilee, vvhy
 stand

O o stand

Lu. 1, 3.

Lu. 24,
 49.

Io. 14,
 26.

Lu. 3, 16.

Lu. 24,
 49. Act.
 2, 1.

Mar. 16,
 19. Lu.
 24, 51.

∴ This visible companie was the true Church of Christ, which he left, & commaunded to keepe together til the coming of the Holy Ghost, by his to be further informed & furnished to gaine al natiōs to the same Societie.

∴ The Heretikes, some in the text, other in the margét, translate, *Witnes*, to wit, of the Apostles, most impudently, knowig in their cōsciences that he meant the Maries & other holy women that folowed Christ, as *Luce. 8, 2. 24. 10.* See Beza & the Engl. Bible 1579.

a The Epistle vpo S. Mathias day Febr. 24.

∴ No smal mysterie, that the number of the twelue Apostles must needs be made vp againe.

stand you looking into heauen? This IESVS vvhich is "assumed from you into heauen, shal so come as you haue seen him going into heauen. -I

† Then they returned to Hierusalem from the mount that is called Oliuet, vvhich is by Hierusalem, distant a Sabbath's journey. † And vvhē they vvere entred in, they vvent vp into an vpper chamber, vvhē abode ∴ Peter & Iohn, Iames and Andrevv, Philippe and Thomas, Bartholomevv and Mathevv, Iames of Alphæus and Simon Zelôtes, and Iude of Iames. † Al these vvere perseuering vvith one minde in praier vvith the ∴ vvomen and "MARIE the mother of IESVS, and his brethren.

† In those daies Peter rising vp in the middes of the brethren, said: (and the multitude of persons together, vvas almost an hundred and tventie) † You men, brethren the * Scripture must be fulfilled vvhich the holy Ghost spake before by the mouth of Dauid concerning Iudas, vvho vvas the * captaine of them that apprehended IESVS: † vvho vvas numbred among vs and obtained the lot of this ministerie. † And he in deede hath possessed a * field of the reppard of iniquitie, and being hanged he burst in the middes, and al his bowvells gushed out. † And it vvas made notorious to al the inhabitants of Hierusalem: so that the same field vvas called in their tonge, *Hacel-dema*, that is to say, the field of blood. † For it is vvritten in the booke of Psalmes. *Be their habitation made desert, and be there none to dwell in it. And his Bishoprike let an other take.* † Therefore, of these men that haue assembled vvith vs, al the time that our Lord IESVS vvent in and vvent out among vs, † beginning from the baptisme of Iohn vntil the day vvherein he vvas assumed from vs, ∴ there must one of these be made a vvitness vvith vs of his resurrection.

† And they appointed tivo, Ioseph, vvho vvas called Bârfabas, vvho vvas surnamed Iustus: and Mathias. † And praying they said, Thou Lord that knowest the harts of al men, shēvv of these tivo, one, vvhom thou hast chosen, † take the place of this ministerie and Apostleshipe, from the vvich Iudas hath prevaricated that he might goe to his ovvne place. † And they gaue them "lottes, and the lot fel vpon Mathias, and he vvas numbered vvith the eleuen Apostles. -I

*Pf. 40, 9
Io. 13, 18*

*Luce. 22,
47. Io.
18, 3.*

*Mt. 27,
5. 7.*

*Psa. 68,
26.
Pf. 108;
8.*

A N N O T A T I O N S

CH A P. I.

2. *Giving commaundement.*] He meaneth the power giuen them to preach, to baptize, to remit sinnes, and generally the whole commiſſion and charge of gouernement of the Church after him and in his name, ſteede, and right. the Which Regiment Was giuen them together With the Holy Ghoſt to aſſiſt them therein for euer.

7. *It is not for you.*] It is not for vs, nor needfull for the Church, to know the times & moment of the world, the comming of Antichriſt, and ſuch other Gods ſecretes. This is ynough in that caſe, to be aſſured that Chriſts faith ſhal be preached, and the Church ſpred through out al Nations, the Holy Ghoſt concurring continually With the Apoſtles and their Succellors for the ſame.

11. *Aſſumed from you.*] By this viſible Aſcending of Chriſt to heauen and like returne from thence to iudgement, the Heretikes do increduloſly argue, him not to be in the Sacrament. But let the faithfull rather giue care to S. Chryſoſtome ſaying thus: *O miracle, he that ſitteth vwith the Father in heauen above, at the very ſame time is handled of men beneath. Chriſt aſcending to heauen, both hath his fleſh vwith him, and left it vwith vs beneath. Elias being taken vp, left to his Diſciple his cloke only: but the Sonne of man aſcending left his vvvine fleſh to vs.* Li. 3 de Sacra. Ho. 2 ad po. Ant. in fine. Ho. de diuic. & paup. in fine.

14. *MARIE the mother of I E S V S.*] This is the laſt mention that is made in holy Scripture, of our B. Lady. for though ſhe were full of diuine wiſedom, and opened (no doubt) vnto the Euangeliftes and other Writers of holy Scriptures, diuerſe of Chriſts actions, ſpeeches, and myſteries, whereof ſhe had both experimental and reuealed knowledge: Yet for that ſhe was a Woman, and the humbleſt creature liuing, and the paterne of al order and obedience, it pleaſed not God that there ſhould be any further note of her life, doings, or death, in the Scriptures. She liued the reſt of her time With the Chriſtians (as here ſhe is peculiatly named and noted among them) and ſpecially With S. Iohn the Apoſtle,* to Whom our Lord recommended her. Who provided for her al neceſſaries, her ſpouſe Ioseph (as it may be thought) being deceaſed before. The common opinion is that ſhe liued 63 yeres in al. At the time of her death, (as S. Denys ſiſt, & after him S. Damascene de dormit. Deipara. Writeth,) al the Apoſtles then diſperſed into diuers nations to preach the Goſpel, were miraculoſly brought together (ſauing S. Thomas who came the third day after) to Hieruſalem, to honour her diuine departure and funeral, as the ſaid S. Denys witneſſeth. Who ſaith that him ſelf, S. Timothee, and S. Hierotheus were preſent: teſtifying alſo of his owne hearing, that both before here death and after for three daies, not onely the Apoſtles and other holy men preſent, but the Angels alſo and Powers of heauen did ſing moſt melodious Hymnes. They buried her ſacred body in Gethſemani. but for S. Thomas ſake, who deſired to ſee and to reuerence it, they opened the ſepulcher the third day, and finding it void of the holy body, but exceedingly fragrant, they returned, aſſuredly deeming that her body was aſſumed into heauen. as the Church of God holdeth, being moſt agreeable to the ſingular priuilege of the mother of God, and therefore celebrateth moſt ſolemnely the day of her Aſſumption. And that is conſonant not onely to the ſaid S. Denys, and S. Damascene, but to holy Athanaſius alſo, who auoucheth the ſame, *Serm. in Euang. de Deipara.* of Which Aſſumption of her body, S. Bernard alſo wrote ſiue notable ſermons extant in his Workes.

But neither theſe holy fathers, nor the Churches tradition and teſtimonie, do beare any ſway now a daies With the Proteſtants, that haue aboliſhed this her greateſt feaſt of her Aſſumption. Who of reaſon ſhould at the leaſt celebrate it as the day of her death, as they doe of other Saints. For though they beleue not that her body is aſſumed, yet they wil not (we trow) deny that ſhe is dead, and her ſoule in glorie: neither can they aſke ſcriptures for that, no more then they require for the deathes of Peter, Paul, Iohn, and other, vvch be not mentioned in ſcriptures & yet are ſtill celebrated by the Proteſtants. But concerning the B. Virgin MARIE, they haue blotted out alſo both her Natiuitie, and her Conception: ſo as it may be thought the Diuel beareth a ſpecial malice to this Woman whoſe ſeede brake his head. For as for the other two daies of her Purification & Annunciation, they be not proper to our Lady, but the one to Chriſts Conception, the other to his Preſentation. ſo that ſhe by this meanes ſhal haue no feſtiuitie at al.

But contrariwiſe, to conſider how the ancient Church and fathers eſteemed, ſpake, and How the Primitive Church wrote of this excellent veſſel of grace, may make vs deteſt theſe mens impietie, that can not abide the praifes of her * whom al generations ſhould call bleſſed, and that eſteeme her honours a derogation to her ſonne. Some of their ſpeeches we wil ſet downe, that al men may ſee, that we neither praife her, nor pray to her, more amply then they did. S. Athanaſius in the place alledged, after he had declared how al the Angelical ſpirits and euery order of them honoured and praized her With the A V E, wherewith S. Gabriel ſaluted her: We alſo, ſaith he, of al degrees vpon the earth

The times and moments of things to come pertaine not to vs.

Chriſt is aſcended, and yet really in the B. Sacrament.

Our B. L A D Y.

Her life.

Her death.

Her A S S U M P T I O N.

The Proteſtants haue no feaſt of her at al, as they haue of other Saints.

S. Athanaſius.

S. Ephrem.

extol thee with loude voice, saying, *Aue gratia plena* &c. Haile ful of grace, our Lord is with thee pray for us *o* *Maistrisse*, and Lady, and *Queene*, and mother of God. Most holy and ancient Ephrem, also in a special oration made in praise of our Lady, faith thus in diuerse places thereof, *Intemerata Deipara* &c. Mother of God undefiled, *Queene* of al, the hope of them that despair, my lady most glorious, higher then the heauenty spiri^{ts}, more honorable then the Cherubins, holier then the Seraphins, and without compari^{son} more glorious then the supernal hostes, the hope of the fathers, the glorie of the Prophets, the praise of the Apostles. And a litle after, *Virgo ante partum*, in partu, & post partum. by thee we are reconciled to Christ my God, thy sonne: thou art the helper of sinners, thou the haueⁿ for them that are tossed with stormes, the solace of the world, the deliuerer of the emprisoned, the helpe of orphans, the redemption of captiues. And after ward, Vouchsafe me thy seruant to praise thee. Haile lady MARIE ful of grace, haile Virgin most blessed among women. And much more in that sense which were to long to repeat.

S. Cyril.

S. Cyril hath the like wonderful speeches of her honour, hom. 6. contra Nestorium. Praise and glorie be to thee *o* holy Trinitie: thou also be praise, holy mother of God, for thou art the pretious pearle of the world, thou the candle of vnquenchable light, the crowne of Virginitie, the scepter of the Catholike faith. By thee the Trinitie is glorified and adored in al the world: by thee heauen reioyceth, Angels and Archangels are glad, diuels are put to flight, and man is called againe to heauen, and euery creature that was held with the error of Idols, is turned to the knowledge of the truth: by thee Churches are founded through the world: thee being their helper, the Gentiles come to penance, and much more which we omit. Likewise the Greeke Liturgies or Maties of S. Iames, S. Basil, and S. Chrysostom, make most honorable mention of our B. Lady, praying vnto her, saluting her with the Angelical hymne, *Aue Maria*, and vnting these speeches, Most holy, undefiled, blessed above al, our *Queene*, our Lady, the mother of God, MARIE, a virgin for euer, the sacred arke of Christs Incarnation, broder then the heauens that didst beare thy creatour, holy mother, of vnsp^{ee}kable light, we magnifie thee with Angelical hymnes. al things passe vnderstanding, al things are glorious in thee *o* mother of God. by thee the mysterie before vnkno^{wn} to the Angels, is made manifest and revealed to them on the earth. thou art most honorable then the Cherubins, and more glorious then the Seraphins, to thee, *O* ful of grace, al creatures, both men and Angels doe gratefully and reioyce: glorie be to thee, Which art a sanctified temple, a spiri^{tu}al paradise, the glorie of virgins, of whom God tooke fles^h and made thy wombe to be his throne. &c.

S. Augustine.

And S. Augustine Serm. 18. de Sanctis 10. 10. or (as some thinke) S. Fulgentius: *O* blessed MARIE, Who can be able worthily to praise or thanke thee, receiue our praier, obtaine vs our requestes, for thou art the * special hope of sinners, by thee we hope for pardon of our sinnes, & in thee, *o* most blessed, is the expectation

Sancta MARIA
succurre mis-
eris, &c.

of our reuwardes. And then folow these wordes now vsed in the Churches seruice: *Sancta Maria spes*
succurre miseris, iuuas pusillanimes, resoue stebiles, ora pro populo, interueni pro clero, intercede pro deuoto sa-
mineo sexu. Sentiant omnes tuum iuuamen, quicunque celebrant tuam commemorationem. Pray thou con-
tinually for the people of God, which didst deserue to beare the redeemer of the world, Who liueth and reigneth

S. Damascene.

for euer. S. Damascene also ser. de dormitione Deiparae. Let vs eie with Gabriel, *Aue gratia plena*, Haile ful of grace, Haile sea of ioy that can not be emptied, haile she * onely ease of griefes, haile holy virgin,

S. Irenæus.

by whom death was expelled, and life brought in. See S. Irenæus li. 3. c. 33. and li. 5. circa medium, * *unicuique*
& S. Augustine de fide & Symbolo. & de agone Christiano. Where they declare how both the sexes con-
curre to our saluation, the man and the woman, Christ and our Lady, as Adam and Eue both were

As Adam and
Eue, so Christ &
our Lady.

the cause of our fall, though Adam far more then his wife, and so Christ far more excellently and in an other sort then our Lady: Who (though his mother) yet is but his creature and handmaid, him self being truly both God and man. In al which places alleaged & * many other like to these, if it please the reader to see and read, and make his owne eies witneses, he shal perceiue that there is much more said of her, and to her, then we haue here recited, and that the very same or the like speeches and termes were vsed then, that the Church vseth now, in the honour and inuocation of Christ the B. Virgin: to the confusion of al those that wilfully wil not vnderstand in what sense al such speeches are applied vnto her, to wit, either because of her praier and intercession for vs, whereby she is our hope, our refuge, our aduocate &c. or because she brought forth the author of our redemption and saluation, whereby she is the mother of mercie, and grace, and life, and what soeuer goodnes we receiue by Christ.

The meaning
of the titles and
termes giuen to
our B. Lady.Peter beginneth
to practise his
Primacie.

15. Peter rising vp.) Peter in the meane time practised his Superiortie in the cōpanie or Church, publishing an election to be made of one to supply Iudas roome. Which Peter did not vpon commandement of Christ written, but by suggestion of Gods spirit, and by vnderstanding the Scriptures of the old Testament to that purpose: the sense whereof Christ had opened to the Apostles before his departure, though in more full manner afterward at the sending of the Holy Ghost. And this acte of Peter in prescribing to the Apostles and the rest, this election, and the manner thereof, is so euident for his Supremacie, that * the Adversaries confesse here that he was, Antistes, the cheefe and Bisshop of this whole College and companie.

Casting of lot
tes.

16. Lottes.] When the euent or fall of the lot is not expected of Diuels, nor of the starres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saints: then may lottes be vsed lawfully. And sometimes to discern betwixt two things mere indifferent, they be necessarie, as S. Augustine teacheth ep. 180. ad Honoratum.

See S. Greg
Nazian.
in 3. Trac.
Christus
patiens.Beza in
no. Test.
Grecor. an.
1565.

CHAP. II.

The Holy Ghost comming to the Faithful vpon whitſunday, 5 Ierues in Hieruſalem of al Nations do vnder to heare them ſpeake al tongues. 14 And Peter to the deviders declareth, that it is not drunkenneſſe, but the Holy Ghost vvhich Joel did prophetic of, vvhich I E S V S (Whom they crucified) being now riſen againe and aſcended (as he ſheweth alſo out of the Scriptures) hath powred out from heauen, concluding therefore that he is CHRIST, and they moſt horrible murderers. 27 Whereat they being compuncte, and ſubmitting them ſelues, he telleth them that they muſt be baptized, and then they alſo ſhal receiue the ſame Holy Ghost, as being promiſed to al the baptized. 41 And ſo 3000 are baptized that very day. 42 Whoſe godly exerciſes are here reported, and alſo their liuing in ſtate of perfection. The Apoſtles Worke many miracles, and God daily increaſeth the number of the Church.

The 2 part.

THE com-
ming of the
Holy Ghost
and begin-
ning of the
Church in
Hieruſalem.

Act. I. 4

I



ND vvhhen the daies of " Pentecoſt vvere accompliſhed, they vvere al together in one place: † and ſodenly there vvas made a ſound from heauen, as of a vehemēt vvinde cōming, & it filled the whole houſe vvhether they vvere ſitting. † And there appeared to them parted tongues as it were * of fire, and it ſate vpon euery one of them: † and they vvere " al replenished vvith the * HOLY GHOST, and they began to ſpeake vvith diuerſe tongues, according as the HOLY GHOST gaue them to ſpeake.

The Epistle vpō
Whitſunday.

Mt. 3. 11.

3

4

Io. 7. 39.

5

6

7

8

do vve
heare.

9

10

11

do hea-
re

12

13

14

15

† And there vvere dwelling at Hieruſalē Ievves, deuout men of euery nation that is vnder heauen. † And vvhhen this voice vvas made, the multitude came together, and vvas aſtonied in minde, becauſe euery man heard them ſpeake in his ovvne tongue. † And they vvere al amaſed, and marueled ſaying, Are not, lo, al theſe that ſpeake, Galileans, † and how haue vve heard eche man our ovvne tongue vvherein vve vvere borne? † Parthians, and Medians, and Elamites, and that inhabite Meſopotamia, Ievvie, and Cappadocia, Pontus, and Aſia, † Phrygia, and Pamphilia, Aegypt and the partes of Lybia that is about Cyrēnee, and ſtrangers of Rome, † Ievves alſo, and Proſelytes, Cretenſians, and Arabians: Vve haue heard them ſpeake in our ovvne tongues the great vvordes of God. † † And they vvere al aſtonied, and marueled, ſaying one to an other, Vvhat meaneth this? † But others deriding ſaid, That theſe are ful of new vvine.

a The leſſon be-
fore the Epistle
on Imber we-
neſday in Whit-
ſon weeke.

:: Peter the
head of the reſt
and now new-
ly replenished
with al know-
ledge and forti-
tude, maketh
the fiſt ſer-
mon.

† 2 But :: Peter ſtanding vvith the Eleuen, liſted vp his voice, and ſpake to them, Ye men, Ievves, and al you that dwell in Hieruſalem, be this known to you, and vvith your eares receiue my vvordes. † For theſe are not drunke, as you

Oo iij ſuppoſe,

suppose, vvh whereas it is the third houre of the day : † But this 16
is it that vvas said by the Prophet Ioël, † *And it shal be, in the last* 17
daies (saith our Lord) of my Spirit I vvill pvvre out vpon al fiesh: and your soimes
and your daughters shal propheticie, and your yong men shal see visions, and your
auncients shal dreame dreames. † And vpon my seruants truely, and vpon my 18
bandmaides vvill I pvvre out in those daies, of my Spirit, and they shal propheticie:
† and I vvill giue vvonders in the heauen aboue, and signes in the earth beneath, 19
bloud, and fire, and vapour of smoke. † The sunne shal be turned into darkenes, 20
and the moone into bloud, before the great and manifest day of our Lord doth
come. † And it shal be, every one vvho soeuer calleth vpon the name of our Lord, 21
shal be saved. †

Ioël. 2,
28.

† Ye men of Israël heare these vvordes, I E S V S of Na- 22
zareth a man approued of God among you, by miracles and
vvonders and signes vvwhich God did by him in the middes
of you, as you knovv : † this same, "by the determinate coun- 23
fel and prescience of God being deliuered, you by the han-
des of vvicked men haue crucified and flaine. † vvhom 24
God hath raised vp" loosing the sorovves of hel, according as
it vvas impo- s- sible that he should be holden of it. † For Dauid 25
saith concerning him, *I foresaw the Lord in my sight alvvayes : because*
he is at my right hand that I be not moued. † For this, my hart hath been 26
glad and my tongue hath reioyced: moreover my flesh also shal rest in hope. † Be- 27
cause thou vvilt not leaue" my soul: in hel, nor giue thy Holy one to see" corrup-
tion. † Thou hast made known to me the vvayes of life: thou shalt make me 28
ful of ioyfulness vvith thy face. † Ye men, brethren, let me boldly 29
*speake to you of the Patriarch Dauid: that * he died, and vvas*
buried : and his sepulchre is vvith vs vntil this present day.
† Vvwhereas therfore he vvas a Prophet, and knevv that by 30
an othe God had svorne to him that of the fruite of his loynes there should sit
vpon his seate: † forseeing he spake of the resurrection of Christi, 31
for neither vvas he left in hel, neither did his flesh see corrup-
tion. † This I E S V S hath God raised againe, vvhereof al 32
vve are vvitnesses.

Pf. 15, 8.

3. Reg. 2,
10.

Pf. 135,
11.

† Being exalted therfore by the right hand of God, and 33
hauing receiued of his father the promise of the holy Ghost,
he hath povvred out `this vvhom' you see and heare. † For 34
Dauid ascended not into heauen : but he saith, *Our Lord hath said*
to my Lord, sit on my right hand, † vntil I make thine enemies the footstoole of thy 35
feete. † Therefore let al the house of Israël know most certainly 36
that God hath made him both Lord, and CHRIST, this
I E S V S, vvhom you haue crucified.

'this gift
vvhich
Pf. 109, 1

Contrition.

† And hearing these things, they were compuncte in hart,
and said to Peter and to the rest of the Apostles, Vvhat shal 37

vve

- 38 vve doe men, brethren? † But Peter said to them, :: Doe penance, and be euery one of you baptized in the name of I E S V S C H R I S T for remission of your sinnes: and you
 39 shal receiue the gift of the holy Ghost. † For to you is the promise, and to your children, and to al that are farre of,
 40 vvhomsoever the Lord our God shal call. † Vvith very many other vvordes also did he testifie, and exhorted them, saying,
 41 Saue your selues from this peruerse generation. † They therefore that receiued his vvord, vv ere baptized: and there vv ere added in that day about :: three thousand soules.
 42 † And they vv ere perseuering in the doctrine of the Apostles, and in the communication of the breaking of
 43 bread, and prayers. † And feare came vpon euery soul: many vvonders also and signes vv ere done by the Apostles in Hierusalem, and there vv as great feare in al. † Al they also that
 44 beleued, vv ere together, * and had al things comon. † Their possessions and substance they sold, and deuided them to al,
 46 according as euery one had neede. † Daily also continuing vvith one accord in the temple, and breaking bread from house to house, they rooke their meate vvith ioy and simplicitie of hart: † praising God, and hauing grace vvith al the people. And our Lord increased them that should be saued, daily together.

Not onely amendment of life, but penance also required before Baptisme, in such as be of age, though not in that sort as aftervvard in the Sacrament of penance. Aug. de fid. et oper. c. 11. et ep. 108.

Three thousand were converted at this first sermon, & they were put to the other visible companie and Church.

c This was the B. Sacrament, which the Apostles daily ministered to the Christians at least in one kinde. See chap. 20, 7.

AN NOT A T I O N S

CHAP. II.

1. The daies of Pentecost.) As Christ our Pasche, for correspondence to the figure, was offered at the lewes great feast of Pasche, so fifty daies after (in Greeke, Pentecost) for accomplishing the like figure of the Law-giuing in Mount Sinai, he sent downe the Holy Ghost iust on the day of their Pentecost, which was alwaies on Sunday, as appeareth *Leuit. 23, 15.* Both which daies the Church keepeth yerely for memorie of Christs death and Resurrection, and the sending downe of the Holy Ghost: as they did the like for record of their deliuerie out of Egypt, and their Law giuing aforesaid, the said Feastes vvith vs containing, besides the remembrance of benefices past, great Sacraments also of the life to come. Aug. ep. 119, C. 16.

2. Al replenished.) Though the Apostles and the rest vv ere baptized before, and had thereby receiued the grace of the Holy Ghost to sanctification and remission of sinnes, as for diuers other purposes also: Yeras Christ * promised them they should be further indued vvith strength and vertue from aboue, so here he fulfilleth his promises, visibly powring downe the Holy Ghost vpon al the companie and vpon euery one of them, thereby replenishing the Apostles specially vvith al truth, vvith wisdom, and knowledge necessarie for the gouernement of the Church, and giuing both to them and to al other present, the grace and effect of the Sacrament of Confirmation, accomplishing, corroborating, and strengthening them in their faith and the confession of the same. And lastly for a visible token of Gods Spirit, he endued them al vvith the gift of diuers strange tongues: al (I say) there present, as wel our Ladie, as other holy women and brethren, besides the Apostles. though * the Heretikes fondly argue, for the desire they haue to dishonour Christs mother, that neither she nor they were there present, nor had the gift of tongues, contrarie to the plaine text that saith, *They vv ere al together*, to vv it, al the 120 mentioned before c. 1, 15.

The feastes of Pasche & Pentecost.

The sending of the Holy Ghost on whitsunday and the effectes thereof.

Our B. Ladie.

Gods determination that Christ should die, excuseth not the Iewes.

Beza.

Corrupt translation against the Article of Christs descending into Hel.

נפש ונחל
שאר חסד

23. *By the determinate counsel of God deliuered.*) God deliuered him, and he deliuered him self, for loue and intention of our saluation, and so the acte was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpose, and their facte was damnable, and not of Gods counsel or causing: though he tolerated it, for that he could and did turne their abominable facte to the good of our saluation. Therefore abhorre those new Manichees of our time, both Lutherans and Caluinists, that make God the author and cause of Iudas betraying of Christ, no lesse then of Pauls conuersion besides the false translation of

Beza, saying for Gods presence or foreknowledge (in the Greeke, *πρὸ γινώσκοντος*) Gods providence.

24. *Loosing the sorruues.*) Christ was not in paines him self, but loosed other men of those dolors of Hel, where with it was impossible him self should be touched. See *S. Augustine*.

* *Li. 12 c. 13*
* *de Gen. ad*

27. *My soule in Hel.*) Where al the Faithful, according to the Creede, euer haue beleueed, that Christ according to his soule, went downe to Hel, to deliuer the Patriarches and al iust men there liue.

holden in bondage til his death, and the Apostle here citing the Prophets wordes, most evidently expresseth the same, distinguishing his soule in Hel, from his body in the graue: Yet the Caluinists to defend against Gods expresse wordes, the blasphemie of Iohn Maister, that Christ suffered the paines of Hel, and that no where but vpon the Crosse, and that otherwise he descended not into Hel, most falsely and flatly here corrupt the text, by turning and wresting both the Hebrew and Greeke wordes from their most proper and vsual significations of, *Soule*, and *Hel*, into *body*, and

grauae: saying for, *my soule in Hel*, thus, *my body*, * *life*, *person*, yea (as Beza in his new Testament * *Eng. Ti. an. 1556*) *my carcus in the graue*, and this later they corrupt almost through out the Bible for that

purpose. But for refelling of both corruptions, it shal be sufficient in this place: first, that al Hebrewes & Greekes, and al that vnderstand these tonges, know that the foresaid Hebrew & Greeke wordes are as proper, peculiar, and vsual to signifie, *soule* and *Hel*, as *anima* and *infernus* in Latin, yea as *soul* and *Hel* in English do properly signifie the soule of man, and Hel that is opposite to heauen: and that they are as vnproperly vsed to signifie body and graue, as to say in English, *soul* for body, or *Hel* for graue. Secondly, it doth so millike the Heretikes them selues, that Castaleo one of their fine Translators refelleth it, and to make it the more sure, he for, *in inferno*, translateth, in *Oreo*, that is, in *Hel*. Thirdly, Beza him self partly recanteth in his later edition, and confesseth that, *Carcus*, was no fit word for the body of Christ, and therefore, *I haue* (saith he) *changed it, but I re- teine and keepe the same sense*. *fil.* meaning, that he hath now translated it, *soule*, but that he meaneth thereby as before, Christs dead body. fourthly, * he saith plainly, that translating thus, *Thou shalt* * *no. Test. not leave my carcus in the graue*, he did it of purpose against *Limbus Patrum*, Purgatorie, and Christs *an. 1556*, descending into Hel, which he calleth *soul* errors, and marueleth, *that most of the ancient fathers annot. in were in that error*: namely of Christs descending into Hel, and deliuering the old fathers. Vwhat *2 Act. v* neede we more? He opposeth him self both against plaine Scriptures and al auncient fathers, per- *27 & 24*, uerting the one, and contemning the other, to ouerthrow that truth which is an Article of our *& in 1* Crede. Whereby it is evidently false which some of them say for their defense, that none of them *Pet. 2, 19*, did euer of purpose translate falsely. See the Annotation vpon *1 Pet. 3. 18. 19*.

Living in common.

44. *Al things common.*) This liuing in common is not a rule or a precept to al Christian men, as the Anabaptists falsely pretend: but a life of perfection and counsel, followed of our Religious in the Catholike Church. See *S. Aug. in Ps. 112 in principio. & ep. 109*.

The increase & perpetuie of the VISIBILE CHURCH.

47. *Increased.*) Moe and moe were added to the Church (as the Greeke more plainly expres- *προστί- seth*) that we may see the visible propagation & increase of the same, from which time a diligent *de τῇ ἐκ- booke*, and afterward by the Ecclesiastical storie, downe til our daies, against the pretended inui- *κλησίᾳ*, sible Church of the Heretikes.

CHAP. III.

A miracle, and a Sermon of Peters to the people, shewing that Iesus is Christ, and exhorting them to faith in him and penance for their sinnes, and so they shal haue by him (in Baptisme) the Benediction Which was promised to Abraham.

The Epistle vpo SS. Peter and Pauls eue. Iun 28.

:: This maketh for distinction of Canonical houres and diuersitie of appointed times to pray in. See *Annot. c. 10, 9.*



ND Peter and Iohn went vp into the temple, *1* at the ninth houre of praier. *†* And a certain man that was lame from his mothers wombe, was caried: vvhom they laid euery day at the gate of the temple, that is called Specious, that he might aske almes of them that went into the temple.

3 temple. † He, vvhhen he had seen Peter and Iohn about to
 4 enter into the temple, asked to receiue an almes. † But Peter
 5 vvith Iohn looking vpon him, said, Looke vpon vs. † But he
 6 looked earnestly vpon them, hoping that he should receiue
 something of them. † But Peter said, Siluer and gold I haue
 not, but that vvwhich I haue, the same I giue to thee: In the
 name of I E S V S C H R I S T of Nazareth arise, and vvalk.
 7 † And taking his right hand, he lifted him vp, and forth vvith
 8 his feete and soles vvhere made strong. † And springing he
 stood, and vvalked: and vvvent in vvith them into the tem-
 9 ple vvalking, and leaping, and praising God. † And al the
 10 people savv him vvalking and praising God. † And they
 knew him, that, it vvvas he vvwhich sate for almes at the Spe-
 cious gate of the temple: and they vvvere exceedingly astonied
 11 and agast at that that had chaüced to him. † And as he held
 Peter and Iohn, al the people ranne to them vnto the porche
 vvwhich is called Salomons, vvondering.

12 † But Peter seing them, made ansvver to the people, Ye
 men of Israëll, vvhy maruel you at this, or vvhy looke you
 vpon vs, as though by our power or holines vvve haue made
 13 this man to vvalk? † The God of Abraham, and the God
 of Isaac, and the God of Iacob, the God of our fathers hath
 glorified his sonne I E S V S, vvhom you in deede deliuered
 and denied before the face of Pilate, he iudging him to be re-
 14 leased. † But you denied the holy and the iust one,* and as-
 15 ked a mankiller to be giuen vnto you. † but the authour
 of life you killed, vvhom God hath raised from the dead,
 16 of vvwhich vvve are vvitnesses. † And in the:: faith of his name,
 this man vvhom you see and knovv, his name hath streng-
 thened: & the faith vvwhich is by him, hath giuen this perfect
 health in the sight of al you.

17 † And novv (brethren) I knovv that you did it through
 18 ignorāce, as also your princes. † But God vvho foreshevvved
 by the mouth of al the prophets, that his C H R I S T should
 19 suffer, hath so fulfilled it. † Be Penitent therfore & conuert,
 20 that your sinnes may be put out. † And that, vvhen the times
 shall come of refreshing by the sight of our Lord, and he
 shall send him that hath been preached vnto you I E S V S
 21 C H R I S T, to vvhom :: heauen truly must receiue vntil the
 times of the restitution of al things, vvwhich God spake by the
 mouth of his holy prophets from the beginnig of the world.

The Epistle vps
 wenesday in
 Easter weeke.

:: This faith
 was not the
 faith of the la-
 me man (for he
 looked onely
 for almes) nor
 a special faith of
 the Apostles
 owne saluatiō:
 but the whole
 beleeve of Chri-
 stian Religion,

:: Some Here-
 tikes fouly cor-
 rupt this place,
 thus, Who must
 be contained in
 heauen, of purpo-
 se (as they pro-
 test) to hold
 Christ in heaue,
 from the B. Sa-
 crament. Beza. As
 though his pre-
 sence there, drew
 him out of hea-
 uen. Neither can
 they pretend
 the Greeke,
 which is word
 for word as in
 the vulgar latin,
 and as we tran-
 slate.

P p

† Moyse

Luc. 23,
 18.

εἰς δεῖ-
 ξιν αὐτοῦ
 πρὸς δεξ-
 αστήν

† Moyſes in deede ſaid, *That a prophet ſhal the Lord your God raiſe vp* 22
to you of your brethren, as my ſelf: him you ſhal heare according to al things
whatſoeuer he ſhal ſpeake to you. † And it ſhal be, every ſoule that ſhal not 23
heare that prophet, ſhal be deſtroied out of the people. † And al the Prophets 24
from Samuël and aftervard that haue ſpoken, told of theſe
daies. † You are the children of the Prophets and of the 25
teſtament vvhich God made to our fathers, ſaying to Abra-
ham, And in thy ſeede ſhal al the families of the earth be bleſſed. † To you 26
fiſt God raiſing vp his ſonne, hath ſent him bleſſing you:
that every one ſhould conuert him ſelf from his naughtines.

Deu. 18.
15.Gen. 22,
18, 26, 4

ANNO TATIONS

CHAP. IIII.

Saincts doe mir-
 acles and the
 like, but by the
 power of God.

6. *That vvhich I haue.*] This power of working miracles vvas in Peter, and Peter properly did
 giue this man his health, though he receiued that force and vertue of God, and in & by him exe-
 cuted the ſame. Therefore he ſaith, *That vvhich I haue, I giue to thee,* and the Heretikes are ridiculous
 that note here, *a miracle done by Chriſt by the handes of the Apoſtles*, to make the ſimple beleue that
 they had no more to doe then a dead inſtrument in the Workemans hand.

12. *By our power.*] When the Apoſtles remit ſinnes, or doe any other miracles, they doe it not
 by any humane, proper, or natural power in them ſelues: but of ſupernatural force giuen them
 from aboue, to proue that the faith of Chriſt is true, and that he is God whom the Iewes crucified,
 in whoſe name and faith they worke, and not in their owne.

CHAP. IIII.

The Rulers of the Iewes oppoſe them ſelues and imprizon Peter and Iohn. 4 But yet thou-
sands of the people are conuerted: 5 and to the Rulers alſo, Peter boldly auoucheth
by the ſorſaid miracle, that I E S V S is Chriſt, telling them of their heinous fault
out of the Pſalmes, and that vvithout him they can not be ſaued. 12 They though
confounded vvith the miracle, yet procede in their obſtinacie, forbidding them to
ſpeake any more of I E S V S, adding alſo threates. 23 Wherevpon the Church
fleeth to praier, vvherein they comfort them ſelues vvith the omnipotencie of God,
and prediſtion of Dauid, and aſke for the gift of boldnes and miracles againſt
theſe threates. 31 And God ſhevveth miraculoſly that he hath heard their praier.
32 The vvhole Churches vnitie and communitie of liſe. 36 Of Barnabas by
name.



ND vvhen they vvere ſpeaking to the 1
 people, the Priests and magiſtrates of the
 temple and the Sadducees came vpon
 them, † being greeued that they taught 2
 the people, and ſhevved in I E S V S the re-
 ſurreſtion from the dead: † and they laid 3
 handes vpon them, and put them into
 vvard, vntil the morovv, for it vvas novv euening. † And 4
 many of them that had heard the vvord, beleueed: and the
 number of the men vvas made ſiue thouſand.

∴ Here againe
 we ſee the pro-
 ceeding and in-
 crease of the
 Church viſibly.

† And

- 5 † And it came to passe on the morovv, that their princes,
 6 and Auncients, and Scribes vvere gathered into Hierusalem.
 7 † and Annas the high priest, and Caiphaz and Iohn, and Ale-
 8 xander, and as many as vvere of the priests stocke. † And
 9 setting them in the middes, they asked: In vvhat povver or in
 10 vvhat name haue you done this? † Then Peter replenished
 11 vvith the holy Ghost, said to them, Ye princes of the people
 12 & Auncients: † If vve this day be examined for a good deede
 13 vpon an impotent man, in vvhat he hath been made whole,
 14 † be it knovven to al you and to al the people of Israël, that
 15 in the name of I E S V S C H R I S T of Nazareth, vvhom you
 16 did crucifie, vvhom God hath raised from the dead, in this
 17 same this man standeth before you vvhole. † This is the stone
 18 that vvvas reiected of you the builders: vvwhich is made into the head of the corner.
 19 † and there is not saluation in any other, for neither is there
 20 any other name vnder heauen giuen to men, vvherein vve
 21 must be saued. † And seeing Peters constancie and Iohns,
 22 vnderstanding that they vvere men vnlettered, and of the
 23 vulgar sort, they marueled, and they knew them that they had
 24 been vvith I E S V S: † seeing the man also that had been
 cured, standing vvith them, they could say nothing to the
 contrarie. † But they commaunded them to goe aside forth
 out of the council: and they conferred together, † saying,
 Vvhat shal vve doe to these men? for a notorious signe in
 deede hath been done by them, to al the inhabitants of Hie-
 rusalem: it is manifest, and vve can not denie it. † But that it
 be no further spread abroad among the people, let vs threaten
 them, that they speake no more in this name to any man.
 † And calling them, they charged them that they should
 not speake at al, nor teache in the name of I E S V S. † But
 Peter and Iohn ansvvering, said to them, :: If it be iust in the
 sight of God, to heare you rather then God, iudge ye. † for
 vve can not but speake the things vvwhich vve haue seen and
 heard. † But they threatening, dismissed them: not finding
 hovv they might punish them, for the people, because all
 glorified that vvwhich had been done, in that vvwhich vvvas
 chaunced. † For the man vvvas more then fourtie yeres old
 in vvhom that signe of health had been vvrought.
 † And being dismissed they came to theirs, and shewed
 al that the cheefe priests and Auncients had said to them.
 † Vvho hauing heard it, with one accord lifted vp their voice

The name of
I E S V S. See
Annot. Philip.
2, 10.

The Apostles
constancie, lear-
ning and wis-
dom after the
coming of the
Holy Ghost,
being but idio-
tes, that is, sim-
ple vnlettered
men and timo-
rous before.

:: Their cōstan-
cie and courage
after their con-
firmation, being
so weake befo-
re. And if any
Magistrate cō-
maund against
God, that is to
say, forbid Cat-
holike Christiā
men to preach
or serue God,
this same must
be their answer,
though they be
whipped and
killed for their
labour. See c. 5.
v. 29.

to God, and said, Lord, thou that didst make heauen & earth, the sea, and al things that are in them, † vvho in the holy 25 Ghost by the mouth of our father Dauid thy seruāt hast said, *Vvhy did the Gentiles rage, and the people meditate vaine thinges: † the kings 26 of the earth, stand vp, and the princes assemble together against our Lord, and against his CHRIST?* † For there assembled in deede in this citie 27 agunst thy holy childe I E S V S vvhom thou hast anointed, Herod, and Pontius Pilate, vvith the Gentiles and the people of Israël, † to doe vvhat :: thy hand & thy counsel decreed 28 to be done. † And novv Lord looke vvpon their threatenings, 29 and giue vnto thy seruants vvith al confidence to speake thy vvorde, † in that, that thou extend thy hand to cures and 30 signes and vvonders to be done by the name of thy holy sonne I E S V S. † And vvhen they had praied, the place vvas 31 moued vvherein they vv ere gathered: and they vv ere al replenished vvith the holy Ghost, and they spake the vvord of God vvith confidence.

Ps. 2, 2.

:: Christes death, as needful for mans redemption: was of Gods determination: but as of the malice of the Iewes, it was not his act otherw ise then by permission.

:: Note the ardent charitie and cōtempt of worldly thinges in the first Christians: who did not onely giue great almes, but sold al their lands to bestow on the Apostles and the rest that vv ere in necessitie, according to Christes counsel. *Act. 16, 31.* Note also the great honour & credit giuen to the Apostles, in that the Christian men put al the goods & possessions they had, to their disposition.

† And the multitude of beleeuers had one hart and 32 one soule: neither did any one say that ought vvas his ovvne of those things vv hich he possessed, but al things vv ere common vnto them. † And vvith great povver did 33 the Apostles giue testimonie of the resurrection of I E S V S C H R I S T our Lord: and great grace vvas in al them. † For 34 neither vvas there any one needie among them. For as many as vv ere ovvners of landes or houses, :: sold and brought the prices of those things vv hich they sold, † and laid it before 35 the feete of the Apostles. And to euery one vvas deuided according as euery one hade neede. † And Ioseph vvho 36 vvas surnamed of the Apostles Barnabas (vv hich is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne, † vv hereas he had a peece of land, sold it, and brought 37 the price, and laid it before the feete of the Apostles.

Act. 2, 44.

AN NOTATIONS

CHAP. IIII.

Reuerence to holy persons.

Kissing their feete.

17. *Before the feete.*) He, as the rest, did not onely giue his goods as in vulgar almes, but in al humble and reuerent maner as things dedicated to God, he laid them downe at the Apostles holy feete, as S. Luke alwaies expresseth, and gaue them not into their handes. The Sunamite sel downe and embraced Elisæus feete. Many that asked benefites of Christ (as the woman sicke of the bloody fluxe) sel downe at his feete. and Marie kissed his feete. Such are signes of due reuerence done both to Christ and to other sacred persons, either Prophetes, Apostles, Popes, or others representing his person in earth. See in S. Hierom of Epiphanius Bishop in Cypres, how the people of Hierusalem of al sortes flocked together vnto him, offering their children (to take his blessing) kissing his feete, plucking the hemmes of his garment, so that he could not moue for the throng. Ep. 61 c. 4 cont. erro. 10. Hierosol.

4. Reg. 2, 37.

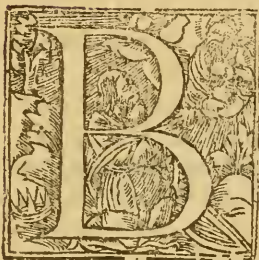
Luc. 8, 47.

Lu. 7, 38.

CHAP.

CHAP. V.

Ananias and his wife Saphira, for their sacrilege, at Peters Word fall downe dead, to the great terror of the rest. 13 By the Apostles miracles, not onely the number, but also their faith so increaseth, that they seeke in the streets to the very shadow of Peter, the toWnes also about bringing their diseased to Hierusalem. 17 The Rulers againe oppose them selues, but in vaine. 19 For out of prison an Angel deliuereth them, bidding them preach openly to al: 27 and in their Councel Peter is nothing afraid of their bigge Wordes: 34 Yea Gamaliel being one of them, sliues casteth a doubt among them, lest the matter be of God, and therfore impossible to be dissolued. 40 Finally, the Apostles being scourged by them, count it an honour, and cease no day from preaching.



1 **B**V T a certaine man named Ananias,
 2 vvith Saphira his vvife sold a peece
 3 of land, † and" defrauded of the pri-
 4 ce of the land, his vvife being priuie
 5 therero: and bringing a certaine por-
 6 tion, laide it at the feete of the Apo-
 7 stles. † And" Peter said, Ananias,
 8 vvhy hath Satan tempted thy hart,
 9 that thou shouldest lie to the holy
 10 Ghost, and defraude of the price of the land: † Remaining,
 11 did it not remaine to thee: and being sold, vv as it nor" in thy
 12 povver? Vvhy hast thou put this thing in thy hart? Thou
 13 hast not lied" to men, but to God. † And Ananias hearing
 these vvordes, fel do vvne, and gaue vp the ghost. And there
 came great feare vpon al that heard it. † And yong men ris-
 ing vp, remoued him, and bearing him forth buried him.
 † And it vv as the space as it vv ere of three houres, and his
 vvife, not knowving vvhat vv as chaunced, came in. † And
 Peter ansvvered her, Tel me vvoman, vv whether did you sel
 the land for so much? But she said, Yea, for so much. † And
 Peter vnto her, Vvhy haue you agreed together to tempt
 the Spirit of our Lord? Behold, their feete that haue buried
 thy husband, at the doore, and they shal beare thee forth.
 † Forthvvith she fel before his feete, and gaue vp the ghost.
 And the yong men going in, found her dead: and caried
 her forth, and buried her by her husband. † And there fel
 great :: feate in the vv hole Church, and vpon al that heard
 these things.

12 † And by the handes of the Apostles vv ere many signes
 13 and vvonders done among the people. And they vv ere al
 vvith one accord in Salomons porche. † But of the rest

P p iij none

:: Here vpon
 rose great reue-
 rence, awe, and
 feare of the vul-
 gar Christians
 toward the ho-
 ly Apostles. for
 an example to
 al Christian peo-
 ple how to be-
 haue the selues
 toward their
 Bishops and
 Priests.

The Epistle vp to
 Imber wenes-
 day in whitsun-
 weeke. And
 within the octa-
 ue, & in a vniue-
 of SS. Peter and
 Paul.

Peters shadow.

none durst ioine them selues vnto them : but the people magnified them. † And the multitude of men and vvomen 14 that beleueed in our Lord, vvas more increased : † so that 15 they did bring forth the sicke into the streates, and laid them in beddes and couches, that vvhen Peter came, "his shadowv at the least might ouershadowv any of them, and they all might be deliuered from their infirmities. † And there ranne 16 together vnto Hierusalem the multitude also of the cities adioyning, bringing sicke persons and such as vvere vexed of vncleane spirits : vvho vvere al cured. ¶

An Angel lea-
deth them out
of prison.

† And the high priest rising vp, and al that vvere vvith 17 him, vvwhich is the heresie of the Sadduces, vvere replenished vvith zeale : † laid hands vpon the Apostles, and put them 18 in the common prison. † But an Angel of our Lord by night 19 opening the gates of the prison, & leading them forth, said, † Goe : and standing speake in the temple to the people al 20 the vvordes of this life. † Vvho hauing heard this, early in the 21 morning entred into the temple, and taught. And the high priest comming, and they that vvere vvith him, called together the Council & al the auncients of the children of Israel: and they sent to the prison that they might be brought. † But 22 vvhen the ministers vvere come, and opening the prison, found them not : returning they told, † saying, The prison 23 truely vve found shut vvith al diligence, and the keepers standing before the gates : but opening it, vve found no man vvithin. † And as soone as the Magistrate of the temple and 24 the cheefe priests heard these vvordes, they vvere in doubt of them, vvhat vvould befall. † And there came a certaine man 25 and told them, That the men, loe, vvwhich you did put in prison, are in the temple standing, and teaching the people. † Then vvent the Magistrate vvith the ministers, and 26 brought them vvithout force, for they feared the people lest they should be stoned. † And vvhen they had brought 27 them, they set them in the Council. And the high priest asked them, † saying, * Commaunding vve commaunded 28 you thar you should not teach in this name: and behold you haue filled Hierusalem vvith your doctrine, and you vvil bring vpon vs the bloud of this man. † But Peter ansvvering 29 and the Apostles, said, God must be obeyed, rather then men. † The God of our Fathers hath raised vp I E S V S, vvhom 30 you did kil, hanging him vpon a tree. † This Prince and 31
Sauour

Act. 4,
18.

32 Sauour God hath exalted vvith his right hand, to giue re-
 33 pentance to Israēl, and remission of sinnes. † and vve are
 34 vvitnesses of these vvordes, and the holy Ghost, vvhom God
 hath giuen to al that obey him. † Vvhen they had heard
 these things, it cut them to the hart, and they consulted to
 kil them.

34 † But one in the Councel rising vp, a Pharisee named Ga-
 35 maliel, a doctōr of law honorable to al the people, com-
 36 maunded the men to be put forth a vvhile. † and he said
 to them, Ye men of Israēl, take heede to your selues touching
 these men vvhat you meane to doe. † For before these daies
 there rose Theódas, saying he vvas some body, to vvhom
 consented a numbre of men about foure hundred, vvho
 vvas slaine: and al that beleued him, vvere disperfed, and
 37 brought to nothing. † After this fellowv there rose Iudas
 of Galilee in the daies of the Enrolling, and drevv avvay the
 people after him, and he perished: and as many as euer con-
 38 sented to him, vvere disperfed. † And novv therfore I say
 to you, depart from these men and let them alone: for if this
 39 counsel or vvorke be of men, it vvil be dissolued: † but if it
 be :: of God, you are not able to dissolue them, lest perhaps
 you be found to resist God also. And they consented to him.
 40 † And calling in the Apostles, after they had scourged them,
 they charged them that they should not speake in the name
 41 of I E S V S, and dimissed them. † And they vvent from the
 sight of the councel reioycing, because they vvere account-
 42 ed vvorthy to suffer reproche for the name of I E S V S. † And
 euery day they ceased not in the temple and from house to
 house to teach and euangelize Christ I E S V S.

Time, and the
 euidēt successe
 of Christs
 Church and re-
 ligion, proue it
 to be of God:
 no violence of
 the Iewes, no
 persecution of
 the Heathen
 Princes, no en-
 deavour of do-
 mestical Aduer-
 saries, heretikes,
 Schismatikes, or
 il liuers, puailg
 against it, as on
 the other side,
 many attempts
 haue been made
 by Arius
 Macedonius,
 Nestorius, Lu-
 ther, & the like,
 who thought
 them selues so-
 me body: but
 after they had
 plaied their
 partes a while,
 their memory is
 buried, or liueth
 only in maledic-
 tion & infamie,
 & their scholers
 come to naught
 Therfore let no
 Cath. man be
 scandalized that
 this heresie hol-
 deth vp for a
 time. For the
 Arians & some
 others florished
 much longer the
 these, and were
 better suppor-
 ted by Princes
 and learning, &
 yet had an end.

AN NOT A T I O N S CHAP. V.

Aug. ser. 9
 in append.
 de diuersis
 tom. 10.

2. Defrauded.) In that (saith S. Augustine) he withdrew any part of that which he promised,
 he was guilty at once, both of sacrilege, and of fraude. of sacrilege, because he robbed God of that
 which was his by promes: of fraude, in that he withheld of the whole gift, a peece. Let now the
 Heretikes come, and say it was for lying or hypocrisie onely that this facte was condemned: be-
 cause they be loth to haue sacrilege counted any such sinne. Who haue taught men not onely to
 take away from God some peece of that or al that them selues gaue, but plainly to spoile & apply
 to them selues al that other men gaue.

Sacrilege.

3. Peter said.) S. Peter (as you see here) without mans relation knew this fraude and the cogi-
 tations of Ananias, and as head of the College and of the whole Church against which this
 robbery was committed, executed this heavy sentence of Excommunication both against him, and
 his wife consenting to the Sacrilege. for it was excommunication by S. Augustines iudgement,
 (li. 3 cont. ep. Parm. 6. 1 to. 7) and had this corporal miraculous death ioyned withal, as the Excom-
 munication necs.

Excommunication
 ioyned vvith
 corporal pain-
 nes.

munication that S. Paul gaue out against the incestuous and others, had the corporal vexation of : *Cor. 5*
Satan incident vnto it.

4. In thy power.) If it displeas'd God (saith S. Augustine) to withdraw of the money which they had vowed to God, how is he angry when chastitie is vowed and is not performed? for to such may be said that which S. Peter said of the money: Thy virginitie remaining did it not remaine to thee, and before thou didst vow, was it not in thine owne power? for, Whosoever haue vowed such things and haue not peied them, let them not thinke to be condemned to corporal deaths, but to euermlasting fire. *August. Ser. 10. de diuersis.* And S. Gregorie to the same purpose writeth thus, *Ananias had vowed money to God, which after ward ouercome with diuclish perswasion he withdrew: but with what death he was punished, thou knowest.* If then he were worthy of that death, Who tooke away the money that he had giuen to God, consider what great peril in Gods iudgement thou shalt be worthy of, which hast withdrawen, not money, but thy self from almighty God, to whom thou hadst vowed thy self under the habite or vveede of a Monke. *Greg. li. 1. ep. 33.*

4. Not to men, but.) To take from the Church or from the Gouvernours thereof, things dedicated to their vse and the seruice of God, or to lie vnto Gods Ministers, is so iudged of before God, as if the lie were made, and the fraude done to the Holy Ghost him self, who is the Churches Preti- dent and Protector.

15, His shadow.) Specially they sought to Peter the cheefe of al, who not onely by touching, as the other, but by his very shadow cured al diseases. where vpon S. Augustine saith, If then the shadow of his body could helpe, how much more now the fulnes of power? And if the certaine litle vviind of him passing by did profite them that humbly asked, how much more the grace of him now being permanent & remaining? *Ser. 29 de Sanctis*, speaking of the miracles done by the Saints now reigning in heauen.

CHAP. VI.

By occasion of a murmur in the Church (whose number now is so growen that it can not be numbred) Seuen of them being ordered by the Apostles in the holy order of Deacons: & one of them, Steuen, Worketh great miracles: and is by such as he confounded in disputation, falsely accused in the Councel, of blasphemie against the Temple and rites thereof.



The election
of the 7 first
Deacons.

AND in those daies the numbre of disciples in-
creasing, there arose a¹ murmuring of the
Greekes against the Hebrues, for that their
viidovves were despised in the daily ministe-
rie. † And the Twelue calling together the²
multitude of the disciples, said, It is not reason, that we leaue
the vvord of God, and serue tables. † Consider therefore bre-³
thren, seuen men of you of good testimonie, ful of the
holy Ghost and vvisedom, vvhom we may appoint ouer
this busines. † But we vvill be instant in praier and the mi-⁴
nisterie of the vvord. † And the saying was liked before al⁵
the multitude. And they chose Steuen a man ful of faith and
of the holy Ghost, and Philippe, and Próchorus, and Nicá-
nor, and Timon, and Pármenas, and Nicolas a⁶ stranger of
Antioche. † These they did set in the presence of the Apostles:
and praying they imposed handes vpon them. † And the⁷
vvord of God increased, and the number of the disciples
was multiplied in Hierusalem exceedingly: a great multitude
also

ε πρῶτον
ἀνέβη

also of the ²² priests obeyed the faith.

- 8 †^b And Steuen full of grace and fortitude did great wonders & signes among the people. † And there arose certaine of that which is called the Synagogue of the Libertines, and of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Asia, disputing with Steuen: † and they could not resist the wisdom and the Spirit that spake.
- 11 † Then they suborned men, to say they had heard him speak words of blasphemie against Moyses and God. † They therefore stirred up the people, and the Auncients, and the Scribes: and running together they tooke him, and brought him into the Councel, † and they set false witnesses that said, This man ceaseth not to speak words against the holy place and the Law. † for we have heard him say, that this same Iesus of Nazareth shall destroy this place, and shall change the traditions, which Moyses deliuered vnto vs.
- 15 † And al that sate in the Councel beholding him, saw his face as it were ²² the face of an Angel.

²² Now also the Priests and they of greater knowledge & estimation began to beleue.

^b The Epistle vpon S. Steuens day in Christ-mas.

²² Such is the face of al constant & cheereful Martyrs, to their persecutors and iudges.

A N N O T A T I O N S

CHAP. VI.

1. *Murmuring.*] It cometh of humane infirmities, that in every Societie of men (be it neuer so holy) there is some cause giuen or taken by the weake, of murmur and difference, which must euer be provided for and staid in the beginning, lest it grow to further schisme or sedition. And to al such defects, the more the Church increaseth in number and diuersitie of men and Prouinces, the more it is subiect. In al which things the spiritual Magistrates, by the Apostles example and authority, must take order, as time and occasion shall require.

Murmuring & emulation.

3. *Seven men.*] We may not thinke that these Seven (here made Deacons) were onely chosen to serue profane tables or dispose of the Churches mere temporals, though by that occasion only they may seeme to some now elected, no expresse mention being made of any other function, for diuers circumstances of this same place giue euidence, and so doth al antiquitie, that their Office stood not principally about profane things, but about the holy Altar. The persons to be elected, must be full of the Holy Ghost and wisdom, they must after publike praiser be ordered and consecrated by the Apostles imposition of hands, as Bishops and Priests were afterward ordered. *ep. ad Tim.* Where S. Paul also requireth in a manner the same conditions in them as in Bishops. Al which would not haue beene prescribed for any secular stewardship. Yea straight vpon their Ordering here (no doubt by commission of the Apostles, which they had not before their election) they preached, baptized, disputed, and as it may appeare by the Wordes spoken of S. Steuen, that he was full of grace and fortitude, they receiued great increase of grace by their Deaconship.

The 7 Deacons

But S. Ignatius *ep. 2 ad Tral.* can best witness of their Office and the Apostles manner and meaning in such things, Who writeth thus: *It behoueth also to please by al meanes the Deacons, which are for the ministerie of IESVS CHRIST. For they are not seruitors of meate and drinke, but ministers of the Church of God. For vvhich are Deacons but imitators or solowuers of Christ, ministering to the Bishop, as Christ to his Father, & working vnto him a cleane and immaculate worke, euen as S. Steuen to S. Iames &c.* S. Polycarpe hath the like in his epistle ad Philippenfes. And S. Denys writeth that their Office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also (*Apost. Constit. li. 2 c. 61.*) that their Office among other things, is to assist the Bishops, and read the Gospel in the Service: &c. S. Cyprian in diuers places (*ep. 65. & ep. 49 ad Cornel.*) calleth Deacons, the Churches and the Apostles Ministers, and their Office, *administrationem sacram.* an holy administration. S. Hierom affirmeth, in *caput 7 Michee*, and in *episto. 85 ad Euagrium tom. 2.* where

The office of Deacons.

he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites were in respect of the Priests of the old Law. finally by S. Ambrose li. 1. *Offic. c. 41* and Prudentius in *Hymno de S. Laurent.* speaking of S. Laurence the Deacon, We may see their Office was most holy. See S. Augustine also of the dignity of Deacons ep. 148 *ad Valerium. Conc. Carthag. 4. can. 37. 38. 39. 41.*

CHAP. VII.

Steuen being permitted to answer, beginning at Abraham, sheweth that God Was With their fathers both in other places, and also long before the Temple. 48 and that after it was built, it could not be (as they grossly imagined) a house for God to dwell in. 51 then he inuigeth against their stiffness, and telleth them boldly of their traitorous murdering of Christ, as their fathers had done his Prophets afore him. 54 Whereat they being wrooth, he seeth heauen open, and I E S V S there in his Diuine Maiestie. 57 Whereat they become more mad, so that they stone him to death (Saul consenting) he commending his soul to I E S V S, and humbly praying for them.



AND the cheefe priest said, Are these things 1
so? † Vvho said, Ye men, brethren and fa- 2
thers, heare. The God of glorie appeared
to our father Abraham vvhen he vvvas in
Mesopotamia, before that he abode in
Charan, † and said to him, *Goe forth out of thy* 3
countrie, and out of thy kinred, and come into a land that I shal shew thee.
† Then vvvent he forth out of the land of the Chaldees, and 4
dvvelt in Charan. And from thence, after his father vvvas dead,
he translated him into this land, vvherein you doe novv
dvvel. † And he gaue him no inheritance in it, no not the 5
pase of a foote: and he promised to giue it him in possession,
and to his seede after him, vvhen as he had no childe. † And 6
God spake to him, *That his seede shal be a sejourner in a strange countrie,*
and they shal subdue them to seruitude, and shal euil intreate them foure-
hundred yeres: † and the nation vvwhich they shal serue, vvil I iudge, said 7
God. *and after these things they shal goe forth, and c shal serue me in this place.*

† And he * gaue him the testament of circumcision, and 8
so he * begat Isaac, and circumcised him the eight day: and
* Isaac, Iacob: and * Iacob, the tvvelue Patriarches. † And 9
the Patriarches through emulatio, * sold Ioseph into Ægypt.
and God vvvas vvith him: † and deliuered him out of al his 10
tribulations. and he * gaue him grace and vvifedom in the
sight of Pharao the king of Ægypt, and he appointed him
Gouernour ouer Ægypt and ouer al his house. † And there 11
came famin vpon al Ægypt and Chanaan, and great tribu-
lation: and our fathers found no victuals. † But vvhen * Ia- 12
cob had heard that there vvvas corne in Ægypt: he sent our
fa-

Gen. 12,
1.

Gen. 15,
13.

Gen. 17,
21.

Gen. 25,
29.

30. 35.
Gen. 37.

Gen. 41.

Gen. 42.

∴ Translation of Saints bodies agreeable to nature & Scripture. And the desire to be buried in one place more then an other (which the holy Patriarches also had Gen. 49, 29. 50, 24. Hebr. 11, 22) hath sometime great causes. Aug. de Cur. pro mort. c. 1. & ult.

Gen. 45. 13 fathers first: † and at the * secōd time Ioseph vvas knovven of his brethren, and his kinred vvas made knovven vnto
 14 Pharaο. † And Ioseph sending, called thither Iacob his father and al his kinred in seuentie fine soules. † And * Iacob
 Gen. 46. 15 descended into Ægypt: and * he died, and our fathers. † And
 Gen. 49. 16 they vvere ∴ translated into Sichem, and vvere * laid in the sepulchre that Abraham * bought for a price of siluer of the
 Gen. 23. 17 sonnes of Hemor the sonne of Sichem.

Exo. 1, 7. 17 † And vwhen the time drevv neere of the promisse vvhich God had promised to Abraham, the people * increased and
 18 vvas multiplied in Ægypt, † vntil an other king arose in
 19 Ægypt, that knevv not Ioseph. † This same circumventing our stocke, afflicted our fathers: that they should expose
 20 their children, to the end they might not be kept aliue. † The same time vvas * Moyse borne, and he vvas acceptable to
 God, who was nourished three moneths in his fathers house

21 † And vwhen he vvas exposed, Pharaos daughter tooke him
 22 vp, and nourished him for her ovvne sonne. † And Moyse vvas instructed in al the vvisedom of the Ægyptians: and he
 Exo. 2, 2. 23 vvas mightie in his vvordes and vvorkes. † And * vwhen he vvas fully of the age of fourtie yeres, it came to his minde
 24 to visite his brethren the children of Israël. † And vwhen he had seen one suffer vvrong, he defended him: and striking the Ægyptian, he reuenged his quarel that susteined the

25 vvrong. † And he thought that his brethren did vnderstand that God by his hand vvould saue them: but they vnder-
 stood it not. † And the day solovving * he appeared to them being at strife: and he reconciled them vnto peace,
 saying, Men, ye are brethren, vvherfore hurt you one an

Exo. 2, 13. 26 other? † But he that did the iniurie to his neighbour, repelled him, saying, *Who hath appointed thee prince and iudge over vs?*
 27 † *What, wilt thou kil me, as thou didst yesterday kil the Ægyptian?* † And
 28 Moyse fled vpon this vvord: and he became a seiourner in the land of Mādian, vvhere he begat tvvo sonnes, † And
 29 after fourtie yeres vvere expired, there * appeared to him in the desert of mount Siḡa an Angel in the fire of

30 the flame of a bush. † And Moyse seeing it, marueled at the vision. And as he vvent neere to vevve it, the voice
 31 of our Lord vvas made to him, † *I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Iacob.* And Moyse
 32 being made to tremble, durst not vevve it. † And our Lord

Exo. 3, 2. 33 being made to tremble, durst not vevve it. † And our Lord

Qq. ij. said

said to him, Loose of the shoe of thy feete: for the place wherein thou standest, is holy ground. † Seeing I haue seen the affliction of my people which is in Egypt, and I haue heard their groning, and am descended to deliuer them. And now come, and I wil send thee into Egypt.

† This Moyses, vvhom they denied, saying, *Vvho hath appointed the prince and Captaine? him God sent prince & redeemer,*

vwith the hand of the Angel that appeared to him in the bush.

† He * brought them forth doing vvonders and signes in the land of Egypt, and in the redde sea, and in the * desert

fourtie yerres. † This is that Moyses vvhich said to the children of Israëll, *A prophet vvil God raise vp to you of your ovvne brethren*

as my self: him you shal heare. † This is he that * vvvas in the assemblie in the vvilderneffe, vwith the Angel that spake to him in Mount-Sina, and vwith our fathers: vvho receiued

the vvordes of life to giue vnto vs. † To vvhom our fathers vvould not be obedient: but they repelled him, and

in their hartes turned avway into Aegypt, † saying to Aaron: *Make vs goddes that may goe before vs: for this Moyses that brought vs out of the land of Aegypt, vve know not vvhat is befallen to him.* † And they

made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the vvorkes of their ovvne handes. † And

God turned, and :: deliuered them vpc to serue the host of heaven, as it is vvritten in the booke of the Prophets: *Did you offer victims and hostes vnto me fourtie yerres in the desert, O house of Israëll? † And you tooke vnto you the tabernacle of Moloch, and the starre of your God Remphan, figures vvwhich you made, to adore them. And I vvil translate you beyond Babylon.*

† The tabernacle of testimonie vvvas among our fathers in the desert, as God ordained speaking to Moyses, *that he should make it according to the forme vvwhich he had seen.* † Vvhich our fathers * vwith Iesus receiuing, brought it in also into the possession of the Gentiles, vvwhich God expelled from the face of our fathers, till in the daies of David, † Vvho found grace before God, and * desired that he might finde a tabernacle for the God of Iacob. † And * Salomon built him a house. † But the Highest dvvelleth not in houses * made by hand, as the prophet saith: † *Heauen is my seate: and the earth the foote-stole of my feete. Vvhat house vvil you build me, saith our Lord? or vvhat place is there of my resting? † Hath not my hand made al these things?*

† You stiffe-necked and of vncircumcised hartes and eares, you alwaies resist the holy Ghost: as your fathers, your selues also. † Vvhich of the prophets did not your fathers persecute

† Christ is our Redeemer, and yet Moyses is here called redeemer, so Christ is our Mediator and Aduocate, and yet we may haue Saints our inferior mediators and aduocates also. See Annot. 1. to 2. 1.

† For a iust punishment of their former offenses God gaue them vp to worke what wickednes they would them selues, as it is said of the Gentils Rom. 1.

c This is Iosue, so called in Greeke in type of our Sauour.

Exo. 7.
8. 9. 10.
11. 12. 37
Exo. 16.
Deu. 18.
Exo. 19,
3. 19.

Exo. 32.
1.

c Act. 13. 19.

Amos. 5,
25.

Exo. 25,
40.

Ios. 3, 14.

Pf. 131, 5

1. Par. 17

Act. 17,

25.

Esa. 66,

1.

53 cute? And they slew them that foretold of the coming
of the lust one, of vvhom novv † you haue been betraiers
and murderers: vvho receiued the Lavv by the disposition
of Angels, and haue not kept it.

54 † And hearing these things they vv ere cut in their hartes,
55 and they gnashed vvith their teeth at him. † But he being
ful of the holy Ghost, looking stedfastly vnto heauen, ^c savv
the glorie of God, and I E S V S standing on the right hand of

56 God. † And he said, Behold I see the heauens opened, and
57 the Sonne of man standing on the right hand of God. † And
they crying out vvith a loude voice, stopped their eares, &

58 vvith one accord ranne violently vpon him. † And casting
him forth vvithout the citie, they ^h stoned him: and the vvit-
nesses laid of their garments * beside the feete of a yong man

59 that vv as called Saul. † And they stoned Steuen inuocating,
60 and saying: Lord I E S V S, receiue my spirit. † And falling
on his knees, he cried vvith a loude voice, saying: :: Lord,

lay not this sinne vnto them. And vvhen he had said this, he
fel a sleepe. And Saul vv as consenting to his death.

^c The comfort
of al Martyrs.

^h Eusebius E-
missenus saith,
whē he praieth
for his persecu-
tors, he promi-
seth to his wor-
shippers his
manifest inter-
cessiō & suffra-
ges. *i ho. S. Steph.*
& S. Angultine,
Si Stephanus sic
nō orasset, Ecclesia
Paulū nō haberet.
Serm 1 de S.
Stephano.

Act. 22,
20.

AN NOT A T I O N S CHAP. VII.

33. *Holy ground.*) If that apparition of God him self or an Angel, could make the place and
ground holy, and to be vsed of Moyes With al signes of reuerence and feare: how much more the
corporal birth, abode, and wonders of the Sonne of God in Iew rie, and his personal presence in
the B. Sacrament, may make that countrie and al Christian Churches & altars holy? And it is the
greatest blindnes that can be, to thinke it superstition to reuerence any things or places in respect of
Gods presence or wonderous operation in the same. See S. Hierom. ep. 17. 18. 27. of the holy land.

The holy land.

Holy places.

38. *Not in houses.*) The vulgar Heretikes alleage this place against the corporal being of Christ
in the B. Sacrament & in Churches: by which reaton they might haue driuen him out of al houses,
Churches, and corporal places, when he vv as visibie in earth. But it is meant of the Diuinitie only,
& spoken to correct the carnal leues: Who thought God either so to be contained, compassed, and
limited to their Temple, that he could be no vvhere els, or at least that he vvould not heare or re-
ceiue mens prayers and sacrifices in the Churches of the Gentiles, or els vvhere, out of the said Tem-
ple. And so as it maketh nothing for the Sacramentaries, no more doth it serue for such as esteeme
Churches and places of publike prair no more conuenient nor more holy then any other profane
houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth him
condescending to our necessitie and profite, to vvorke his vvonders and to be vvorshipped of
vs in holy places rather then profane.

God is not con-
tained in place,
yet he vvil be
vvorshipped in
one place more
thē in an other.

38. *They stoned him.*) Read a maruelous narration in S. Augustine of one stone, that hitting
the Martyr on the elbovv, rebounded backe to a faithfull man that stood neere. Who keeping and
carying it vvith him, vv as by reuelation vvarned to leaue it at Ancōna in Italie: vvhere vpon a
Church or Memorie of S. Steuen vv as there erected, and many miracles done after the said Martyrs
body vv as found out, and not before. Aug. 10. 10 ser. 38 de diuersis in edit. Paris.

Relikes.

CHAP. VIII.

The 3. part.
THE propa-
gation of
the Church
from Hieru-
salem into al
Iewrie and
to Samaria.

So farre is persecution from preuailing against the Church, that by it the Church groweth from Hierusalem into al Iewrie and Samaria. 5 The second of the Deacons, Philip, conuerteth vvith his miracles the citie is self of Samaria, and baptizeth them, euen Simon Magus also him self among the rest. 14 But the Apostles Peter and Iohn are the Ministers to giue them the Holy Ghost. 18 Which ministerie Simon Magus would bie of them. 26 The same Philip being sent of an Angel to a great man of Ethiopia, Who came a Pilgrimage to Hierusalem, first catechizeth him: 36 and then (he professing his faith and desiring Baptisme) doth also baptize him.



∴ This persecu-
tion wrought
much good, be-
ing an occasion
that the disper-
sed preached
Christ in diuers
Coutries where
they came.

The Epistle vpō
Thursday in
Whitsun Week.

AND the same day there vvas made a great 1
persecution in the Church, vvhich vvas
at Hierusalem, and al vvere dispersed
through the countries of Iewrie and Sa-
maria, sauings the Apostles. † And 2
duot men^e tooke order for Steuens fune-
ral, and made great mourning vpon him.
† But Saul * vvassted the Church: entring in from house to 3
house, and dravving men and vvomen, deliuered them into
prison.

∴ They therfore that vvere dispersed, passed through, 4
∴ euangelizing the vvord.

† And Philippe descending into the citie of Samaria, 5
preached CHRIST vnto them. † And the multitudes vvere 6
attent to those things vvhich vvere said of Philippe, vvith
one accord hearing, and seing the signes that he did. † For 7
many of them that had vncleane spirits, crying vvith a loud
voice, vvvent out. And many sicke of the pallee and lame
vvere cured. † There vvas made therfore great ioy in that 8
citie. † And a certaine man named Simon, vvho before 9
had been in that citie a Magician, seducing the nation of Sa-
maria, saying him self to be some great one: † vnto vvhom 10
al harkened from the least to the greatest, saying, This man is
the povver of God, that is called great. † And they vvere 11
attent vpon him, because a long time he had bewitched them
vvith his magical practises. † But vvhen they had beleued 12
Philippe euangelizing of the kingdom of God, and of the
name of IESVS CHRIST, they vvere baptized, men and
vvomen. † Then Simon also him self beleued: and being 13
baptized, he cleaued to Philippe. Seing also signes and very
great miracles to be done, he vvas astonied vvith admi-
ration.

† And

CHAP. VIII.
VIII
συνήλ-
μισαν

Act. 22.

4.

- 14 † And vwhen the Apostles vwho vvere in Hierusalem, had heard that Samaria had receiued the vvord of God: they "sent
 15 vnto them :: Peter & Iohn. † Vvho vwhen they vvere come, praied for them, that they might receiue the holy Ghost.
 16 † For he vvas not yet come vpon any of them, but they vvere
 17 only baptized in the name of our Lord I E S V S. † Then did
 "they impose their handes vpon them, and they "receiued the
 18 holy Ghost. † And vwhen Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost
 19 vvas giuen, he "offered them money, † saying, Giue me also this povver, that on vvhomsoeuer I impose my handes, he
 20 may receiue the holy Ghost. † But Peter said to him, Thy money be vvith thee vnto perdition : because thou hast thought that the gift of God is purchased vvith money.
 21 † Thou hast no part, nor lot in this vvord. For thy hart is not
 22 right before God. † " Doe penance therfore from this thy vickednesse: and pray to God, "if perhaps this cogitation
 23 of thy hart may be remitted thee. † For I see thou art in the
 24 gall of bitternes and the obligation of iniquitie. † And Simon ansvvering said, " Pray you for me to our Lord, that no-
 thing come vpon me of these things vvwhich you haue said.
 25 † And they in deede hauing testified and spoken the vvord of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.
 26 † ^b And an Angel of our Lord spake to Philippe, saying: Arise, and goe tovvard the South, to the vvay that goeth
 27 dovvne from Hierusalem into Gaza: "this is desert. † And rising he vvent. And behold, a man of Æthiopia, an eunuch, of great authoritie vnder Candace the Queene of the Æthiopians, vvho vvas ouer al her treasures, vvas come to Hierusalem :: to adore: † and he vvas returning and sitting vpon
 28 his chariot, and reading Esay the prophet. † And the Spirit said to Philippe, Goe neere, and ioyne thy self to this same
 29 chariot. † And Philippe running therevnto, heard him reading Esay the prophet, and he said: Trovest thou that thou vnderstandest the things vvwhich thou readest? † Vvho said, And
 30 :: hovv can I, vnlesse some man shew me? & he desired Philippe that he vvould come vp and sit vvith him. † And the
 31 place of the scripture vvwhich he did reade, vvvas this: As a sheepe to slaughter vvvas he led: and as a lambe before his shearer, vvithout voice, so
 32 did he nor open his mouth. † In humilitie his iudgement vvvas taken away.
 33

The Epistle vps
 Tuesday in
 Whitſun weeke.
 And in a votive
 of the Holy
 Ghost.
 :: Sape ſibi ſociū
 Petru facit eſſe
 Ioannem: Eccleſie
 quia virgo placet.
 Arator apud
 Bedam in Aq.

b The Epistle
 vpon Thursday
 in Eaſter weeke.

:: Note that
 this Æthiopian
 came to Hieru-
 ſalem to adore,
 that is, on Pil-
 grimage, where
 by we may
 learne that it is
 an acceptable
 acte of religion
 to go from ho-
 me to places of
 greater deuotiō
 & ſanctificatiō.

:: The Scriptu-
 res are ſo writte
 that they can
 not be vnder-
 ſtood vvithout
 an interpreter,
 as eaſy as our
 Proteſtants ma-
 ke them. See S.
 Hierom Ep. ad
 Paulinū de omni-
 bus diuina hiſto-
 ria librū, ſet in
 of the beginning
 of latin bibles.

His

μεν αὐτῶν
 σ: v 2 πδ
 See Apo-
 cal. 9, 21.

Es. 53, 7.

His generation vvho shal declare, for from the earth shal his life be taken?

† And the eunuch ansvvering Philip, said, I beseeche thee, of 34
vvhom doth the Prophet speake this? of him self, or of some
other? † And; Philip opening his mouth, and beginning 35
from this scripture, euangelized vnto him I E S V S. † And as 36
they vvvent by the vvay, they came to a certaine vvater: and
the eunuch said, Lo vvater, vvho doth let me to be bapti-
zed? † And Philip said, If thou beleue vvith al thy hart, 37
thou maiest. And he ansvvering said, I beleue that I E S V S
C H R I S T is the sonne of God. † And he commaunded 38
the chariot to stay: and both vvvent dovvn into the vvater,
Philip and the Eunuch, and he baptized him. † And when 39
they vvvere come vp out of the vvater, the Spirit of our Lord
tooke avvay Philip, and the eunuch savv him no more.
And he vvvent on his vvay reioycing. † But Philip vvvas 40
found in Azótus, & passing through, he euangelized to al the
cities, til he came to Cæsarea. †

vvbat

A N N O T A T I O N S CHAP. VIII.

S. Steuens re-
likes.

2. *Devout men.*] As here great deuotion vvvas vsed in burying his body, so aftervvvard at the In-
uention & Translation thereof. And the miracles vvrought by the same, and at every litle memorie
of the same, vvvere infinite: as S. Augustine vvittnesseth. li. 22 de Ciuit. Dei c. 8. & Sermon. de S. Steph. to. 10.

14. *Sent Peter.*] Some Protestants vse this place to proue S. Peter not to be head of the Apo-
stles, because he and S. Iohn vvvere sent by the Tvvvelue. by vvvhich reason they might as vvvel con-
clude that he vvvas not equal to the rest. for commonly the Maister sendeth the man, and the Supe-
rior the inferior, vvhen the vvword of Sending is exactly vsed. But it is not alvvvaies so taken in the
Scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father
and the Sonne: nor othervvise in cömon vse of the vvworld, seeing the inferior or equal may intreate
his frend or Superior to doe his busines for him. and specially a body Politike or a Corporation
may by election or othervvise chooise their Head and send him. so may the Citizens send their
Maior to the Prince or Parliament, though he be the head of the citie, because he may be more fitte
to doe their busines. also the Superior or equal may be sent by his ovvne consent or desire. Lastly,
the College of the Apostles comprising Peter vvwith the rest (as euery such Body implieth both the
head and the members) vvvas greater then Peter their head alone. as the Prince and Parliament
is greater then the Prince alone. And so Peter might be sent as by authoritie of the vvwhole College,
notvvwithstanding he vvwere the head of the same.

17. *Did they impose?*] If this Philip had vvbeen an Apostle (saith S. Bede) he might haue imposed his
handes: that they might haue receiued the Holy Ghost. but thus none can doe sauing Bishops. For though Priests
may baptize, and anoint the Baptized also vvwith Chrisme consecrated by a Bishop: yet he can not signe his
forehead vvwith the same holy oile. because that belongeth only to Bishops, vvwhen they giue the Holy Ghost to
the Baptized. So saith he touching the Sacrament of Confirmation in 8 Act. This imposition there-
fore of hands together vvwith the prayers here specified (vvvhich no doubt vvwere the very same that
the Church yet vvwith to that purpose) vvvas the ministratiön of the Sacrament of Confirmation.
Whereof S. Cyprian saith thus, They that in Samaria vvwere baptized of Philip, because they had
lawfull and Ecclesiastical Baptisme, ought not to be baptized any more: but only that vvvhich
vvvanted, vvvas done by Peter and Iohn, to vvvit, that by prayer made for them and imposition of
handes, the Holy Ghost might be povvred vpon them. Vvhich novv also is done vvwith vs, that they
vvvhich in the Church are baptized, be by the Rulers of the Church offered, and by our prayer and
imposition of hand receiue the Holy Ghost, and be signed vvwith our Lordes seale. So S. Cyprian.

ep. 73. nu.
3 ad Iubai-
anum.

But

That Peter vvvas
sent, is no rea-
son against his
Primacie.

The Sacrament
of Confirmati-
on, ministrd by
Bishops onely.

But the Heretikes obieſt that yet here is no mention of oile. To vvhom vve ſay, that many things vv ere done and ſaid in the adminiſtration of this and other Sacraments, and al inſtituted by Chriſt him ſelf and deliuered to the Church by the Apoſtles, vv hich are not particularly vv ritten by the Euangelists or any other in the Scripture, among vv hich this is euident by al antiquitie and moſt general praſtiſe of the Church, to be one.

Ec. Hier. a. 2 & 4. S. Denys ſaith, The Priests did preſent the baptized to the Biſhop, that he might ſigne them Chriſtine in Cō-
divino & deſico vnguento, vvith the diuine and deſical ointment. And againe, *Aduentum S. Spi- ritus conſummans inunctione largitur*, the inunction conſumming giueth the comming of the Holy Ghoſt. Tertullian *de reſur. carn. nu. 7 & li. 1 adu. Marcio*. ſpeaketh of this Cōfirmation by Chriſtine thus: *The fleſh is anointed, that the ſoul may be conſecrated: the fleſh is ſigned, that the ſoul may be ſeſyed: the fleſh by impoſition of hand is ſhadowed, that the ſoul by the Spirit may be illuminated.* S. Cyprian likewiſe, *ep. 70. nu. 2. He muſt alſo be anointed, that is baptized, vvith the oile ſanctified on the Altar.* And *ep. 72* (ſee alſo *ep. 73. nu. 3*) he expreſſly calleth it a Sacrament, ioyning it vvith Baptiſme, as Melchides doth (*ep. ad omnes Hiſpania Episcopos nu. 2. 10 1 Conc.*) ſhevving the difference betvvixt it and Baptiſme. S. Auguſtine alſo, *cont. lit. Peil. li. 2. c. 104. The Sacrament of Chriſtine in the kind of viſible ſcales is ſacred and holy, euen as Baptiſme it ſelf.* Vve omit S. Cyril *myſtag. 3. S. Ambroſe li. 3 de Sacram. c. 1. & de iſis qui myſterijs initiatur c. 7. S. Leo ep. 88*, the aſcient Councils alſo of Laodicea, can. 48. Carthage 3 can. 39. and Arauſicanum 4 can. 1. and others. And S. Clement (*Apoſt. Conſt. li. 7. c. 44*) reporteth certaine cōſtitutions of the Apoſtles touching the ſame.* S. Denys reſerret the manner of conſecration of the ſame Chriſtine to the Apoſtles inſtruction. S. Baſil *li. de Sp. ſancto c. 27* calleth it a tradition of the Apoſtles. And the moſt aſcient Martyr S. Fabian *ep. 2 ad omnes Orientales Episcopos in initio, to. 1 Conc.* ſaith plainly that Chriſt him ſelf did ſo inſtruct the Apoſtles at the time of the inſtitution of the B. Sacramēt of the Altar. And ſo doth the Author of the booke *de vniſione Chriſtianiſ apud D. Cyprianum nu. 1.* telling the excellent effects and graces of this Sacrament, and vvhy this kinde of oile and balme vv as taken of the old Lave, & vſed in the Sacraments of the new Teſtament. Vv hich thing the Heretikes can vvith leſſe cauſe obieſt againſt the Church, ſeeing they confeſſe that Chriſt and his Apoſtles tooke the ceremonie of impoſition of hands in this and other Sacraments, from the Ievves manner of conſecrating their hoſtes deputed to ſacrifice.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chriſtine, but knovven Heretikes. S. Cornelius that B. Martyr ſo much praized of S. Cyprian, *ep. ad Fabium apud Euſeb. li. 6 c. 35* affirmeth, that Nouatus ſel to Herſele, for that he had not received the Holy Ghoſt by the conſignation of a Biſhop. Vv hom al the Nouatians did ſolovv, neuer vſing Chriſtine, that holy Chriſtine, as Theodoret vviteth, *li. 3 Fabul. Her.* And Optatus *li. 2 cont Parm.* vviteth that it vv as the ſpecial barbarous ſacrilege of the Donatiſts, to conſecrate the holy oile. But al this is nothing to the ſavage diſorder of Caluiſtiſts in this point.

** Lemmit. in exam. conc. Trid. de Conſr.* 17. And they received the Holy Ghoſt.] The Proteſtants charge the Catholikes,* that by approving and commending ſo much the Sacrament of Confirmation, and by attributing to it ſpecially the gift of the Holy Ghoſt, they diminith the force of Baptiſme, chalenging alſo boldly the aſcient Fathers for the ſame. As though any Catholike or Doctōr euer ſaid more then the expreſſe vvordes of Scripture here and els vvhere plainly giue them vvvarrant for. If they diminith the vertue of Baptiſme, then did Chriſt ſo, appointing his Apoſtles and al the Faithful euen after their Baptiſme to expecte the Holy Ghoſt & vertue from aboue. then did the Apoſtles iniurie to Baptiſme, in that they impoſed hands on the baptized, and gaue them the Holy Ghoſt. And this is the Heretikes blindnes in this caſe, that they can not, or vvill not ſee that the Holy Ghoſt is giuen in Baptiſme to remiſſion of finnes, life, and ſanctification: & in Confirmation, for force, ſtrength, and corroboration to fight againſt al our ſpiritual enemies, and to ſtand conſtantly in confeſſion of our faith, euen to death, in times of perſecution either of the Heathen or of Heretikes, vvith great increaſe of grace. And let the good Reader note here our Aduerſaries great peruerſity and corruption of the plaine ſenſe of the Scriptures in this point: ſome of them affirming the Holy Ghoſt here to be no other but the gift of vvifedom in the Apoſtles and a fevv moe to the gouernement of the Church, vvhen it is plaine that not only the Gouerners but al that vv ere baptized, received this grace, both men and vvomen. Some, that it vv as no internal grace, but only the gift of diuers languages: Vv hich is very falſe, the gift of Tongues being but a ſequele and an accident to the grace, and an external token of the invvard gift of the Holy Ghoſt, and our Sauour calleth it vertue from aboue. Some ſay, that vvhatſoener it vv as, it vv as but a miraculous thing, and dured no longer then the gift of the Tongues ioyned therevnto: by vv hich euation they deny alſo the Sacrament of Extreme Vnction, and the force of Excommunication, becauſe the corporal puniſhments vv hich vv ere annexed often times in the Primitive Church vnto it, ceaſeth. and ſo may they take avay (as they meane to do) al Chriſts faith or religion, becauſe it hath not the like operation of miracles as in the beginning. But S. Auguſtine toucheth this point fully. *Is there any man (ſaith he) of ſo peruerſe an hart, to deny theſe Children on vv hom vve now impoſed hands, to haue received the Holy Ghoſt, becauſe they ſpeak not vvith Tongues? & c.* Laſtly, ſome of them make no more of Confirmation or the Apoſtles ſaſt, but as of a doctrine, inſtruction, or exhortation to conuey in the faith received. Vv herevpon

The effects of Baptiſme and Confirmation differ.

Hæretical ſhiftes and euafiſes againſt manifeſt Scriptures, and againſt this Sacrament of Confirmation.

R r they

* See Cons. Trid.
Sess. 7 can. 1 de
Confermat.

they haue turned this holy Sacrament into a Catechisme. * There are also that put the baptized coming to yerres of discretiō, to their owne choise whether they will cōtinue Christiā or no. To such diuclish and diuers inuentions they fall, that will not obey Gods Church nor the expresse Scriptures, which tel vs of prair, of imposition of hands, of the Holy Ghost, of grace and vertue from aboue, and not of instructiō, which might and may be done as well before Baptisme, & by others, as by Apostles and Bishops, to whom only this Holy function pertaineth, in to much that in our Cōuntrie it is called *Bishopping*.

Bishopping.

18. Offered money.] This vicked forcerer Simon is noted by S. Irenæus li. 1 c. 20. and others, to haue been the first Heretike, & father of al Heretikes to come in the Church of God. He taught, only faith in him, without good life and vworkes, to be enough to saluation. he gaue the onies to purchase with his money a spiritual function, that is to be made a Bishop. for, to haue power to giue the Holy Ghost by imposition of hādes, is to be a Bishop as to bye the power to remitte sinnes or to consecrate Christs body, is to bye to be a Priest, or to bye Priesthood: and so bye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice. and likewise in al other spiritual things, vwhereof either to make sale or purchase for money or money worth, is a great horrible sinne called Simonie: and in such as thinke it lawfull (as here Simon iudged it) it is named *Simoniack Heresie*, of this detestable man vho first attempted to bie a spiritual function or office. D. Greg. apud Ioan. Dia. in vit. li. 3. c. 2. 3. 4. 5.

Simonie.

Penance.

22. Doe penance.] S. Augustine (ep. 108) vnderstanding this of the penance done in the Primitive Church for heinous offenses, doth teach vs to translate this and the like places (2 Cor. 12, 21. Apoc. 9, 21) as vve doe, and as it is in the vulgar Latin, and consequently that the Greeke *μετανοειν* doth signifie so much. Yea vwhen he addeth, that very good men doe daily penance for venial sinnes by fasting, prair, and almes, he vwaranteth this phrase and translation through out the new Testament, specially him self also reading so as it is in the vulgar Latin, and as vve translate.

22. If perhaps.] You may see, great penance is here required for remission of sinne, & that men must stand in feare and dread lest they be not vvorthy to be heard or to obtaine mercie. Vvhereby al men that bye or sel any spiritual functions, dignities, offices, or liuings, may specially be vvarned that the sinne is exceeding great.

Simon Magus
more religious
then the Prote-
stants.

24. Pray on for me.] As this Sorcerer had more knowledg of the true religion then the Protestants haue, vvhosee not that the Apostles and Bishops can giue the Holy Ghost in this Sacrament or other, vvhich he plainly perceiued and confessed, so surely he vvvas more religious then they, that being so sharply checked by the Apostle, yet blasphemed nor as they do vwhen they be blamed by the Gouerners of the Church, but desired the Apostles to pray for him.

Beza.

27. Thus is desert.] Intolerable boldnes of some Protestants, here also (as in other places) against al copies both Greeke and Latin, to surmise corruption or fall hod of the text, saying it can not be so: Vvwhich is to accuse the holy Euangelist, and to blaspheme the Holy Ghost him self. See Beza, vvhose is often very saucie vvith S. Luke.

Annot. no.
Test. 1556.

The ceremonies of Sacra-
ments done,
though not
mentioned.

38. He baptized him.] Vvhen the Heretikes of this time finde mention made in Scripture of any Sacrament minilstrd by the Apostles or other in the Primitive Church, they imagine no more vvvas done then there is expressly told, nor scarcely beleue so much. As if imposition of hands in the Sacrament of Confirmation be onely expressed, they thinke there vvvas no chrisme nor other vvorke or vvord vsed. So they thinke no more ceremonie vvvas vsed in the baptizing of this noble man, then here is mentioned. Vvherevpon S. Augustine hath these memorable vvordes, *In that that he saith, Philip baptized him, he vvould haue it vvnderstood that al things vvvere done, vvvhich though in the Scriptures: for breuitie sake they are not mentioned, yet by order of tradition vve know vvvere to be done.*

De fid. &
op. 4. 9.

CHAP. IX.

Saul not content to persecute so cruelly in Hierusalem, 3 is in the vvay to Damascus told by our Lord IESVS of his vaine attempt, and miraculously converted to be an Apostle: and after great penance, restored to his sight by Ananias, and baptized. 20 And presently he dealeth mightily against the Iewes, prouing IESVS to be Christ, to their great admiration. 23 But such is their obstinacie, that they lay al Damascus to kill him, 26 From thence he goeth to Hierusalem, and there ioyneth vvith the Apostles, and againe by the obstinate Iewes his death is sought. 31 The Church being now gouerned ouer al Iewrie, Galilee, and Samaria, Peter visiteth al: and in his visitation, 33 healing a lame man, 36 and raising a dead vvoman, conuicteth very many.

AND

Act. 22,
4. Gal. 1,
13.



1. Cor. 15,
8.

- 1 ND Saul as yet breathing forth threatenings
2 and slaughter against the disciples of our Lord,
3 came to the high priest, † and asked letters of
4 him vnto Damascus to the synagogs, that if
5 he had found any men and vvomen of this
6 vvay, he might bring them bound vnto Hierusalem. † And
7 as he vvent on his iourney, it chaunced that he drevv nigh to
8 Damascus: and * sodenly a light from heauen shined round
9 about him. † And falling on the ground, he heard a voice
10 saying to him, :: Saul, Saul vvhy persecutest thou me? † Vvho
11 said, Vvho art thou Lord? And he, I am I E S V S vvhom thou
12 doest persecute. it is hard for thee to kicke against the pricke.
13 † And trembling and being astonied he said, Lord, vvhat
14 vvilt thou haue me to doe? † And our Lord to him, Arise,
15 and goe into the citie, and it shal be told thee vvhat thou
16 must doe. But the men that vvent in companie vvith him,
17 stood amased, hearing the voice, but seeing no man. † And
18 Saul rose vp from the ground, and his eies being opened, he
saw nothing. And they dravving him by the hādes, brought
him into Damascus. † And he vvvas three daies not seeing, and
he did neither eate nor drinke.
- 10 † And there vvvas a certaine disciple at Damascus, named
11 Ananias: and our Lord said to him in a vision, Ananias. But
12 he said, Loe, here I am Lord. † And our Lord to him, Arise, &
13 goe into the streate that is called Straight: and seeke in the
14 house of Iudas, one named Saul of Tarsus. for behold he
15 prayeth. († And he savv a man named Ananias, comming
16 in and imposing handes vpon him for to receiue his sight.)
17 † But Ananias answered, Lord, I haue heard by many of this
18 man, how much euil he hath done to thy sainctes in Hieru-
salem: † and here he hath authoritie from the cheefe priests
to binde al that inuocate thy name. † And our Lord said to
him, Goe, for a vessel of election is this man vnto me, to ca-
rie my name before the Gentiles, and kinges, and the chil-
dren of Israēl. † For I vvill shew him how great things he
must suffer for my name.
- 17 † And Ananias vvent, and entred into the house: and
imposing handes vpon him, he said, Brother Saul, our Lord
I E S V S hath sent me, he that appeared to thee in the vvay
that thou camest: that thou maiest see and be filled vvith
18 the holy Ghost. † And forthvvith there fel from his eies as it

::The heretikes
that conclude
CHRIST to in
heaven that he
cā be no where
els til the day
of Iudgement,
shal hardly re-
solue a mā that
would know
where CHRIST
was when he
appeared here
in the way, and
spake these
words to Saul,

R r ij vvvere

∴ Paul also him
self, though
with the diuine
and heauenly
voice prostra-
ted and instru-
cted, yet was
sent to a man
to receiue the
Sacraments, &
to be ioyned to
the Church.
*August. de doct.
Chr. lib. 1. in
proem.*

vvere scales, and he receiued sight. and rising he vvas ∴ bap-
tized. † And vwhen he had taken meate, he vvas streng- 19
thened.

And he vvas vwith the disciples that vwere at Damascus,
for certaine daies. † And incontinent entring into the syna- 20
gogs, he preached I E S V S, that this is the sonne of God.
† And al that heard, vwere astonied, and said, Is not this he 21
that expugned in Hierusalem those that inuocated this name:
and came hither to this purpose that he might bring them
bound to the cheefe priests? † But Saul vxaxed mightie much 22
more, and confounded the Ievves that dvvelt at Damascus,
affirming that this is C H R I S T. † And vwhen many daies 23
vwere passed, the Ievves consulted that they might kil him.
† But their conspiracie came to Sauls knowvledge. And ∗ they 24
kept the gates also day and night, that they might kil him.
† But the disciples taking him in the night, conueied him 25
avvay by the vvall, letting him dovvn in a basket.

2 Cor. II,
32.

† And vwhen he vvas come into Hierusalem, he assaied to 26
ioyne him self to the disciples, & al feared him, not beleeuing
that he vvas a disciple. † But Barnabas tooke him & brought 27
him to the Apostles, and told them hovv in the vvay he had
seen our Lord, and that he spake vnto him, and hovv in Da-
mascus he dealt confidently in the name of I E S V S. † And 28
he vvas vwith them going in and going out in Hierusalem,
and dealing confidently in the name of our Lord. † He spake 29
also to the Gentiles, and disputed vwith the Greekes: but they
fought to kil him. † Vvwhich vwhen the brethren had knowv- 30
en, they brought him dovvn to Cæsaréa, and sent him
avvay to Tarsus.

The Church vi-
sibly procedeth
still vvith much
comfort & ma-
nifold increafe
euen by perse-
cution.

† The ∴ C H V R C H truely through al Ievvrie & Galilee 31
and Samaria had peace, & vvas edified, vvalking in the feare
of our Lord, and vvas replenished vvith the consolation of
the holy Ghost.

† And it came to passe, that Peter as he passed through 32
al, came to the saincts that dvvelt at Lydda. † and he found 33
there a certaine man named Æneas, lying in his bed from
eight yeres before, vvho had the palsey. † And Peter said 34
to him, Æneas, our Lord I E S V S C H R I S T 'heale' thee: arise,
and make thy bed. And incontinent he arose. † And al that 35
dvvelt at Lydda and Saróna, savv him: vvho conuerted to
our Lord.

be. alch

† And

- 36 † And in Ioppé there vvas a certaine discipule named Ta-
 bitha, vvhich by interpretation is called Dorcas. This vvomā
 vvas ful of :: good vvorkes and almes-deedes vvhich she
 37 did. † And it came to passe in those daies, that she vvas sicke
 and died. Vvhom vvhen they had vvashed, they laid her in
 38 an vpper chamber. † And vvhereas Lydda vvas nigh to
 Ioppé, the disciples hearing that Peter vvas in it, they sent
 two men vnto him, desiring him, Be not loth to come so
 39 farre as to vs. † And Peter rising vp came vvith them. And
 vvhen he vvas come, they brought him into the vpper cham-
 ber: and al the vvido vves stood about him vveeping, :: and
 shevvng him the coates and garments vvhich Dorcas made
 40 othem. † And al being put forth, Peter falling on his knees
 praied, and turning to the body he said: Tabitha, arise. And
 41 she opened her eies: and seeing Petér, she sate vp. † And gi-
 nuing her his hand, he lifted her vp. And vvhen he had called
 42 the saincts and the vvido vves, he presented her aliue. † And
 it vvas made knovven through out al Ioppé: and many be-
 43 leeued in our Lord. † And it came to passe that he abode ma-
 ny daies in Ioppé, vvith one Simon a tanner.

:: Behold good
 vvorkes and al-
 mes-deedes, &
 the force there-
 of reaching e-
 uen to the next
 life.

:: The praies
 of our Almes
 folke & beas-
 men may do vs
 great good eue
 after our depar-
 ture. For if they
 procured her
 temporal life,
 much more
 may they helpe
 vs to Gods mer-
 cie and to re-
 lease of punish-
 ment in Pur-
 gatorie.

CHAP. X.

*Because the Iewes so much abhorred the Gentils, for the better vvarrant of their Christe-
 ning, an Angel appeareth to Cornelius the deuout Italian. 9 and a vision is
 shevvved to Peter him self (the cheefe and Pastor of al) 19 and the Spirit spea-
 keth to him, 34 yea and as he is Catechizing them about IESVS, 44 the
 holy Ghost commeth visibly vpon them: and therefore not fearing any longer the
 offense of the Iewes, he commaundeth to baptize them.*

The 4 part.

THE pro-
 pagation of
 the Church
 to the Gen-
 tils also.



- 1 ND there vvas a certaine man in Cæsá-
 réa, named Cornelius, Centurion of that
 2 vvhich is called the Italian band, † religi-
 gious, & fearing God vvith al his house,
 3 "doing many almes-deedes to the peo-
 ple. And alvvaies praying to God, † he
 sawv in a vision manifestly, about the
 ninthe houre of the day, an Angel of God comming in vnto
 4 him, and saying to him, Cornelius. † But he beholding him,
 taken vvith feare, said, Vvho art thou Lord? And he said to
 him, Thy praies and thy almes-deedes are ascended into
 5 remembrance in the sight of God. † And novv send men

R r iij vnto

vnto Ioppé, and call hither one Simon that is surnamed Peter. † he lodgeth vvith one Simon a tanner, vvwhose house 6 is by the sea side. he vvil tel thee vvhat thou must doe. † And 7 vvhen the Angel vvvas departed that spake to him, he called tvvvo of his household, and a souldiar that feared our Lord, of them that vvvere vnder him. † To vvvhom vvhen he had told 8 all, he sent them vnto Ioppé.

† And the next day: vvvhiles they vvvere going on their 9 journey, and draVVving nigh to the citie, Peter vvvent vp into the higher partes, to pray about the sixt houre. † And being 10 hungrie, he vvvas desirous to take somevvhat. And as they vvvere preparing, there fel vpon him an excelle of minde: † and 11 he savv the heauen opened, and a certaine vessell descending, as it vvvere a great linnen sheete vvwith foure corners let dovVne from heauen to the earth; † vvwherein vvwere al foure-footed 12 beastes, and that creepe on the earth, and fowles of the aire.

† And there came a voice to him, Arise Peter: kil, and eate. 13 † But Peter said, God forbid, Lord: for I did neuer eate any 14 common and vnclane thing. † And :: a voice came to him 15

∴ Here God first vttered to Peter that the time was come to preach also to the Gentiles, and to cōuerse with them for their saluation, no lesse then with the Iewes, with full freedō to eate al meates without respect of the prohibition, of certaine, made in the old Law.

again the second time, That vvvhich God hath purified, doe not thou cal common. † And this vvvas done thrise. and 16 forthvvith the vessell was taken vp againe into heauen. † And 17 vvvhiles Peter doubted vvwithin him self, vvwhat the vision should be that he had seen, behold the men that vvvere sent from Cornelius, inquiring for Simons house, stood at the gate. † And vvwhen they had called, they asked, if Simon that 18 is surnamed Peter, vvwere lodged there. † And as Peter vvvas 19 thinking of the vision, the Spirit said to him, Behold three men doe seeke thee. † Arise therefore, and get thee dovVne, 20 and goe vvwith them, doubting nothing: for I haue sent them.

† And Peter going dovVne to the men, said, Behold, I am he 21 vvvhom you seeke: vvwhat is the cause, for the vvwhich you are come? † Vvho said, Cornelius the Centurion, a iust man & 22 that feareth God, and hauing testimonie of al the nation of the Iewes, receiued an ansvver of an holy Angel to send for thee into his house, and to heare vvordes of thee. † Ther- 23 fore bringing them in, he lodged them.

† And the day folovving he arose and vvvent vvwith them: and certaine of the brethren of Ioppé accompanied him. † And on the morow he entred into Cæsará. And Cornelius 24 expected them, hauing called together his kinne, and special frendes.

- 25 frendes. † And it came to passe, Vvhen Peter vvas come in, Cornelius came to meete him, and falling at his feete ^a adored.
- 26 † But Peter lifted him vp saying, Arise, my self also am a man.
- 27 † And talking vvith him, he vvent in, and findeth many that
- 28 vvcre assembled, † and he said to them, You knowv hovv abominable it is for a man that is a Ievve, to ioine, or to approche vnto a stranger: but God hath shewed to me, to call
- 29 no man comon or vncleane. † For the vvwhich cause, making no doubt, I came vvhen I vvas sent for. I demaund therefore,
- 30 for vvhat cause you haue sent for me? † And Cornelius said, Foure daies since, vntil this houre, I vvas ^c praying the ninthe
- 31 in vvwhite appatel, † and said: Cornelius, thy praier is heard, and thy almes-deedes are in memorie in the sight of God.
- 32 † Send therefore to Ioppé, and call hither Simon that is surnamed Peter: he lodgeth in the house of Simon a tanner by
- 33 the sea side. † Immediately therefore I sent to thee: and thou hast done vvell in comming. Novv therefore al vve are present in thy sight, to heare al things vvhatsoeuer are commaunded thee of the Lord.
- 34 † And Peter opening his mouth, said, In very deede I perceive that God is not an acceptor of persons. † but in euery nation, he that feareth him, and ^c vvorketh iustice, is acceptable to him. † The word did God send to the children of Israél, preaching peace by I E S V S C H R I S T (this is Lord of al.)
- 37 † ^b You knowv the vvord that hath been made through al Ievvrie, for* beginning fró Galilee, after the baptisme vvwhich
- 38 Iohn preached. † I E S V S of Nazareth hovv God anointed him vvith the holy Ghost and vvith povver, vvho vvent through our doing good and healing al that vvcre oppressed
- 39 of the Deuil, becauë God vvas vvith him. † And vve are vvitnesses of al things that he did in the countrie of the Ievves and in Hierusalem, vvhom they killed hanging him
- 40 vpon a tree. † Him God raised vp the third day and ^a gaue
- 41 him to be made manifest, † not to al the people, but to vs, vvho did eate and drinke vvith him after he rose againe
- 42 from the dead. † And he commaunded vs to preach to the people, and to testifie that it is he that of God vvas appointed
- 43 iudge of the liuing and of the dead. † To him al the prophets giue testimonie, that al receiue remission of sinnes by his name, vvwhich belecue in him. †

^c At the time of praier specially God sendeth men comfortable visitations.

^a Note these apparitions and visions to S. Peter, Cornelius, and others, in the Scriptures very oftē, agaist the incredulity of our Heretikes, that wil beleue neither vision nor miracle, not expressed in Scripture: these being beleued of Christian men euē before they were written.

^c Not such as beleue only, but such as feare God and worke iustice, are acceptable to him.

^b The Epistle vpó Munday in Easter weeke.

The Epistle vpó Munday in vvhitsovvceke.

† As

^a In the Greeke, fasting & praying.

Mat. 4,
12,

† As Peter vvas yet speaking these vvordes, the holy 44
 Ghost fel vpon al that heard the vvord. † And the faithful 45
 of the Circumcision that came with Peter, vvre-astonied, for
 that the grace of the holy Ghost vvas poured out vpon the
 Gentiles also. † For they heard them speaking with tonges, 46
 and magnifying God. Then Peter answered, † Can any man 47
 forbid vvater, that these should not be "baptized vvich
 haue receiued the holy Ghost as vvell as vve? † And he com- 48
 maunded them to be baptized in the name of our Lord I E S V S
 C H R I S T. ¶ Then they desired him that he vvould tarie
 vvith them certaine daies.

A N N O T A T I O N S

C H A P. X.

Good vvorkes
 before faith, are
 preparatiues to
 the same, not
 properly meri-
 torious.

2. *Doing many almes deedes.* He knew God creator of al, but that his omnipotent Sonne vvas incar-
 nate, he knew not: and in that faith he made priuers and gaue almes vvich pleased God, and by vvell doing
 he deserued to know God perfectly, to beleue the myserie of the Incarnation, and to come to the Sacrament of
 Baptisme. So faith Venerable Bede out of S. Gregorie. And S. Augustine thus, li. 1 de Bapt. c. 8. *Red. in huc*
 Because vvhatsoever goodnes he had in priuers and almes, the same could not profite him vnles he vvore by
 the band of Christian Societie and peace, incorporated to the Church, he vvas bidden to send vnto Peter, that by
 him he may learne Christ, by him he may be baptized, &c. Vvhereby it appeareth that such vvorkes
 as are done before iustification, though they suffice not to saluation, yet be acceptable preparatiues
 to the grace of iustification, and such as moue God to mercie, as it might appeare also by Gods like
 prouident mercifulnes * to the Eunuche. though al such vvorkes preparatiue come of grace also; *Ad. 8.*
 othervvise they could neuer deserue at Gods hand of congruity or any othervvise toward iusti-
 fication.

The Canonical
 houres.

9. *To pray about the sixth houre.* The houre is specified, for that there vvore certaine appointed
 times of prayer vsed in the Lavv, vvich deuout persons, according to the publike seruice in the
 Temple, obserued also priuately: and vvich the Apostles and holy Church aftervvard both kept
 and increased. Vvhereof thus vvriteth S. Cyprian very notably. *In celebrating their priuers, vve finde*
that the three children With Daniel obserued the third, sixth, and ninth houre, as in Sacrament (or myserie)
of the holy Trinitie. &c. And a litle after, Which spaces of houres the vvorshippers of God spiritually
(or mystically) determining long since, obserued set times to pray: and aftervvard the thing became mani-
fest, that it vvas for Sacrament (or myserie) that the iust so praied. For at the third houre the holy Ghost
descended vpon the Apostles, fulfilling the grace of our Lords promise. and at the sixth houre Peter going up to
the higher roome of the house, vvas both by voice and signe from God instructed, that al Nations should be
admitted to the grace of saluation, vvhereas of cleansing the Gentiles he doubted before. and our Lord being
erucified at the sixth houre, at the ninth vvas shed away our sinnes vvith his blood. But to vs (dearly belo-
ued) beside the seasons obserued of old, both the times and sacraments of praying be increased. for vve must
pray in the morning early, that the Resurrection of our Lord may be celebrated by morning prayer: as of old the
holy Ghost designed in the Psalme, saying, In the morning early vvill I stand up to thee, early in the morning
vvilt thou heare my voice. Towvvard the euening also vvhen the sunne departeth, and the day endeth, vve
must of necessitie pray againe. *De Orat. Dom. nu. 15.*
Ad. 2.
Act. 10.
Luc. 23.
Psal. 5.

Martins.

Euen-song.

S. Hierom also vvriting of Daniels praying three times in a day, saith: *There are three times, Dan. 6.*
vvherein vve must bow our knees to God. The third, the sixth, and the ninth houre the Ecclesiastical tradi-
tion doth vvell vnderstand. Moreover at the third houre the Holy Ghost descended vpon the Apostles. at the
*sixt, Peter vvrent up into a higher chamber to pray. at the ninth, * Peter and Iohn vvrent to the Temple.*
Againe vvriting to Eustochium a virgin and Nonne ep. 22 c. 16. Though the Apostle bid vs pray al-
vvayes, and to holy persons their very sleepe is prayer: yet vve must haue distinct houres of prayer, that if
perhaps vve be othervvise occupied, the very time may admonish vs of our office or duty. The third, sixth,
ninth houre, morning early, and the euening, no man can be ignorant of. And to Demetrias ep. 8 c. 8.
that in the Psalmes and priuer she must keepe alvvayes the third, sixth, ninth houre, euening, midnight,
and morning. He hath the like ep. 7 c. 5. And (ep. 27 c. 10.) he telleth how Paula the holy Abbesse
vvith

vwith her religious Nonnes sang the Psalter in order, in the morning, at the third, sixth, ninth houre, euening, midnight. by midnight meaning the time of Martins, therefore called Nocturnes agreeably to S. Cyprian de Orat. Do. num. 15) and by the morning, the first houre called Prime: al correspond-
 *πρὸς τὸν
 *v. 11.
 ent to the times and houres of Christs Passion, as in S. Matthevv is noted c. 26. 27. By al vvwhich
 vve see, hovv agreeable the vse of the Churches seruice is euen at this time to the Scriptures and pri-
 mitiue Church: and hovv vvicked the Puritan-Caluinists be, that count al such order and set
 seasons of praier, superstition: and lastly, hovv insufficient and vnlike the nevv pretended Church-
 seruice of England is to the primitiue vse, vvwhich hath no such houres of night or day, sauing a little
 imitation of the old Martins and Euen-song, and that in Schisme and Heresie, and therefore not
 onely vnprofitable, but also damnable.

25. Adored.] S. Chrysostom ho. 21 in Act. thinketh Peter refused this adoration of humilitie
 only, because euey falling dovvne to the ground for vvorship sake, is not Diuine vvorship or dew
 only to God, * the vvord of adoration and prostration being commonly vsed in the Scriptures
 toward men. But S. Hierom adu. Vigil. c. 2 to. 2. rather thinketh that Cornelius by error of Gen-
 tility, and of Peters person, did go about to adore him vvith Diuine honour, and therefore vvvas
 lifted vp by the Apostle, adding that he vvvas but a man.

Adoration of
 creatures.

40. Gane him.] Christ did not vtter his Resurrection and other mysteries to al at once, and
 immediately to the vulgar: but to a fevv chosen men that should be the gouernours of the rest.
 instructing vs thereby to take our faith and al necessarie things of saluation, at the hands of our
 Superiors.

47. Baptized, vvwhich haue receiued.] Such may be the grace of God sometimes toward men, and
 their charitie and contrition so great, that they may haue remission, iustification, and sanctification
 before the external Sacrament of Baptisme, Confirmation, or Penance be receiued, as vve see in this
 example, vvwhere at Peters preaching they al receiue the Holy Ghost before any Sacrament, but in
 the same vve learne one necessarie lesson, that such notwithstanding must needs receiue the Sa-
 craments appointed by Christ, vvwhich vvhofoeuer contemneth, can neuer be iustified. Aug. super
 Leuit. q. 8 & 10. 4.

They that are
 iustified before,
 must not omit
 the Sacraments.

CHAP. XI.

The Christian Iewes reprehend the foresaid saie of Peter in baptizing the Gentils * But
 he alleaging his foresaid vvarrants, and shewing plainly that it vvvas of God,
 18 they like good Catholikes do yeld. 19 By the foresaid persecution, the Church is
 yet further dilated, not only into al Iewrie, Galilee, and Samaria, but also into
 other Countries: specially in Antiochia Syria the increase among the Greekes, is
 notable, first by the foresaid dispersed, 22 then by Barnabas, thirdly by him and
 Saul together: so that there beginneth the name of Christians: 27 vvith perse-
 vunity betvvene them and the Church that vvvas before them at Hierusalem.



1 ND the Apostles and brethren that vvvere
 2 in Iewrie, heard that the Gentiles also re-
 ceiued the vvord of God. † And vvhen
 Peter vvvas come vp to Hierusalem, they
 3 that vvvere of the Circumcision reasoned
 against him, saying, † Vvwhy didst thou en-
 4 ter in to men vncircumcised, and didst eate vvwith them? † But
 5 Peter began and declared to them the order, saying: † * I vvvas
 in the citie of Ioppé praying, & I savv in an excelle of minde
 a vision, a certaine vessel descending as it vvvere a great sheete
 with foure corners let dovvne from heauen, and it came euen
 6 vnto me. † Into vvwhich I looking considered, and savv foure
 footed beastes of the earth, and cattel, and such as creepe, and

Sf foules

Act. 10,
 9.

foules of the aire. † And I heard also a voice saying to me, 7
 Arise Peter, kil and eate. † And I said, Not so Lord: for 8
 common or vncleane thing neuer entred into my mouth.
 † And a voice answered the second time from heauen: That 9
 vvhich God hath made cleane, doe not thou call common.
 † And this vvas done thrise: and al vvere taken vp againe 10
 into heauen. † And behold, three men immediatly vv ere 11
 come to the house vvherein I vvas, sent to me from Cæsarea.
 † And the spirit said to me, that I should goe vvith them, 12
 doubting nothing. And there came vvith me these fixe bre-
 thren also: and vve vv ent in to the mans house. † And he 13
 told vs, hovv he had seen an Angel in his house, standing and
 saying to him, Send to Ioppé, and cal hither Simon, that is
 surnamed Peter, † vvho shal speake to thee vvordes vvhere- 14
 in thou shalt be saued and al thy house. † And vvhen I 15
 had begonne to speake, the holy Ghost fel vpon them, as vpō
 vs also in the beginning. † And I remembered the vvord of 16
 our Lord, according as he said, *Iohn in deede baptized vvith vvater,*
but you shal be baptized vvith the holy Ghost. † If therfore God hath 17
 giuen them the same grace, as to vs also that beleueed in our
 Lord I E S V S C H R I S T: vvho vvas I thar might prohibite
 God? † Hauing heard these things, they ⁊ held their peace: 18
 and glorified God, saying, God then to the Gentiles also hath
 giuen repentance vnto life.
 ⁊ * And they truely that had been disperfed by the tribu- 19
 lation that vvas made vnder Steuen, vvalked through out
 vnto Phœnîce and Cypres & Antioche, speaking the vvord
 to none, but to the Ievves only. † But certaine of them vv ere 20
 men of Cypres and Cyrène, vvho vvhen they vv ere entred
 into Antioche, spake to the Greekes, preaching our Lord
 I E S V S: † And the hand of our Lord vvas vvith them: and 21
 a great number of beleeuers vvas conuerted to our Lord.
 † And the report came to the eares of the Church that vvas 22
 at Hierusalem, touching these things: and they sent * Barna-
 bas as farre as Antioche. † Vvho vvhen he vvas come, and 23
 savv the grace of God, reioyced: and he exhorted al vvith
 purpose of hart to continevv in our Lord: † because he 24
 vvas a good man, and ful of the holy Ghost and faith. And a
 great multitude vvas added to our Lord. † And he vv ent, 25
 forth to * Tarsus, to seeke Saul: † vvhom vvhen he had 26
 found, he brought him to Antioche. And they cōuerfed there
 in

Act. 1, 5.

Act. 8, 1.

Act. 4,
36.Act. 9,
30.

⁊ Good Chri-
 stians heare and
 obey gladly
 such trutthes as
 be opened vnto
 them from God
 by their cheefe
 Pastors, by vi-
 sion, reuelation,
 or otherwise.

The Epistle vpō
 S. Barnabees
 day Iun. 11.

in the church a vvhole yere : and they taught a great multitude, so that the disciples vvere at Antioche first named

" CHRISTIANS.

The name of
CHRISTIANS.

- 27 † And in these daies there came Prophets from Hierusa-
28 lem to Antioche, † and one of them rising, named Agabus,
did by the Spirit signifie a great famine that should be in the
29 vvhole vvorld, vvich sel vnder Claudius. † And the disci-
ples according as eche man had, purposed euery one to send,
30 for to serue the brethren that dvvelt in Ievvrie : † vvich also
they did, sending to the auncients by the handes of Barnabas
and Saul.

A N N O T A T I O N S C H A P. XI.

24. *Multitude added.*) As before (c. 10) a fevv, so novv great numbers of Gentiles are adioyned also to the visible Church, consisting before only of the Ievves. Vvich Church hath beene euer since Christs Ascension, notoriously seen and knovven: their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouvernours visible, the prouision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that vvent out from them, visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gouvernours in prison, visible: the Church praieth for them visibly, their Councils visible, their gifts and graces visible, their name (Christians) knovven to al the vvorld. of the Protestants inuisible Church vve heare not one vvord.

The Church
visible.

26. *Christians.*) This name, *Christian*, ought to be common to al the Faithful, and other nevvn names of Schismatickes and Sectaries must be abhorred. *If thou heare* (saith S. Hierom) *any vvhere, such as be said to be of Christ, not to haue their names of our Lord IESVS CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians,* (as novv also the Lutherans, Caluinists, Protestants) *knowv thou that they belong not to the Church of Christ, but to the Synagoge of Antichrist.* Lactantius also (li. 7 Diuin. instit. c. 30) saith thus, *When Phrygians, or Novatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arrians, or any other be named, they cease to be Christians, vvho hauing lost the name of Christ, haue done on the names of men.* Neither can our nevvn Sectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as giuen by their Aduersaries. For, so vvere the names of Arians and the rest of old, imposed by others, and not chosen commonly of them selues: Vvich notwithstanding vvere callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them vvell content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders & persons so named, were of diuers faithes & Sectes, or differed in any necessarief point of religion, or vvere not of one Christian name and Communion: and it is as ridiculous as if it vvere objected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford mē, some Cambrige men, & (vvich is most like) some * Rechabites, some * Nazareites.

Names of Secta-
ries and Hereti-
kes.

Protestants.

Diuers religious
orders are not
diuers sectes.

Jerem. 35.
Num. 6.

Neither doth their obiection, that vve be called Papistes, helpe or excuse them in their nevvn names. for, besides that it is by them scornfully inuented (as the name Homioursian vvvas of the likes, and true Arians) this name is not of any one man B. of Ronie or els vvhere, knovven to be the author of any schisme or sect, as their callings be: but it is of a vvhole state and order of gouvernours, and that of the cheefe Gouvernours, to vvhom vve are bound to cleaue in religion and to obey in al things. So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithful for folloving the Pope, to the diuersitie of Heretikes bearing the names of nevvn Masters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus, *Vitalis I knovv not, Meletius I refuse, I knovv not Paulinus, Whosoevr gathereth not vvith thee, scattereth: that is to say, Whosoevr is not Christ, is Antichrist.* And againe, *if any man ioynne vvith Peters Chaire, be v mine.*

Papistes, Catho-
likes, and true
Christians, al
one.

Not to be With
the Pope, is to
be with Anti-
christ.

10. 2. ep. 57
& ep. 58
ad Damas.

S f ij

Vve

The name of
CHRISTIANS.

The name of
CATHOLIKES.

CREDO EC-
CLESIAM CA-
THOLICAM.

The Protestants
deride the name
CATHOLIKE.

We must here further obserue that this name, Christian, giuen to al beleeuers and to the vvhole Church, vvas specially taken to distinguish them from the Iewes and Heathens vvhich beleued not at al in Christi, and the same novv seuereth and maketh knowen al Christian men from Turkes and others that hold not of Christi at al. But vvhhen Heretikes began to rise from among the Christians, vvhho professed Christs name and sundry Articles of faith as true beleeuers doe, the name *Christian* vvas to common to seuer the Heretikes from true faithfull men: and therevpon the Apostles by the holy Ghost imposed this name *Catholike* vpon the Beleueers vvhich in al points vvere obedient to the Churches doctrine. *When heresies vvere risen* (saith S. Pacianus ep. ad Symphorianum) & endeouored by diuers names to reare the dowe of God and *Queene*, and to rent her in peeces, the Apostolical people required their surname, vvhetherby the incorrupt people might be distinguished. &c. and so those that before vwere called Christians, are novv surnamed also Catholikes. *Christian is my name*, saith he, *Catholike my surname*. And this vvord, Catholike, is the proper note vvhetherby the holy Apostles in their Crede taught vs to discern the true Church from the false heretikel congregation of vvhat sort soeuer. And not only the meanyng of the vvord, vvhich signifieth vniuersalitie of times, places, and persons, but the very name and vvord it self, by Gods providence, alwaies and only appropriated to the true beleueers, and (though sometimes at the beginning of Sectes chalenged) yet neuer obtained by Heretikes, giue th so plaine a marke and euidence, that S. Augustine saith, *In the lappe of the Church the very name of Catholike keepeth me*. cont. ep. fund. c. 4. And againe tract. 32 in lo. vve receiue the Holy Ghost if vve loue the Church, if vve be ioyned together by charitie, if vve reioyce in the Catholike name and faith. And againe de ver. rel. c. 7. to. 1. *We must hold the communion of that Church vvhich is named Catholike*, not only of her owne, but also of al her enemies. for, vvil they nil they, the Heretikes also and Schismatikes them selues, vvhhen they speake not vwith their owne fellowes but vwith strangers, call the Catholike Church nothing els but the Catholike Church: for they could not be understood vnles they discern it by this name vvhether vwith she is called of al the vvorlde. The Heretikes vvhhen they see them selues preuented of this name Catholike, then they plainly reiect it and deride the name, as the Donatittes did, calling it an *humane forgerie or fission*, vvhich S. Augustine calleth vvordes of blasphemie, li. 1 c. 33 cont. Gaudent. and some Heretikes of this time call them scornfully cartholikes, and cacolikes. An other calleth it, the most vaine terme Catholike. *Beza in pres. no. Test. an. 1565.* An other calleth the Catholike religion, a *Catholike Apostasie or defection*. *Humfrey in vtel. luel. pag. 213.* Yea and some haue taken the vvord out of the Crede,* putting *Christian* for it. * In the But against these good fellowes let vs folovv that vvhich S. Augustine (*de vvil. cred. c. 8. to. 6.*) giue th mes of the Luthera- as a rule to direct a mā the right and sure vvay from the diuersitie & doubtfulness of al error, laying, *If after these troubles of minde thou seeme to thy self sufficiently tossed and vexed, & vvvilt haue an end of these molestations, folovv the vvay of Catholike discipline, vvhich from Christ him self by the Apostles hath proceeded even vnto vs, and shal procede from hence to the posteritie.* See the Annotation 1 Tim. 3. c. 15.

CHAP. XII.

Herod the first king that persecuted the Church, hauing at Hierusalem (vvhhen Barnabas and Saul vvere there vwith the collation of the Antiochians) killed Iames the Apostle, 3 and to please the Iewes imprisoned Peter vwith the minde to kil him also, but frustrate by an Angel sent of God at the continual praers of the Church made for her cheefe Pastor, 19 being puffed vp vwith such pride that as Casarēa he refused not to be honoured as God: 23 is miraculously striken of Gods Angel. 24 And so after the persecutors death, the Churches preaching prospereth exceedingly.

The Epistle vpo
SS. Peter and
Pauls day run.

29.

As Peters person vvas more notorious then others, & therefore better garded then other, for feare he should escape: so Gods providence in preserving & deliuering him for the longer government of his Church, is very maruelous.



ND at the same time Herod the king set his r hādes, to afflict certain of the Church. † And 2 he killed Iames the brother of Iohn vwith the svword. † And seing that it pleased the Iewes, 3 he added to apprehend Peter also. And it vvas the daies of the Azymes. † Vvhom vvhhen he had apprehen- 4 ded, he cast into prison, deliuering him to :: foure quaterniōs of souldiars to be kept, meaning after the Pasche to bring him forth to the people. † And Peter in deede vvas kept in 5 prison. But" praier vvas made of the Church vwithout inter- mission

- 6 mission vnto God for him. † And vwhen Herod vwould haue brought him forth, the same night Peter vvas sleeping betwene two souldiars, bound vvith" vvvo chaînes: and the
 7 keepers before the doore kept the prison. † And behold an Angel of our Lord stooide in presence: and light shined in the house: and striking Peters side, he raised him, saying,
 8 Arise quickly. And the chaînes fel from his handes. † And the Angel said to him, Gird thee, and put on thy shoes. And he did so. And he said to him, Put thy garment about thee, &
 9 solovv me. † And going forth he solovved him, & he knew not that it vvas true vvwhich vvas done by the Angel: but he
 10 thought that he savv a vision. † And passing through the first & the second vvatch, they came to the yron gate that lea-
 11 deth to the citie, vvwhich of it self opened to them. And going out, they vvent forvvard one streate: and incontinent the
 12 Angel departed from him. † And Peter returning to him self, said: Novv I knowv in very deede that our Lord hath
 13 sent his Angel, and deliuered me out of Herods hand, & from al the expectation of the people of the Ievves. †
 14 † And considering, he came to the
 15 mother of Iohn, vvho vvas surnamed Marke, vvhere many
 16 vvvere gathered and praying. † And vvhen he knocked at the doore of the gate, there came forth a vvenche to see, na-
 17 med Rhodè. † And as she knew Peters voice, for ioy she opened not the gate, but running in she told that Peter stooide
 18 before the gate. † But they said to her, Thou art mad. But she affirmed that it vvas so. But they said, It is" his Angel. † And
 19 Peter cōtinued knocking. And vvhe they had opened, they savv him, & vvwere astonied. † And beckening vvith his hand
 20 to them, that they should hold their peace, he told hovv our Lord had brought him out of prison, and he said, " Tel these things to Iames & to the brethren. And going forth he vvent
 21 into an other place. † And when day vvas come, there vvas no litle a doe betwene the souldiars, vvhat vvas become of
 22 Peter. † And Herod, vvhen he had sought him, and had not found, making inquisitiō of the keepers, cōmaūded them to be led avvay: & going dovvne frō Ievvrie into Cāsaréa, there
 23 he abode. † And he vvas angrie vvith the Tyrians and the Sidonians. But they vvith one accord came to him, and persuading Blastus that vvas cheefe of the kings chamber, they desired peace, for that their countries vvwere nourished by him.

It is much for the praise of these good Christians that the assemble to Gods seruice & praier was kept in their houses in the time of persecution, & that the Apostle came thither straight out of prison, as his first refuge. as now Christian people doe much to their cōmendatiō in places where Heresie doth reigne.

Though God had so miraculously deliuered him, yet he would not tépt God by tarying among his persecutors, but accordig to Christs cōmaundement fled for a time.

Princes that take delight in the flattery and praises of the people, so much that they forget them selves to be me, & to give the honour to God, may be warned by this example.

† And vpon a day appointed, Herod being arrayed with 21
kingly attire, sat in the iudgement seate, and made an oration
to them. † And the people made acclamation, The voices of 22
a God, & not of a man. † And forthwith an Angel of our 23
Lord strooke him, because he had not given the honour to
God: and being consumed of vormes, he gaue vp the ghost.
† But the word of our Lord increased and multiplied. † And 24
Barnabas and Saul returned from Hierusalem, hauing accom- 25
plished their * ministerie, taking with them Iohn that was
surnamed Marke.

Act. II.
29.

AN NOT A T I O N S CHAP. XII.

5. *Praier was made.*] The Church praied incessantly for her cheefe Pastor, and was heard of God: and al Christian people are warned thereby to pray for their Bishopes and Pastors in prision.

S. Peters chain-
es.

6. *Two chaines.*] These chaines are famous for miracles, and were brought from Hierusalem to Rome by Eudoxia the Emperesse, wife to Theodosius the yonger, where they were matched & placed with an other chaine that the same Apostle was tied with by Nero, & a Church founded therevpon, named *Petri ad vincula*, where they are religiously kept and reuerenced vntil this day, and there is a Feast in the vvhole Church for the same, the first of August, vvhich we call, *Lammast day*.

Patronage of
Angels.

15. *His Angel*] If proper Angels (saith S. Chrysostom) be deputed by our Lord to such as haue only charge of their owne life, (as one of the iust said, * The Angel vvhich hath deliuered me from my youth Gen. 48, 16
vppward) much more are supernal Spirits at hand to helpe them vnto vvhom the charge and burden of the vvhorld is committed. Chrys. in laud. Pauli. ho. 7, to. 3.

Publike praier
for S. Peter the
head.

17. *Tel Iames.*] He vvilleth them to shew this to S. Iames Bishop of Hierusalem and to the Christians, that they might see the effect of their praiers for him, & giue God thanks, for S. Iames no doubt published comon praier for S. Peter.

CHAP. XIII.

The 5 part.
THE taking
of the Go-
spel avay
from the ob-
stinate Jew-
es, and ge-
uing of it to
the Gentils,
by the mini-
sterie of Paul
and Barna-
bas.

The preachers of the Church of Antioche preparing the selues, the Holy Ghost out of them al, chooseth Saul and Barnabas. 3 They being first consecrated Bishops, & goe their appointed circuit ouer al the land of Cypres, the Proconsul wherof is also conuerted, seeing the miraculous excecution of a levi by Paul. 13 Thence, into Pamphilia: 14 and Pisidia, where in Antioche Paul preacheth to the Iewes, shewing that IESVS is Christ, 38 and that in him is saluation, and not in their Law of Moyses: 40 warning them to be ware of the reprobation foretold by the Prophets. 44 But the next Sabbath, they blaspheming, he in plaine termes forsaketh them, and turneth to the Gentiles. Whereat the Gentils be as glad on the contrarie side. 50 Finally the Iewes raising persecution, they forsake them, pronouncing them to be obstinate contemners.

AND



1 ND there vvere in the Church vvhich
vvas at Antioche, Prophets and Doctōrs,
among vvhom vvas Barnabas; & Simon
that vvas called Niger, and Lucius of Cy-
réne, and Manahen vvho vvas the foster-
brother of Herod the Tetrarch, and Saul.

2 † And ^cas they vvere "ministring to our
Lord, and fasting, the holy Ghost said: "Separate me Saul and
Barnabas vnto the vvorke, vvhereto I haue taken them.
3 † Then they "fasting and praying, and "imposing hands vpō
them, dimissed them.

4 † And they being "sent of the holy Ghost, vvēnt to Se-
leucia, and thence sailed to Cypres. † And vvhen they vvēre
5 come to Salamīna, they preached the vvord of God in the
synagogs of the Ievves. And they had Iohn also in their mi-
nisterie. † And vvhen they had vvalked through out the

6 vvhole iland as farre as Paphos, they found a certaine man
that vvas a magician, a false-prophete, a Ievv, vvwhose name
vvas Bar-iesu', † vvho vvas vvith the Proconsul Sergius

7 Paulus a vvise man. He sending for Barnabas & Saul,
8 desired to heare the vvord of God. † But Elymas the magician
(for so is his name interpreted) resisted them, seeking to auert

9 the Proconsul from the faith. † But Saul, othervvise Paul,
10 replenished vvith the holy Ghost, looking vpon him, † said:
O ful of al guile, and al deceit, sonne of the deuil, enemie of

al iustice, thou ceaseest not to subuert the right vvaies of our

11 Lord. † And novv behold the hand of our Lord vpon thee,
and thou shalt be blind, not seing the sunne vntil a time. And
forthvvith there fel dimnesse and darkenesse vpon him, and
going about he sought some body that vvould giue him his

12 hand. † Then the Proconsul, vvhen he had seen that vvwhich
vvas done, beleeued, marueling at the doctrine of our Lord.

13 † And vvhen Paul and they that vvēre vvith him had sailed
from Paphos, they came to Pergè in Pamphylia. And Iohn

14 depārting from them, returned to Hierusalem. † But they
passing through Pergè, came to Antioche in Pisidia: and en-
tring into the synagogue on the day of the Sabbōths, they

15 sate dovne. † And after the lesson of the Lavv and the Pro-
phets, the princes of the Synagogue sent to them, saying, Men
brethren, if there be among you any sermon of exhortation
to the people, speake.

And

καλεισθ-
εωμεν
αδελφον

Barion

† And Paul rising vp, and vwith his hand beckening for 16
 silence, said, Ye men of Israël, and you that feare God, harken:
 † The God of the people of Israël chose our fathers, and ex- 17
 alted the people vwhen they vvere seiourners in the land of
 Ægypt, and in a mightie arme brought them out thereof,
 † and for the space of fourtie yeres tolerated their maners in 18
 the desert. † And destroying seuen nations in the land of 19
 Chanaan, by lot he deuided their land among them; † as it 20
 vvere after foure hundred and fiftie yeres: and after these
 things he gaue Iudges, vntil Samuël the prophet. † And 21
 thenceforth they desired a king: and he gaue them * Saul the
 sonne of Cis, a man of the tribe of Benjamin, fourtie yeres.
 † and remouing him, he raised them vp * Dauid to be king: 22
 to vvhom giuing testimonie, he said, *I haue found Dauid the sonne*
of Iesse, a man according to my hart, vwho shall doe al my vvilles.
 † Of his seede God according to his * promisse hath 23
 brought forth to Israël a Sauour I E S V S, † Iohn * prea- 24
 ching before the face of his comming, baptisme of penance
 to al the people of Israël. † And vwhen Iohn fulfilled his 25
 course, he said, Vvhom doe * you thinke me to be? I am
 not he, but behold there commeth after me, vvhose shoes of
 his feete I am not vvorthie to vnloose.

† Men brethren, children of the stocke of Abraham, & 26
 they among you that feare God, to you the vvord of this sal-
 uation vvas sent. † For they that inhabited Hierusalem, and 27
 the princes thereof, not knovving him, nor the voices of the
 prophets that are read euery Sabboth, iudging haue fulfilled
 them, † and finding no cause of death in him, * desired of Pi- 28
 late, that they might kil him. † And vwhen they had cōsum- 29
 mated al things that vvere vvrittē of him, taking him dovne
 from the tree, they put him in a monument. † But God 30
 raised him vp from the dead the third day: † vvhō vvas 31
 * seen for many daies of them that came vp together vwith
 him from Galilee into Hierusalem, vvhō vntil this present
 are his vvitnesses to the people. † And vve preach vnto you 32
 that promisse vvhich vvas made to our fathers: † that God 33
 hath fulfilled this same to our children, raising vp I E S V S, as
 in the second Psalme also it is vvritten: *My sonne art thou, this day*
haue I begotten thee. † And that he raised him vp from the dead, 34
 not to returne novv any more into corruption, thus he said,
That I vvil giue you the holy things of Dauid faithfull. † And ther- 35
 fore

Exod.

Iosue.

Iud.

1, Reg. 8.

1, Reg. 16
Pj. 88, 11Psa. 131,
11.

Lu. 3, 3.

Lu. 3, 15.

Lu. 23, 1

Act. 1, 3.

to vs
their chil
dren,
Pj. 2, 7.

Esa. 55, 3.

The Epistle vpo
 Tuesday in Ea-
 ster vvecke.

Ps. 15, 10

fore in an other place also he saith, *Thou shalt not giue thy holy one to see corruption.* † For Dauid in his generation vvhhen he had serued, according to the vvil of God slept: and he vvas laid to his fathers & savv corruption. † But he vvhom God hath raised vp, savv no corruption.

Abac. 1, 5

36 † Be it knovven therfore to you, men brethren, that through him, forgiuenesse of sinnes is preached to you, from al the things from the vvwhich you could not be iustified by the lavv of Moyses. † In him euery one that beleueth, is iustified. † Take heede therfore lest that come vpon you vvwhich is spoken in the prophets, † *See ye cōtemners, and vvonder, and perisb: because I vvorke a vvorke in your daies, a vvorke vvwhich you vvill not beleene, if any man shal tel it you.*

the Gē-
tiles de-
sired
& deuout
profely-
tes,

42 † And they going forth, they desired them that the Sabboth folovving they vvould speake vnto them these wordes.

43 † And vvhen the synagogue vvas dimissed, many of the Iewes, and of the cōstrangers seruing God, folovved Paul & Barnabas: vvho speaking exhorted them to continue in the grace of God. † But the next Sabboth the vvhole citie al-

44 most assembled to heare the vvord of God. † And the Ievves seing the multitudes, vvvere replenished vvith enuy, & contradicted those things vvwhich vvvere said of Paul, blaspheming. † Then Paul and Barnabas constantly said, To you it behoued vs first to speake the vvord of God: but because

46 you repell it, and iudge your selues vnnvorthie of eternal life: behold vve turne to the Gentils. † For so our Lord commaunded vs: *I haue put thee to be the light of the Gentils: that*

Ej. 46, 6

48 *thou maest be saluation vnto the vrimost of the earth.* † And the Gentils hearing it, vvvere glad, and glorified the vvord of our Lord: and there beleeued as many as vvvere preordinate to

49 life euerlasting. † And the vvord of our Lord vvas spred through out the vvhole cōtrie. † But the Ievves stirred vp religious and honest vvomen, and the cheefe of the citie,

50 and raised persecution against Paul and Barnabas: and they did cast them forth out of their coastes. † But they *shaking of the dust of their feete against them, came to Iconium.

Lu. 9, 5.

52 † The disciples also vvvere replenished vvith ioy and vvith the holy Ghost.

∴ The Ievves of their ovvne free vvil repelling the truth, are vnnvorthy of Christi and vvorthily forsaken: and the Gentils though they beleeued specially by Gods grace and preordination, yet they belecue also by their ovvne free vvil, vvwhich standeth vvel vvith Gods providence.

ANNOTATIONS CHAP. XIII.

The Apostles liturgie or Masse.

2. *As they were ministering.*] If we should, as our Aduersaries do, boldly turne what text we list, and flee from one language to another for the aduantage of our cause, we might haue translated for *ministering*, *sacrisficing*. for so * the Greeke doth signifie, and so Erasmus translated. yea we might haue translated, *saying Masse*, for so they did: and the Greeke Fathers hereof had their name, Liturgie, vvhich Erasmus translateth *Masse*, saying, *Missæ Chrysostomi*. But we keepe our text, as the translators of the Scriptures should do most religiously.

ἀκούοντες
ῥαυδῶς
αὐτῶν

Paul & Barnabas are consecrated by men.

2. *Separate me.*] Though Paul were taught by God him self and specially designed by Christ to be an Apostle, and here chosen by the Holy Ghost together vvith Barnabas, yet they were to be ordered, consecrated, and admitted by men. Vvhich vvholly condemneth al these nevv rebellious disordered spirites, that challenge and vsurpe the office of preaching and other sacred actions from heaucu, vvithout the Churches admission.

Gal. 1.

Imber daies.

3. *Fasting.*] Hereof the Church of God vseth and prescribeth publike fastes at the foure solemne times of giuing holy Orders (vvhich are our *Imber daies*) as a necessarie preparatiue to so great a vvorke. as S. * Leo declareth by this place, naming it also an Apostolical tradition. See, S. Leo Ser. 9 de ieiunio 7 mensis, & Calixtus ep. 1. to. 1 Conc. Conc. Magunt. c. 34. 35. 36. And this fasting was not fasting from sinne, nor moral or Christian temperance, as the Protestants ridiculously affirme, for such fasting they were bound euer to keepe: but it was abstinence for a time from all meates or from some certaine kindes of meates, vvhich was ioyned vvith praier and sacrifice, and done specially at such seasons as the Church prescribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not vvhen every man list, as Aërius and such Heretikes did hold. S. August. 7 mensis.

* Leo ep. 82
c. 1.
Epipha. in
compend.
Leo ser. 8
et 4 de ieiunio
7 mensis.

Præscript times of fasts.

Imposition of bandes.
Holy orders.

3. *Imposing hands.*] Because al blessings and consecrations were done in the Apostles time by the external ceremonie of imposition of hands, diuers sacraments were named of the same, specially Confirmation, as is noted before, and holy Ordering or consecrating Bishops, Priests, and Deacons, and Subdeacons, as we see here and els vvhere. In vvhich though there were many holy vvordes and ceremonies and a very solemne action: yet vvhatsoever is done in those Sacraments, is altogether called *imposition of hands*: as vvhatsoever was done in the vvhole diuine mysterie of the B. * Sacrament, is named *fraction of bread*. for the Apostles (as S. Denys Eccl. hier. c. 1 in fine vvriteth) purposely kept close in their open speeches and vvritings vvhich might come to the hands or eares of Infidels, the sacred vvordes and actions of the Sacraments. And S. Ambrose saith, in 1 Tim. c. 4. *The imposition of the hand is mysticall vvordes vvhere vvith the elected is conformed and made apt to his function, receiuing authoritie (his conscience bearing vvittnes) that he may be bold in our Lordes freed to offer sacrifice to God.* And S. Hierom, *The imposition of hand is the Ordering of Clerkes, Which is done by praier of the voice, and imposition of the hand.* And this is in some inferior orders also, but Paul and Barnabas were ordered to a higher function then inferior Priests, euen to be Bishops through out al Nations.

* Act. 2, 42

Hiero. in
c. 38 Esa.

Spiritual officers of our soules.

4. *Sent of the Holy Ghost.*] Vvhosoever be sent by the Church, are sent of the Holy Ghost, though in such an extraordinarie sort it be not done. Vvhereby we see how far the Officers of our soules in the Church do passe the temporal Magistrates, vvho though they be of Gods ordinance, yet not of the Holy Ghosts special calling.

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Next in leonium they preach, vvhere many being conuerted of both sortes, the obstinate leues raise persecution. 6 Then in the towernes of Lycaonia, vvhere the Heathen first seing that Paul had healed one borne lame, are hardly persuaded but they are Gods. 18 but aftervvard, by the instigation of the malicious leues, they stone Paul, leaving him for dead. 20 And so hauing done their circuite, they returne the same vvay confirming the Christians, and making Priests for euery Church. 25 And being come home to Antioche in Syria, they report al to the Church there.

AND



1 AND it came to passe at Iconium that they
 2 entred together into the synagogue of
 the Ievves, and so spake, that a very great
 multitude of Ievves and of the Greekes
 did beleene. † But the Ievves that vvere
 incredulous, stirred vp and incensed the
 hartes of the Gentils to anger against the
 3 brethren. † A long time therfore they abode, dealing
 confidently in our Lord, vvhoe gaue testimonie to the vvord
 of his grace, graunting signes and vvonders to be done by
 4 their handes. † And the multitude of the citie vvvas deuided:
 and certaine of them in deede vvere vvith the Ievves, but
 5 certaine vvith the Apostles. † And vvhen the Gentils and
 the Ievves vvith their princes had made an assault, to
 6 vse them contumeliously, and to stone them, † vnderstan-
 ding it, they fled to the cities of Lycaonia, Lystra and Derbé,
 and the vvhole cuntry about, and there they vvere euan-
 gelizing.

7 † And a certaine man at Lystra impotent of his feete sate
 8 there, lame from his mothers vvombe, that neuer had vval-
 ked. † This same heard Paul speaking. Vvho looking vpon
 9 him, and seeing that he had faith for to be saued, † he said
 vvith a loud voice, Stand vp right on thy feete. And he lea-
 10 ped & vvalked. † And the multitudes vvhen they had seen
 vvhat Paul had done, lifted vp their voice in the lycaon-
 11 nian tongue, saying, Gods made like to men, are descended
 to vs. † And they called Barnabas, Iupiter: but Paul, Mer-
 12 curie, because he vvvas the cheefe speaker. † The Priest also
 of Iupiter that vvvas before the citie, bringing oxen & gar-
 lands before the gates, vvould vvith the people sacrifice.
 13 † Vvwhich thing vvhen the Apostles Barnabas & Paul heard,
 renting their coates, they leaped forth into the multitudes,
 14 crying † and saying, Ye men, vvhy doe you these things? Vve
 also are mortal, men like vnto you, preaching to you for to
 conuert from these vaine things, to the liuing God that made
 the heauen, and the earth, and the sea, and al things that are in
 15 them: † vvho in the generations past suffred al the Gentils
 16 to goe their ovvne vvayes. † Howbeit he left not him self
 vvithout testimonie, being beneficial from heauen, giuing
 raines, and fruitfull seasons, filling our hartes vvith foode &
 17 gladnes. † And speaking these things, they scarce appeased

∴ The Heathen
 might by the
 daily benefites
 of God haue
 knowen him
 at the least to
 haue bene
 their Creatour
 and only Lord,
 though the my-
 sterie of our
 Redemption
 vvwere not ope-
 ned to them.

the multitudes from sacrificing to them. † But there came 18
in certaine Iewes from Antioche and Iconium: and persvav-
ing the multitudes, and * stoning Paul, they drevv him out
of the citie, thinking him to be dead. † But the disciples com- 19
passing him round about, he rising vp, entred into the citie,
and the next day he vvent forth vvith Barnabas vnto
Derbè.

2. Cor. 11,
25.

† And vvhen they had euangelized to that citie, and had 20
taught many, they returned to Lystra and Iconium, and to
Antioche: † confirming the hartes of the disciples, and ex- 21
horting them to continue in the faith, and that by many tri-
bulations vve must enter into the kingdom of God. † And 22
vvhen they had ordained to them "Priests in euery Church,
and had praied vvith fastings, they commended them to our
Lord in vvhom they beleueed. † And passing through Pisi- 23
dia, they came into Pamphylia, † and speaking the vvord 24
of our Lord in Pergé, they vvent dovvne into Attalia: † and 25
from thence they sailed to Antioche, * vvhence they had been
deliuered to the grace of God vnto the vvorke vvhich they
accomplished. † And vvhen they vvhere come, and had as- 26
sembled the Church, they reported vvhat great things God
had done vvith them, & that he had opened a doore of faith
to the Gentils. † And they abode no litle time vvith the 27
disciples.

Act, 13, 2

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12. *They would sacrifice.*) This loe is the diuine vvorship, consisting in external sacrifice, and in acknowledging the parties vvorshipped to be gods: vvhich * may be done to no man nor creature, and therefore the Apostles refuse it vvith al possible diligence, and al the Angels and Saints in heauen refuse that adoration by sacrifice. The Catholike Church suffereth no Priest nor other so to vvorship any Saint in heauen or earth. She hath but one external sacrifice, vvhich is in the holy Masse, of Christs body and blood: that she offereth to God alone, and neither to Peter nor to Paul (saith S. Augustine) *though the Priest that sacrificeth standeth ouer their bodies, and offereth in their memories.* But other kindes of honours and dyeties, interior vvithout al comparison (hovv great so euer they be) to this, vve do, as the Scriptures and Nature teache vs, to al Superiors in heauen and earth, according to the degrees of grace, honour, and blessednes that God hath called them vnto, from our B. Ladie Christs ovvne mother, to the least seruant he hath in the vvorld. for vvhich the Heretikes vvould neuer accuse Christian people of Idolatrie, if they had either grace, learning, faith, or natural affection.

Aug. li.
10. de Civ.
Dei c. 1.

Aug. li. 1.
do Civ. 6.
27.

22. *Had ordained.*) The Heretikes, to make the vvorld beleue that al Priests ought to be chosen by the voices of the people, and that they neede no other Ordering or Consecration by Bishops, pressing the profane vse of the * Greeke vvord more then the very natural signification requirèth and Ecclesiastical vse beareth, translate thus, *Ordained by election.* Vvhereas in deede this vvord in Scripture signifieth, Ordering by imposition of hands, as is plaine by other vvordes equivalent, *Act, 6, 13. 1 Tim. 4, 5. 2 Tim. 1.* Vvhere the Ordering of Deacons, Priests, and others is called * Imposition of hands: not of the people, but of the Apostles. And this to be the Ecclesiastical vse

καταλογίζεσθαι
ἐκκλησιαστικῶς
τῶν κληρικών
ὑποτάξει.

† Vve see by this, first that SS. Paul & Barnabas vvere Bishops, hauing here authoritie to giue holy Orders: secondly, that there vvase euen then a difference betwixt Bishops and Priests, though the name in the primitiue Church vvase often vsed indifferently: lastly, that alvvayes fasting & praying vvare preparatiues to the giuing of holy Orders.

Latria.

Dulia.

Heretical translation againe
holy orders.

Hiero. in of the vvord, appeareth by S. Hierom saying (asis before alleaged) that *ἱερωσύνη* is the Ordering
 18. *Esa.* of Clerkes or Clergie men by praiser of voice and imposition of hand.

22. *Priests.* Euen so here also, as before, fleeing from the proper, apt, knowven, vvord & vvhich is most precisely correspondent to the very Greeke in our tongue and al nations, they translate for Priest, Elder, that is, for a calling of Office, a vvord of age: for a terme of ait and by consent of al the Church and Apostolike authoritie and Fathers, appropriated to holy Order, a vulgar, common, and profane terme: Vvith as litle grace as if they should translate *Pontificem*, a bridgemaker, the *Mayor* of London, the Bigger of London. And thus you see vvithin three vvordes compasse they flee guilefully from the Lamin to the Greeke, and againe guilefully from the Greeke to the vulgar English. Such corruption of Scriptures their hatred of Priestthod driueh them vnto. If they had translated it so vvhen the Scriptures vvere first vvritten, (at vvhich time the vvord vvvas but nevly receiued into the special and Ecclesiastical signification, and vvhen it vvvas yet taken sometimes in common profane sort, as *1 Tim. 5.* or there only vvhere our aücient Latin version turneth *Presbyter* into *Senior*, because the vvord vvvas not yet vvholly and only appropriated to holy Orders, as afterward by vse of many hundred yeres it vvvas and is) their dealing might haue had some colour of honestie and plainesse, vvhich novv can not be but of plaine fall hod and corruption, and that of further purpose then the simple can see. Vvvhich is to take avay the office of Sacrificing and other functions of Priests, proper in the nev Testamēt to such as the Apostles often, and the posteritie in maner altogether call Priests, *Presbyteros*. Vvvhich vvord doth fo certainly imply the authoritie of sacrificing, that it is by vse made also the only English of *Sacerdos*, the Aduerisaries them selues as vvell as vve, so translating it in al the old and nev Testaments: though they can not be ignorant that Priest commeth of *Presbyter*, and not of *Sacerdos*: and that antiquite for no other cause applied the signification of *Presbyter* to *Sacerdos*, but to thevv that *Presbyter* is in the nev Lavv, that vvhich *Sacerdos* vvvas in the old: the Apostles abstaining from this and other like old names at the first, and rather vsing the vvordes, Bishops, Pastors, and Priests, because they might be distinguished from the Gouvernours and sacrificers of Aarons order, vvho as yet in the Apostles time did their old functions stil in the Temple. And this to be true, and that to be a Priest, is to be a man appointed to sacrifice, the Heretikes them selues calling *Sacerdos* alvvaies a Priest, must nedes be driuen to confesse. Although their folly is therein notorious, to apply vvillingly the vvord *Priest* to *Sacerdos*, and to take it from *Presbyter* vvhereof it is properly deriued, not only in English, but in other languages both french and Italian. Vvvhich is to take avay the name that the Apostles and fathers gaue to the Priests of the Church, & to giue it vvholly & onely to the order of Aaron, vvhich neuer had it before our Priestthod began. Neuer did there Heretikes stand so much vpon doubtful deriuations and descent of vvordes as these Protestants do, and yet neuer men behaved them selues more fondly in the same: as vvho soeuer marketh the distinction of their Elders, Ministers, Deacons, and such like, shal perceiue.

Heretical tñssā
 tion against
 Priestthod.

If *Sacerdos*. be a
 Priest, much
 more *Presbyter*.

Presbyter is
 Priest.
Presbtre.
 Preti.

CHAP. XV.

Some of these Iewves also that vvvere Christians, do fall, and are authors of the Heresie of Iudaizing. 2 They reserue the matter to Council: 7 Wherein after great dysputation, Peter striking the stroke, 12 and other confirming his sentence vvith miracles, 13 and vvith scriptures: 22 the Apostles and Priests do vvrite and commaund in the name of the Holy Ghost vvhat is to be done. 30 And the faithful thereby are straightvvay quieted in minde. 36 After vvhich, Paul and Barnabas thinking to goe againe their aboue said circuite together, are by occasion of Marke parted, to the greater increase of the Church.



ND certaine comming dovne from Ievvie, taught the brethren: That * vnles you be circumcised according to the maner of Moyse, you can not be saued. † No litle sedition therefore being risen to Paul and Barnabas against them, they appointed that Paul and Barnabas should goe vp, & certaine others of the rest, to the Apostles and priests vnto Hierusalem, vpon this question.

Tt iij

† They

Gal. 5, 2.

1

2

* them,
 ἐπιστολῶν
 τῶν

† They therefore being brought on their vway by the 3
Church, passed through Phœnice and Samaria, reporting the
conuerſion of the Gentiles: and they made great ioy to al
the brethren.

c Auncients here,
&c often in this
chapter, are the
ſame that Prie-
ſtes verſ. 1 as S.
Hierom taketh
it alſo 1 Pet. 5, &
the greeke ap-
proueth, being
alwaies one,
πρεſβυτεροι,
Prieſts. Hiero. in
1 ad Tit. et 4 ad
Galat.

† And vwhen they vvere come to Hieruſalem, they vvere 4
receiued of the Church and of the Apoſtles and^c Auncients,
declaring vwhatſoeuer God had done vvith them. † And 5
there aroſe certaine of the hereſie of the Pharifees that be-
leeued, ſaying, That they muſt be circumciſed, commaunded
alſo to keepe the law of Moyses. † And the^b Apoſtles and 6
Auncients^b aſſembled to conſider of this vvord.

c πρεſβυ-
τεροι

b See the An-
not. verſ. 28 to-
ward the ende.

† And vwhen there vvvas made a^b great diſputation, "Peter 7
riſing vp ſaid to them, Men brethren, you knowv that^a of old
daies God among vs^a choſe, that by my mouth the Gentiles
ſhould heare the vvord of the Goſpel, and beleue. † And 8
God vvwhich knowveth the hartes, gaue teſtimonie, * giuing
vnto them the holy Ghoſt as vvell as to vs, † and hath put no 9
difference betvvene vs and them, :: by faith purifying their
hartes. † Novv therefore vvhy tempt you God, to put a yoke 10
vpon the neckes of the diſciples, vvwhich neither our fathers
nor vve haue been able to beare? † but by the grace of our 11
Lord I E S V S C H R I S T vve beleue to be ſaued, in like ma-
ner as they alſo.

Act. 10,
20.

Act. 10,
45.

:: By that faith
which worketh
by charitie, for
a dead faith can
not purifie the
hart of man. See
chap. 16, 31.

† And al the multitude held their peace: and they heard 12
Barnabas and Paul telling vwhat great ſignes and vvonders
God had done among the Gentiles by them.

† And after they held their peace, "Iames anſwered, 13
ſaying, Men brethren, heare me. † Simon hath told hovv 14
God firſt viſited to take of the Gentiles a people to his na-
me. † And to this accord the vvordes of the prophets, as it is 15
vvritten: † After theſe things I vvill returne, and vvill reediſe the 16
bernacle of David. vvwhich vvvas fallen, and the ruines thereof I vvill reediſe,
and ſet it vp: † that the reſidue of men may ſeek after the Lord, and alwa- 17
tions vpon vvhom my name is innocated, ſaith the Lord that doeth theſe things.

Amos. 9,
11.

† To our Lord vvvas his ovvne vvorke knowven from the 18
beginning of the vvorld. † For the vvwhich cauſe^b I iudge, 19
that they vvwhich of the Gentiles are conuerted to God, are
not to be diſquieted, † but to vvrite vnto them that they 20
refraine them ſelues from the contaminations of Idols, and
"fornication, and ſtrangled things, and blond. † For Moyses 21
of old times hath in euery citie them that preach him in the
ſynagogs, vvhere he is read euery Sabbath.

Then

- 22 † Then it pleased the Apostles and Auncients vvith the
 vvhole Church, to chose men out of them, & to send to An-
 tioche vvith Paul and Barnabas, Iudas, vvho vvas surnamed
 23 Barfabas, & Silas, cheefe men among the brethren, † vvriting
 by their handes.

*Other latin co-
 pies and the
 greeke read thus
 Writing by their
 handes an epistle
 containing these
 things.*

- The Apostles and Auncients, the brethren, to the brethren
 of the Gentiles that are at Antioche and in Syria and Cilicia,
 24 greeting. † Because vve haue heard that certaine " going
 forth from vs, haue troubled you vvith vvordes, subuerting
 25 your soules, to vvhom vve gaue no commaundement: † It
 hath pleased vs being gathered in one, to chose out men and
 to send them vnto you vvith our deereſt Barnabas and Paul,
 26 † men that haue giuen their liues for the name of our Lord
 27 I E S V S C H R I S T: † Vve haue ſent therfore Iudas & Silas,
 vvho them ſelues alſo vvil in vvordes report vnto you the
 28 ſame things. † For it hath ſeemed good " to the holy Ghoſt &
 to vs, to lay no further burden vpon you then theſe neceſſarie
 29 things: † that you abſteine from the things immolated to
 Idols, and bloud, and that vvwhich is ſtrangled, and fornication,
 from the vvwhich things keeping your ſelues, you ſhal
 doe vvell. Fare ye vvell.

- 30 † They therfore being diſmiſſed vvvent dovvne to Antioche:
 31 and gathering the multitude, deliuered the epistle. † Vvwhich
 vvhen they had read, they " reioyced vpon the conſola-
 32 tion: † but Iudas and Silas, them ſelues alſo being prophets,
 vvith many vvordes comforted the brethren, and confirmed
 33 them. † And hauing ſpent ſome time there, they vvvere
 vvith peace diſmiſſed of the brethren vnto them that
 34 had ſent them. † But it ſeemed good vnto Silas to remaine
 35 there: and Iudas departed alone: † and Paul and Barnabas
 taried at Antioche, teaching and euangelizing vvith many
 others the vvord of our Lord.

*:: Hereof our
 Catholike Bi-
 ſhops tooke vp
 the neceſſarie
 vſe of often vi-
 ſiting their flo-
 ckes & cures co-
 mitted to their
 charge, for con-
 firmatio in faith
 & vertue, & re-
 formatio of ma-
 ners both of
 clergie & laitie.*

- 36 † And after certaine daies, Paul ſaid to Barnabas, Let vs re-
 turne and :: viſite our brethren in al cities vvherein vve*haue
 37 preached the vvord of our Lord, hovv they doe. † And Bar-
 nabas vvould haue taken vvith them Iohn alſo that vvas ſur-
 38 named Marke. † But Paul deſired that he (as vvho * had de-
 parted from them out of Pamphylia, and had not gone vvith
 39 them to the vvorke) might not be receiued. † And there
 roſe a " diſſention, ſo that they departed one from an other, &
 40 that Barnabas in deede taking Marke ſailed to Cypres. † But

Paul

*Aſt. 13,
 14.*

*Aſt. 13,
 13.*

Not only the things commaunded by Christes expresse word, or written in the Scriptures (as our Hereticks hold) but whatsoeuer the Apostles and Rulers of the Church commaund, is to be kept & obeyed. See these wordes repeated againe c. 16. 4. & that in the greek, lest any man cauil, because here the greek hath them not.

Paul chosing Silas departed, being deliuered of the brethren to the grace of God.
† And he vvalked through Syria and Cilicia, confirming the Churches: :: commaunding them to keepe the præcepts of the Apostles and the Auncients.

ANNOTATIONS
CHAP. XV.

The way to end disension in religion, is to commit it to a Council.

1. *Appointed.*] Vve learne by this example, vvhath is to be done vvhhen any controuersie arise in religion betwene the teachers or other Christian people. Vve see it is not ynough to conrend by allegations of Scriptures or other proofes seeming to make for either part: for so of contentious part taking there should be no end, but the more vvriting, vvrestling, stouing there vvete, euery one for his ovvne fanctie, clocking it vvith the title of Gods vvord and Scripture, the more Schismes, Sectes, and diuisions vvould fall: as vve see specially in the restles Heresies of our time. Vvhose fautors admitting no iudges, stand to no trial of mortal men, to no tribunal of Pope, Councels, Bishops, Synodes, but eche man to his ovvne phantastical spirit, his ovvne sense of Scriptures, and his ovvne vvifull obdurate rebellion against Gods Church and his Superiors in the same. But here vve see S. Paul and Barnabas, men that vvete Apostles and full of the Spirit of God, and the other parties, though neuer so much partial to the ceremonies of their Lavy by their former long vse and education therein, yet not to stand stiffly to their ovvne opinion on either side, but to condescend to referre the vvhole controuersie and the determination thereof to the Apostles, Priests or Auncients of Hierusalem, that is to say, to commit the matter to be tried by the heads and Bishops and their determination in Council. This is Gods holy and vvise prouidence among other iudgements in his Church, to keepe the Christian people in truth and vnitie, and to condemne sectes and false teachers and troublers of the Church. By vvich iudgements and order, vvhatsoeuer vvill not or dare not be tried in al their doctrine and doings, they shew them selues to mistrust their ovvne cause, and to flee from the light, and ordinance of God. Vvithout vvich order of appealing al differences in faith and constructions of the Scriptures, the Church had bene more defectual and insufficient, then any Commonvveth or Societie of men in the vvorld: none of vvich euervv anteth good meanes to decide al discordes and disension arising among the subiects & citizens of the same.

Of vvhat persons a Council consisteth.

2. *Apostles and Auncients.*] The Heresies of our Protestants vvich vvould haue al men to giue voice, or to be present in Councels, and of others that vvould haue none but the holy or elect to be admitted, are refuted by this example, vvhere vve see none but Apostles & Priests or Auncients assembled to dispute of the matter, though many deuout people vvete in the citie the same time. Neither did euery any other in the Auncient Councels of the Church assemble to debate and define the matter, but such, though many other for other causes be euery present. Secular men or vvomen, be their gifts neuer so great, can not be iudges in causes of faith and religion. *If any thing, saith God be hard and doubtful, thou shalt come to the Priests of the Levitical stocke, and thou shalt follow their sentence.* Againe, *The lipps of the Priest shal keepe knowledge, and the Lavy thou shalt require of his mouth.* Againe, *Aske the Lavy of the Priest.* Much more must vve referre al to our Bishops and Pastors, vvhom God hath placed in the regiment of the Church vvith much larger priuilege, then euery he did the old Priests ouer the Synagogue, to vvhom it is said, *He that despiseth you, despiseth me.* And it is to be noted that the Bishops so gathered in Council, represent the vvhole Church, haue the authoritie of the vvhole Church, and the Spirit of God to protect them from error, as the vvhole Church: SS. Paul and Barnabas come hither for the definition of the vvhole Church. *The sentence of a plenary or general Council (saith S. Augustine) is the consent of the vvhole Church.* And so it must needs be in the Church, because the Magistrates, Senate, Council or deputies of al commonvvethes, represent the vvhole body: and to haue it otherwise (as the Churches Rebels vvish) vvete to bring al to hel and horror, and them selues to be p. perpetually, by the seditious and popular persons, vvpholden against Lavy, reason, and religion, in their vvickednes.

A general Council representeth the vvhole Church.

The first Council at Hierusalem.

3. *Assembled.*] A Council vvvas called to discusse the matter, vvich Council vvvas the more easily gathered, because the Christian Bishops and countries vvete not yet so many, but that the principal Gouvernours of the Church being not far dispersed, and as many learned men as vvete necessarie, might be in Hierusalem, or easily called thither. And it vvvas not a Prouinciall Council or Synode only, but a general Council, consisting of the cheefe Apostles and Bishops that then vvete, though

Deut. 37.
Mal. 2. 7.
Agge. 2.
12.
Lus. 10. 16
li. 1. c. 18.
de bapt.

as gather out of the Church, without humilitie or intention to yeld one to an other, or to any Superior, man or Councel, or what els so euer, but chalenge to them selues learning, spirit, and we can not tel what: such, how many meetings so euer they make, being destitute of the Holy Ghost the author of truth and concord, are further of and further out, then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our daies. Read a notable place in S. Cyprian, that the promises of Christ, that he would be in the middes of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

Heretical or
Schismatical as-
semblies.

de unit.
Eccl. 7.

31. *Rejoyced upon the consolation.*] Straight vpon the intelligence of the Councils determination, not only the Gentils, but euen the Maisters of the former troubles and dissension, vv ere at rest, & al tooke great comfort that the controuersie vv as so ended. And so should al Christian men do, vvhen they see the sectes of our time condemned by the like authoritie and most graue iudgement of the holy Council of Trent. Against vv hich the Heretikes of our time make the like frivolous exceptions and false cauillations, as did the old Heretikes heretofore against those Councils that specially condemned their errors. The Pope and Bishopes (say they) are a partie, and they ought not to be our iudges: they are partial and come vvith preiudicate mindes to condemne vs, and vv e accuse them al of Idolatrie and other crimes, and vv e vv il be tried by Gods vvord only, and vv e vv il expound it according to an other rule, that is to say, as vv e list. So say they against this Council, and the like said the Arians against the first Nicene Council, and al such like against those Councils namely that condemned their heresies. And so say al theues against their correctors and punishers, and vvould both say and do more against temporal tribunals, Iudges, Iustices, and Iuries, if they had as much licence and libertie in those matters, as men haue novv in religion.

Al good Christians rest vvpon the determination of a general Council.

Al Heretikes make exceptions against the Councils that condemne them.

37. *Dissension*] Such occasions of differences fall out euen among the perfect men often, vvithout any great offence. And this their departing fell out to the great increase of Christians. And therefore it is very ridiculously applied to excuse the disagreeing of the Heretikes among them selues in the principal pointes of religion, namely the Sacrament.

CHAP. XVI.

*Paul hauing for his part visited the Churches of Syria, Cilicia, and Lycaonia, deli-
uering vnto them vvithal to keepe the Decrees of the Council: 6 beginneth a
new iourney, ouer Phrygia, Galatia, Mysia: 8 Tea into Europe also he
passeth, admonished by a vision, and commeth into Macedonia, 12 and there
he beginneth the Church of the Philippians, vvorking miracles, and suffering
persecution.*



- 1 ND he came to Derbé and Lystra. And be-
hold, there vv as a certaine discipule there na-
med Timothee, the sonne of a vv idovv
vvoman that beleued, of a father a Gentile.
2 † To this man the brethren that vv ere in
Lystra and Iconium, gaue a good testimo-
3 nie. † Him Paul vvould haue to goe forth vvith him: and
taking him he circumcised him because of the Ievves that
vv ere in those places. For they al knevv that his father vv as
a Gentile.
4 † And vvhen they passed through the cities, they deli-
uered vnto them to keepe the decrees that vv ere decreed of
5 the Apostles and Auncients vv hich vv ere at Hierusalem. † And
the Churches vv ere confirmed in faith, and did abound in
number daily.

Here againe they take order that the decrees and articles of faith agreed vvpon in the Council of Ierusalē, should be executed & obserued, vvhereby vv e vv ere both the great authoritie of Councils, & the diligence that al Prelates ought to haue to see the decrees & Canons of the Councils put in executiō.

Vu ij † And

∴ This people had not the Gospel denied vnto them altogether, but for a time: because (as Venerable Bede thinketh) God foresaw they would not beleue; & so should haue been more greuously damned.

∴ Colonia, is such a citie where the most inhabitants are strangers, sent thither from other great cities & States, namely from the Romanes.

∴ Either the Diuel vvas compelled by the vertue of Pauls presence to say truth, or els (as such do often times) he spake truth novv, that they might the more trust him, and he better beguile them at other times.

† And passing through Phrygia and the countrie of Galatia, they vvere ∴ forbidden by the holy Ghost to preach the vvord in Asia. † And vvhen they vvere come into Mysia, 7 they attempted to goe into Bithynia: and the Spirit of Iesus permitted them not.

† And vvhen they had passed through Mysia, they vvent 8 dovvne to Troas: † and a vision by night vvass hevvved to 9 Paul: There vvass a certaine man of Macedónia standing and beseeching him, and saying, passe into Macedónia, and helpe vs. † And as soone as he had seen the vision, forth- 10 vvith vve sought to goe into Macedónia, being assured that God had called vs to euāgelize to them. † And sailing from 11 Troas, vve came vvith a straight course to Samothrácia, and the day folovving to Neapolis: † and from thence to Phi- 12 lippi, vvwhich is the first citie of the part of Macedonia, a ∴ co- lonia. And vve were in this citie certaine daies, abiding. † And 13 vpon the day of the Sabbath, vve vvent forth vvithout the gate beside a riuer, vvhere it seemed that there vvass praier: & sitting vve spake to the vvomen that vvere assembled. † And 14 a certaine vvoman named Lydia, a seller of purple of the citie of the Thyatirians, one that vvorshipped God, did heare: vvwhose hart our Lord opened to attend to those things vvwhich vvere said of Paul. † And vvhen she vvass baptized, 15 and her house, she besought vs, saying: If you haue iudged me to be faithfull to our Lord, enter in vnto my house, and tarie. And she constrained vs. † And it came to passe as 16 vve vvent to praier, a certaine vvenche hauing a Pythónical spirit, mette vs, that brought great gaine to her maisters by diuīning. † This same folovving Paul and vs, cried saying, 17 ∴ These men are the seruants of the high God, vvwhich preach vnto you the vvay of saluation. † And this she did many 18 daies. And Paul being sorie, and turning, said to the spirit, I cōmaund thee in the name of IESVS CHRIST to goe out from her. And he vvent out the same houre. † But her mai- 19 sters seeing that the hope of their gaine vvass gone, apprehending Paul and Silas, brought them into the market place to the Princes: † and presenting them to the magistrates, they 20 said, These men trouble our citie, being Ievves: † and they 21 preach a fashion vvwhich it is not lawfull for vs to receiue, nor doe, being Romanes. † And the people ranne against 22 them: and the magistrates tearing their coates, commaunded them

2. Cor. 11.

23 them to be beaten vvith rodde. † And vvhen they had
 laid *many stripes vpon them, they did cast them into prison,
 24 commaunding the keeper that he should keepe them dili-
 gently. † Vvho vvhen he had receiued such commaun-
 dement, cast them into the inner prison, and made their feete
 25 fast in the stocks. † And at mid-night, Paul and Silas pray-
 ing, did praise God. And they that vvere in prison, heard
 26 them. † But sodenly there vvvas made a great earthquake, so
 that the foundations of the prison vvwere shaken. And forth-
 vvith al the doores vvwere opened: and the bands of al vvwere
 27 loosed. † And the keeper of the prison vvaked out of his
 sleepe, and seeing the doores of the prison opened, dravving
 out his svword, vvould haue killed him self, supposing that
 28 the prisoners had been fled. † But Paul cried vvith a loud
 voice, saying, Doe thy self no harme, for vve are al here.
 29 † And calling for light, he vvvent in, and trembling fel dovvne
 30 to Paul and Silas at their feete: † and bringing them forth,
 31 he said, Maisters, vvhat must I doe that I may be saued? † But
 they said, :: Beleeue in our Lord Iesvs: and thou shalt be sa-
 32 ued and thy house. † And they preached the vvord of our
 33 Lord to him vvith al that vvwere in his house. † And he ta-
 king them in the same houre of the night, c vvashed their
 vvoundes: and him self vvvas baptized and al his house in-
 34 continent. † And vvhen he had brought them into his
 ovvne house, he laid the table for them, and reioyced vvith al
 35 his house, beleeuing God. † And vvhe day vvvas come, the ma-
 36 gistrates sent the sergeants, saying, Let those men goe. † And
 the keeper of the prison told these vvordes to Paul, That the
 magistrates haue sent that you should be let goe. novv ther-
 37 fore departing, goe ye in peace. † But Paul said to them: Being
 vvhipped openly, vncōdemned, men that are Romanes, they
 haue cast vs into prison: & novv do they send vs out secretly?
 38 Not so, but let them come, & let vs out them selues. † And the
 sergeants reported these wordes to the magistrates. And they
 39 vvwere afraid hearing that they vvwere Romanes: † and com-
 ming they besought them, & bringing them forth they desi-
 40 red them to depart out of the citie. † And going out of the
 prison, they entred in vnto Lydia: and hauing seen the bre-
 thren, they comforted them, and departed.

:: It is no other
 faith that saueth
 but that vvwhich
 vvorketh by
 Charitie. *Aug.*
Enchirid. 6. 67.

c Happie Gai-
 lers that doe
 mercie tovvard
 their godly pri-
 soners, and re-
 ceieue againe by
 them such spiri-
 tual benefites.

CHAP. XVII.

How in other parts, of Macedonia he planted the Church, and namely at Thessalonica, 5 where the obstinate Ievves are so malicious, that they pursue him also into Beræa. 14 From whence being conducted into Greece, he preacheth at Athens both to the Ievves and Gentiles, disputing vvith the Philosophers, 19 and in Areopagus, perswading them from their idols vnto one God and IESVS CHRIST raised from the dead.



ND vvhen they had vvalked through 1
Amphipolis and Apollonia, they came to
Thessalonica, vvhere there vvvas a syna-
gogue of the Ievves. † And Paul accor- 2
ding to his custome entred in vnto them,
& three Sabboths he discoursed to them
out of the Scriptures, † declaring and 3
insinuating that it behoued CHRIST to suffer and to rise
again from the dead: and that this is IESVS CHRIST,
vvhom I preach to you. † And certaine of them beleueed, 4
and vvvere ioyned to Paul and Silas, and of the Gentiles that
serued God a great multitude, and noble vvomen not a fevv.
† But the Ievves ** enuying, & taking vnto them of the rascal 5
sort certaine naughtie men, and making a tumult, stirred the
citie: and besetting Iasons house, sought to bring them forth
vnto the people. † And not finding them, they drevv Iason 6
and certaine brethren to the princes of the citie, crying, That
these are they that stirre vp the vvorld, and are come hither,
† vvhom Iason hath receiued, and al these doe against the 7
decrees of Cæsar, saying that there is an other king, IESVS.
† And they moued the people, and the princes of the citie 8
hearing these things. † And taking a satisfaction of Iason 9
and of the rest, they dimissed them. † But the brethren forth- 10
vvith by night sent avvay Paul and Silas vnto Beræa.

Vvho vvhen they vvvere come, entred into the syna-
gogue of the Ievves. † (And these were more noble then they 11
that are at Thessalonica, vvho receiued the vvord vvith al
greedines, daily^h searching the scriptures, if these things vvvere
so. † And many surely of them beleueed, and of honest vvo- 12
men Gentiles, and men not a fevv.) † And vvhen the Ievves 13
in Thessalonica vnderstood, that at Beræa also the vvord of
God vvvas preached by Paul, they came thither also, mouing
and troubling the multitude. † And then immediatly the 14
brethren

** Zelantes. This is the zeale of Heretikes, and a liuely paterne of their dealing at this day against Catholike Priests and preachers and the good Iasons that receiue them.

brethren sent away Paul, to goe vnto the sea: but Silas and
 15 Timothee remained there. † And they that conducted Paul,
 brought him as farre as Athens, and receiuing commaunde-
 ment of him to Silas and Timothee, that they should come
 to him very speedily, they departed.

16 † And vvhhen Paul expected them at Athens, his spirit vvas
 17 incensed vvithin him, seeing the citie giuen to Idolatrie. † He
 disputed therfore in the synagogue vvith the Ievves, & them
 that serued God, and in the market-place, euery day vvith
 18 them that vvere there. † And certaine Philosophers of the
 Epicures and the Stoikes disputed vvith him, and certaine
 said, Vvhat is it that this ^b vvord-fovrer vvould say? But
 others, He seemeth to be a preacher of new^c gods. because
 19 he preached to them I E S V S and the resurrection. † And ap-
 prehēding him, they led him to Areopagus, saying, May vve
 20 knowv vvhat this new doctrine is that thou speakest of? † for
 thou bringest in certaine newv things to our eares. Vve vvil
 21 knowv therfore vvhat these things may meane. († And al
 the Athenians, and the strangers seiourning there, employed
 them selues to nothing els but either to speake, or to heare
 22 some newves.) † But Paul standing in the middes of Areopa-
 gus, said:

Ye men of Athens, in al things I perceiue you as it vv ere
 23 superstitious. † For passing by and seeing your ^c Idols, I
 found an altar also vvherevpon vvas vvritten, *To the vnknovv en
 God.* That therfore vvwhich you vvorshippe, not knowving it,
 24 the same do I preach to you. † The God that made the vvorld
 and al things that are in it, he being Lord of heauen & earth,
 25 dvvelleth :: not in * temples made vvith hand, † neither is
 he serued vvith mens hands, needing any thing, vvhereas him
 26 self giueth life vnto al, and breathing, and al things: † and he
 made of one al mākinde, to inhabite vpon the vvhole face of
 the earth, assigning set times, and the limits of their habita-
 27 tion, † for to seeke God, if happily they may feele or finde
 28 him, although he be not farre from euery one of vs. † For in
 him vve liue and moue and be, as certaine also of your ovvne
 29 poētes said, *For of his kinde also vve are.* † Being therfore of Gods
 kinde, vve may not suppose, ^u the Diuinitie to be like vnto
 gold or siluer, or stone, the grauing of art and deuise of man.
 30 † And the times truely of this ignorance vvhereas God dis-
 pised, novv he denounceth vnto men that al euery
 vvhere

The Epistle for
 S. Dionysius
 Areopagita.
 Octob. 9.

^c The Aduersar-
 ies (in the newv
 Test. 1580) tra-
 slate, *your deu-*
otions, most cor-
 ruptly against
 the nature of
 the Greeke
 vvord (2 Thess.
 1) and most
 vvickedly, a-
 gainst the lau-
 dable deuotion
 of good Chris-
 tians, calling the
 Pagās idolatrie
 and superstitiō,
 their deuotions.

† God is not
 concluded in
 Temples, nor
 needeth them
 for his necessitie
 of dvelling, or
 other vses of
 indigence. See
 Annot. c. 7.
 Aq. v. 48.

ἡ σιγῆ
 λήρος
 ὁ δαίμο-
 νιον.

ἡ τὰ σι-
 λῆσιν

Ast. 7.
 48.

Amos.

vvhere doe penance, † for that he hath appointed a day 31
wherein he vvill iudge the world in equitie, by a man vvhom
he hath appointed, giuing al men faith, rayfing him vp from
the dead.

† And vvhen they had heard the refurrection of the dead, 32
certaine in deede mocked, but certaine faid, Vve vvill heare
thee againe concerning this point. † So Paul vvent forth out 33
of the middes of them. † But certaine men ioyning vnto him, 34
did belecue: among vvhom vvvas alfo "Dionysius Areopa-
gîta, and a vvoman named Dâmaris, and others vvith
them. -I

Dionysius A-
reopagita.

ANNOTATIONS

CHAP. XVII.

11. Searching the Scriptures.) The Heretikes vse this place to prone that the hearers must trie
The people may not iudge of the sense of Scriptures.

The comfort of
Christian men
by hearing or
reading the
Scriptures.

and iudge by the Scriptures, vvwhether their teachers and preachers doctrine be true, and so reliefe
that that they find not in the Scriptures. as though here the sheepe vvvere made iudges of their Pa-
stors, the people of the Priests, and men and vvomen of al sortes, euen of S. Pauls doctrine it self.
Which vvvere the most foolish disorder in the vvorld. And they did not therfore read the Scriptures
of the old Testament (for none of the new vvvere yet extant commonly) to dispute vvith the Apo-
stle, or to trie and iudge of his doctrine, or vvwhether they should beleue him or no: for they vvvere
bound to beleue him and obey his vvord, vvwhether he alleged Scripture or no, and vvwhether they
could reade or vvnderstand the Scriptures or no. but it vvvas a great comfort and confirmation for
the Iewes that had the Scriptures, to finde euen as S. Paul faid, that Christ vvvas God, crucified,
risen, and ascended to heauen: vvvhich by his preaching and expounding they vvnderstood, and neuer
before, though they read them, and heard them read eury Sabbath. As it is a great comfort to a
Catholike man, to heare the Scriptures declared & alleged most evidently for the Churches truth
against Heretikes, in Sermons or other vvise. And it doth the Catholikes good & much confirmeth
them, to vvew diligently the places alleged by the Catholike preachers. Yet they must not be
iudges for al that, ouer their ovvne Pastors, vvhom Christ commaundeth them to heare and obey,
and by vvhom they heare the true sense of Scriptures.

The Protestants
call deuotion,
superstition.

The Apostle
speaketh of the
Heathens su-
perstition.

The Catholike
Church allow-
eth no supersti-
tion.

22. Superstitious.) S. Paul calleth not them superstitious for adoring the true and only God
vvith much deuotion or many ceremonies or in comely prescribed order, or for doing due reue-
rence to holy Sacraments, to Saints and their memories, Images, or Monuments: or for keeping
the prescribed lawes, daies, and fastes of the Church, or for fulfilling vvowes made to God, or for
bleissing vvith the signe of the Crosse, or for capping and kneeling at the name of I E S V S, or for
religiously vsing creatures sanctified in the same name, or any other Christian obseruation, for
vvhich our new Maisters cōdemne the Catholike people of Superstition: them selues vvholly voide
of that vice by al vvise mens iudgement, because they haue in maner taken avay al religion, and
are become Epicureians and Atheists: vvho are neuer troubled vvith superstition, because it is a vice
consisting in excess of vvorship or religion, vvhereof they are void, but the Apostle calleth them
superstitious for vvorshipping the Idols and goddesses of the Heathen, and * for the feare that they
had, lest they should leaue out any God that vvvas vnknown to them: for thus their Altar vvvas
inscribed: *Dijj Asiae, Europae, & Lybiae, Deo ignoto & peregrino*, that is, To the gods of Asia, Europe, and
Lybia: to the vnknown and strange God. This superstition (saith S. Augustine) is vvholly taken
away from the Church by Christs incarnation, and by the Apostles preaching, and by Martyrs holy
life and death. Neither doth the Catholike Church allow this or any other kinde of superstitious
obseruation. Only vve must take heede that vve beleue not her Aduersaries definition of super-
stition, for they vvould imply therein al true religion.

29. The Diuinitie to be like.) Nothing can be made by manshand of vvhat forme or sort so euer,
that is like to Gods essence, or to the forme or shape of his Godhead or Diuinitie, therfore how-
soeuer the Heathens did paint or graue their Idols, they vvvere nothing like to God. And this alfo
is impertinently alleged by Heretikes against the Churches Images: Vvvhich are not made, either

* Actus
Sacerdotis
Aug. de
cōs. Euāg.
lib. 1 c. 26.

to be adored vvith godly honour, or to be any resemblance of the Diuinitie or any of the three persons in Godhead, but only of Christ as he vvvas in forme of man, vvho in that respect may be truly expessed, as other men by their portraites: and of the Holy Ghost, not as he is in hun self, but as he appeared in fire tongues or in the similitude of a dooue, or such like. And so to paint or graue any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawfull, then it vvvas vndecent for them to appear in such formes. And therefore to paint or portraite the Father alldo being the first person, as he hath shewed him self in vision to any of the Prophetes of the old or new Testament (namely to Daniel as an old man) or the three Angels representing the three Persons to Abraham, or the one Angel that vvastling vvith Iacob bare our Lords Person, no such thing is any vvhere forbidden, but is very agreeable to the peoples instruction. In vvvhich sort the Angels vvvere commonly pourtered (and namely the Cherubins ouer the Propitiatorie) as they be novv in the Church, not in their natural forme, but vvith corporal vvings (as the Seraphins appeared to Esay the Prophetes) to expresse their qualitie and office of being Gods Angels, that is, *Messengers*: and God the Father vvith the vvorld in his hand, to signifie his creation and gouernement of the same, and such like: Vvhereof the people being vvell instructed may take much good, and no harme in the vvorld, being novv through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therefore S. Gregorie saith of the Churches Images, *That vvvhich scripture or vvriting doth to the readers, the same doth the picture to the simple that looke thereupon. for in it euen the ignorant see vvhat they ought to folow, in it they do read, that know no letters.* Vvhere he calleth it a matter of antiquitie and very conuenient, that in holy places Images vvvere painted to the peoples instruction: so they be taught that they may not be adored vvith diuine honour. and he in the same place sharply rebuketh Serenus the Bisshop of Mafilia, that of indiscrete zele he vvould take avay Images, rather then teach the people how to vse them.

How there may be Images or resemblances of the three persons in Trinitie, and of Angels.

Images are for the peoples instruction.

Dan. 7, 22.
Gen. 18, 2.
Gen. 12, 24

Exo. 37, 7,

Esa. 6, 2.

Grego. li. 9
cp. 9.

34. *Dionysius Areopagita.*) This is that famous Denys that first conuerted France, and vvrote those notable and diuine vvorkes of *Ecclesiastica & celesti hierarchia, de diuinis nominibus*, and others, in vvvhich he confirmeth and proueth plainly almost al things that the Church novv vvseth in the ministration of the holy Sacraments, and affirmeth that he learned them of the Apostles, giuing also testimonie for the Catholike faith in most things novv controuersed, so plainly, that our Adversaries haue no Chist but to deny this Denys to haue been the author of them, seying that they be an others of later age. Vvvhich is an old flight of Heretikes, but most proper to these of al others. Vvho seeing al antiquitie against them, are forced to be more bold or rather impudent then others in that point.

S. Dionysius Areopagita is alikes for the Catholikes.

CHAP. XVIII.

At Corinth in Achaia, he vvorketh vvith his owne hands, preaching I E S V S to be CHRIST, vnto the Ievves vpon their Sabbathos. 6 But they being obstinate and blaspheming, he in plaine termes forsaketh them, and turneth to the Gentils, among vvhom according to a vision that he had to embolden him, he planteth the Church in great numbers, 12 the obstinat Ievves in vaine soliciting the Proconsul against him. 18 From thence at length departing he returneth 19 by Ephesus (vvhere he promisseth the Ievves to returne to them) 22 and so to Antioch in Syria (from vvhence he began his journey Act. 15) 23 but not resting, by and by he goeth againe to visite the new Churches that he planted Act. 16 in Galatia and Phrygia: 24 Apollo in his absence mightily confounding the Ievves at Ephesus, 27 and afterward at Corinth.



- 1
 - 2
 - 3
 - 4
- FTER these things, departing from Athens, he came to Corinth. † and finding a certaine Ievv, named Aquila, borne in Pontus, vvho of late vvvas come out of Italie, and Priscilla his vvife (because Claudius had commaunded al Ievves to depart from Rome,) he came to them. † And because he vvvas of the same craft, he remained vvith them, and vvrought, (and they vvvere tentmakers by their craft.) † And

X x he

he disputed in the synagogue euery Sabboth, interposing the name of our Lord I E S V S, and he exhorted the Ievves and the Greekes. † And vvhhen Silas and Timothee vvere come 5 from Macedonia, Paul vvas instant in preaching, testifying to the Ievves that I E S V S is C H R I S T. † But they contradi- 6 cting and blaspheming, he shaking his garmets, said to them, Your blood vpon your ovvne head: I being cleane, from hence forth vvill goe to the Gentiles. † And departing thence, 7 he entred into the house of a certaine man, named Titus Iustus, one that serued God, vvwhose house vvas adioyning to the synagogue. † And Crispus the prince of the Synagogue 8 beleueed our Lord, vvith al his house: and many of the Corinthians hearing beleueed, and vvere baptized. † And our 9 Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace, † for-because I am vvith 10 thee: and no man shal set vpon thee to hurt thee: for I haue much people in this citie. † And he sate there a yere & sixe 11 moneths, teaching among them the vvord of God.

† But Gallio being Proconsul of Achaia, the Ievves vvith 12 one accord rose vp against Paul, and brought him to the iudgement seare, † saying, That this man contrarie to the Law 13 perswadeth men to vvorshippe God. † And Paul beginning 14 to open his mouth, Gallio said to the Ievves, If it vvere some vniust thing, or an heinous facte, O you men Ievves, I should by reason beare you. † But if they be questions of vvord & 15 names, and of your law, your selues looke vnto it: I vvill not be iudge of these things. † And he droue them from the 16 iudgement seate. † And al apprehēding Sósthenes the prince 17 of the synagogue, strooke him before the iudgement seate: and Gallio cared for none of those things.

† But Paul vvhen he had staid yet many daies, taking his 18 leaue of the brethren, sailed to Syria, (and vvith him Priscilla and Aquila,) vvho had thorne his head in Cenchris, for he had * a vovv. † And he came vnto Ephesus, and there he 19 left there. But him self entring into the synagogue, disputed vvith the Ievves. † And vvhen they desired him, that he 20 vvould tarie a longer time, he consented not, † but taking 21 his leaue, and saying, I vvill retorne to you againe God vvilling, he departed from Ephesus. † And going dovvne to 22 Cēsárēa, he vvvent vp, and saluted the Church, and came dovvne to Antioche.

† And

Nu. 6,
18. Act.
21, 24.

- 23 † And hauing taried there a certaine time, he departed, vvalking in order through the countrie of Galatia and Phrygia, confirming al the disciples.
- 24 † And a certaine Ievv, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures. Apollo.
- 25 † This man vvas taught the vway of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to I E S V S, knowving only the baptisme
- 26 of Iohn. † This man therfore began to deale confidently in the synagogue. Vvhom vvhen Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the
- 27 vway of our Lord more diligently. † And vvhereas he vvas desirous to goe to Achaia, the brethren exhorting vvrote to the disciples to receiue him. Vvho, vvhen he vvas come, profited them much that had beleueed. † For he vvith vehemencie conuincd the Ievves openly, shewving by the scriptures, that I E S V S is C H R I S T.

C H A P. XIX.

Howv Paul began the Church of Ephesus, first in 12 that vv ere baptized vvith Iohns baptisme, 8 then preaching three moneths in the Synagogue of the Ievves, vntil for their obstinacie and blaspheming, he forsooke them, disputing afterward in a certaine schoole for vvoo yer es space to the maruelous increase of the Church, specially through his great miracles also, in healing diseases vvith the touche of his clothes, and expelling diuels, 13 vvho yet contemned the Exorcists of the Ievves. 18 Howv the Christians there confesse their aſſes, and burne their vnlawfull bookes: 21 and howv he foretold that after he had been at Hierusalem, he must see Rome. 23 and vvhat a great sedition vv as raised against him at Ephesus, by them that got their liuing of vvorking to the idolatrous Temple of Diana.

I



2

3

4

5

ND it came to passe vvhen Apollo vv as at Corinth, that Paul hauing gone through the higher partes came to Ephesus, and found certaine disciples: † and he said to them, Haue you receiued the holy Ghost, beleeuing? But they said to him, Nay, neither haue vve heard Whether there be a holy Ghost. † But he said, In vvhat then vv ere you baptized? Vvho said, ^cIn Iohns baptisme. † And Paul said: * Iohn baptized the people vvith the baptisme of penance, saying: That they should belecue in him that vv as to come after him, that is to say, ^cin I E S V S. † Hearing these things, they vv ere baptized in the name of our Lord I E S V S.

The Epistle vpō Whitson-eue.

^c Iohns baptisme not sufficiēt.

^c Christs baptisme necessārie.

X x ij † And

Mr. 3, 11.
Mr. 1, 8.
Lk. 3, 16.

∴ S. Paul ministrated the Sacrament of Cōfirmatiō. See *anot.*, c. 8, 17.

† And vvhē Paul had ∴ imposed hands on them, the holy Ghost came vpon them, and they spake vwith tongues, and prophecied. † And all the men vvere about twelue. 7

† And entring in to the synagogue, he spake confidently for three moneths, disputing and exhorting of the kingdom of God. † But vvhē certaine vvere indurate, and beleueed not, il-speaking the vway of our Lord before the multitude, departing from them, he separated the disciples, daily disputing in the schole of one Tyrannus. † An this vvas done for the space of twu yerēs, so that al vvhich dwelt in Asia, heard the vvord of our Lord, Ievves and Gentils. 10

† And God vvrought by the hand of Paul miracles not common: † so that there vvere also brought from his body "napkins or handkerchefts vpon the sicke, and the diseases departed from them, and the vvicked spirits vvent out. † And certaine also of the Iudaical exorcists that vvent about, assaied to innocate vpon them that had euil spirits, the name of our Lord I E S V S, saying, I adiure you by I E S V S vvhom Paul preacheth. † And there vvere certaine sonnes of Sceua Ievve, cheefe priest, seuen, that did this. † But the vvicked spirit ansvvering, said to them, I E S V S I knowv, and "Paul I knowv: but you, vvhat are ye? † And the man in vvhom the vvicked spirit vvas, leaping vpon them, and mastring both, preuailed against them, so that they fled out of that house naked and vvounded. † And this vvas made notorious to al the Ievves and the Gentiles that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord I E S V S vvas magnified. † And many of them that beleueed, came confessing and declaring ∴ their deedes. † And many of them that had soloued "curious things, brought together their "bookes, and burnt them before al: and counting the prices of them, they found the money to be fiftie thousand pence. † So mightely increased the vvord of God and vvas confirmed. 17

∴ They made not only a general confellio wherein al mē shew thē selues alike to be sinners, as our Protestants do: but euery one confessed his owne proper deedes and fautes.

The 6 part.

∴ Of taking avway the Gospel frō Hierusalem the head citie of the Iewes, and giuing it to ROME the head citie of the Gentils.

† And vvhē these things vvere ended, Paul purposed in the Spirit, vvhē he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall haue been there, I must see ∴ Rome also. † And sending into Macedonia twu of them that ministrēd vnto him, Timothee and Erastus, him self remained for a time in Asia. 21

† And at that time there vvas made no litle trouble about the 22 23

them

- 24 the vvay of our Lord. † For one named Demetrius, a siluer-
 smith, that made siluer temples of Diana, procured to the ar-
 25 tificers no smal gaine: † vvhom calling together and them
 that vvere the same kinde of vvorkemen, he said, Sirs, you
 26 knowv that our gaine is of this occupation: † and you see,
 and heare that this same Paul by perswasion hath auerted a
 great multitude not only of Ephesus, but almost of al Asia,
 saying, That they are not gods vvich be made by handes.
 27 † And not only vnto vs is this part in danger to be reprovved,
 but also the temple of great Diana shal be reputed for no-
 thing, yea & her maiestie shal begin to be destroyed, vvhom
 28 al Asia & the vvorld vvorshippe. † Hearing these things,
 they vvere replenished vvith anger, and cried out saying,
 29 Great is Diana of the Ephesians. † And the vvhole citie
 vvvas filled vvith confusion, & they ranne violently vvith one
 accord into the theatre, catching Gaius and Aristarchus Ma-
 30 cedonians, Paules companions. † And vvhen Paul vvould
 haue entred in to the people, the disciples did not permit him.
 31 † And certaine also of the Princes of Asia that vvere his
 frendes, sent vnto him, desyring that he vvould not aduerture
 32 him self into the theatre: † and others cried an other
 thing. For the assemblie vvvas confuse, & the more part knevv
 33 not for vvhat cause they vvere assembled. † And of the mul-
 titude they drevv forth Alexander, the Ievves thrusting him
 forvvard. But Alexander vvith his hand desyring silence,
 34 vvould haue giuen the people satisfaction. † Vvhom as
 soone as they perceiued to be a Ievve, there vvvas made one
 voice of al, almost for the space of tvvo houres crying out,
 35 Great is Diana of the Ephesians. † And vvhen the Scribe
 had appeased the multitudes, he saith, Ye men of Ephesus, for
 vvhat man is there that knowveth not the citie of the Ephe-
 sians to be a vvorshipper of great Diana, & Jupiters childe?
 36 † Forasmuch therefore as these things can not be gainesaid, you
 must be quieted, and doe nothing rashly. † For you haue
 37 brought these men, being neither sacrilegious, nor blasphem-
 38 ing your Goddesse. † But if Demetrius and the artificers
 that are vvith him, haue matter to say against any man, there
 are Courtes kept in the common place, & there are Procon-
 39 suls, let them accuse one an other. † And if you aske any
 40 other matter: it may be resolved in a lawfull assemblie. † For
 vvve are in danger also to be accused for this daies sedition:

c The Prote-
 stants translate,
 shrines, in the
 bible an. 1577:
 to make the
 people thinke
 that it toucheth
 the holy shrines
 of Sainctes:
 most corruptly,
 the greeke signi-
 fying plainly,
 temples, and that
 of heathē gods?

c Here the He-
 retikes adde to
 the text this
 word, image,
 more then is in
 the greeke, to
 put a scruple in-
 to the peoples
 minde concern-
 ing holy Ima-
 ges.

vvhwhereas there is no man guilty by vvhom vve may giue an account of this concourse. And vvhhen he had said these things, he dimissed the assemblie.

A N N O T A T I O N S

CHAP. XIX.

Touching of
Reliques, & mira-
cles done by
the same.

22. *Napkins.*] The napkins that had touched S. Pauls body, vvrought miracles, and it vvas no superstition to attribute that vertue to them which God gaue to them in deede: nor to seeke to touch them for health, vvas any dishonour to God, but it much proued Christes religiō to be true, and him to be the only God, vvwhose seruants, yea vvwhose seruants *shades and napkins could do such vvonders, as S. Chrysostome (to. 5. cont. Gentiles, quod Christus sit Deus, in vit. Babylæ.) sheweth in a vvhole booke to that purpose, against the Pagans, prouing hereby and by the like vertue of other Saints and their Reliques, that Christ their Lord and Maister is God. for it is al one concerning the bodies of Saints, reliques, garments, staues, bookes, or any thing that belonged to them, al which may and haue done and yet doe (vvhen it is necessarie to our edification) the like vvonders to Gods great honour: not only in their life time, but after their death much more, for S. Pauls napkins had as great force vvhen he vvas dead, as vvhen he liued, and so much more, as his grace and dignitie vvith God is greater then before. Vvhich S. Chrysostom in the place alleaged proueth as large by the shrine of S. Babylas the Martyr: and to thinke the contrarie, is the Heresie of Vigilantius, condemned so long since as S. Hieroms time, and by him refuted abundantly.

Ad. 5. 16.

The name, or
presence, or
Reliques of
Saints & holy
men, confound
the Diuel.

16. *Paul I know.*] Both the said napkins taken from S. Pauls body, and his name also, vvwere dreadful and able to expel diuels. Vvhereby vve learne that not only Christes name, vvvhich is the principal, but his seruants names also inuocated vpon the possessed, haue power ouer diuels: vvvhich is a maruelous honour to Saints, and nothing diminisheth the glorie of Christ, but exceedingly increaseth the same, not only him self, but his seruants also being able to do such things, and to be stronger then any Diuel in Hel. So vve read in * S. Hierom that many did inuocate the name of S. Hilarion vpon the possessed, and the Diuels straight departed. so did the Diuel know * S. Babylas and other Saints, euē after they vvwere dead, vvhen they could not speake for the presence of their Reliques, and vvhen they vvwere tormented and expelled by them: vvwhereof al antiquitie is full of testimonies. But our Heretikes Luther and Caluin and their Scholers attempting to cast out Diuels, spedd much like as these good fellowes did.

*In vit. Hilarionis.
Chryss. loco citato.*

Superstitious,
heretical, and al
hurtful bookes
must be made
avvay.

19. *Curious things.*] Curious and vnlawfull sciences, as Vvitchcraft, Necromancie, and other meanes of diuination by southsaying, figure-casting, interpretation of dreames, or any vvay not allowed by God and his Church, must much more be abhorred of old Christians, vvhen these so lately conuerted vvwere so zelous and diligent to leaue them. And by this example al that are newly reconciled to the Church, are taught, to burne their heretical and naughtie bookes.

Decrees and pe-
nal lawes a-
gainst heretical
bookes.

19. *Bookes.*] A Christian man is bound to burne or deface al vvicked bookes of vvhat sort so euēr, specially Heretical bookes. Vvhich though they infect not him alvvayes that keepeth them, yet being furth comming, they may be noisoin and pernicious to others that shal haue them and read them after his death, or otherwise. Therefore hath the Church taken order for condemning al such bookes, and against the reading of them, vvwhere danger may ensue: and the Christian Emperours, Constantinus Magnus, Valentinian, Theodosius, Martian, Iustinian, made penal lawes for the burning or defacing of them. *Sozom. li. 1 c. 20. li. 2 c. 21. Conc. Chal. act. 3. in fine, cap. Ample. & in fine totius Conc. c. Imperator. Conc. Constantinop. 2. confes. 5. cap. Debitum. & Act. 1 cap. 1. & cap. Rem. See Eusebius li. 3 de vita Constant. c. 61. 62. 63. 64. The danger of reading them, as it is manifest, so it is signified by Euseb. li. 7 c. 6. S. Augustine li. 3 de bapt. c. 14. S. Greg. li. 5 ep. 64.*

C H A P. XX.

Having visited the Churches of Macedonia and Achaia (as he purposed *Act. 19*) and now about to saile from Corinth toward Hierusalem, because of the leuies lying in vvraye for him, he is constrained to returne into Macedonia. 6 And so as Philippos taking boate, commeth to Troas, vvhere vpon the Sunday, vvith a sermon, and a miracle, he greatly confirmeth that Church. 13 Thence comming to Milesum, 17 he sendeth to Ephesus for the Clergie of those partes: to vvhom he maketh a Pastoral sermon, committing vnto their charge the stocke begine by him there, and now like to be sen of him no more, considering the troubles that by reuelation he looketh for at Hierusalem.

AND



1 ND after that the tumult vvas ceased, Paul
 2 calling the disciples, and exhorting them,
 3 tooke his leaue, and set forvvard to goe into
 4 Macedonia. † And vvhen he had vvalked
 5 through those partes, & had exhorted them
 6 vvith much speech, he came to Greece: † vvhere vvhen he
 7 had spent three moneths, the Ievvès laid vvait for him as he
 8 vvas about to saile into Syria: and he had counsel to returne
 9 through Macedonia. † And there accompanied him Sosipa-
 10 ter of Pyrrhus, of Berœa: and of Thessalonians, Aristarchus,
 11 and Secundus: and Caius of Derbè, and Timothee: and of
 12 Asia, Tychicus and Tróphimus. † These going before, staid
 13 for vs at Troas: † but vve sailed after the daies of Azymes
 14 from Philippi, and came to them vnto Troas in fivē daies,
 15 vvhere vve abode seuen daies.

16 † And in the first of the Sabbath vvhen vve vvere assem-
 17 bled to breake bread, Paul disputed vvith them, being to
 18 depart on the morovv, and he continued the sermon vntil
 19 midnight. † And there vvere a great number of lampes in
 20 the vpper chamber vvhere vve vvere assembled. † And a
 certaine yong man named Eútychus, sitting vpon the vvin-
 dowv, vvhereas he vvas oppressed vvith heauy sleepe (Paul
 disputing long) driuē by sleepe, fel from the third loft downe,
 and vvas taken vp dead. † To vvhom vvhen Paul vvas
 gone dovvn, he lay vpon him: and embracing him he said,
 Be not troubled, for his soule is in him. † And going yp and
 breaking bread and tasting, and hauing talked sufficiently to
 them vntil day light, so he departed. † And they brought
 the lad aliue, and vvere not a litle comforted.

13 † But vve going yp into the ship, sailed to Asson, from
 14 thence meaning to receiue Paul. for so he had ordained, him
 15 self purposing to iourney by land. † And vvhen he had
 16 found vs in Asson, taking him vvith vs vve came to Mitylé-
 17 ne. † And sailing thence, the day folovving vve came ouer
 18 against Chios: and the other day vve arriued at Samos: and
 the day folovving vve came to Milétum. † for Paul had
 purposed to saile leauing Ephesus, lest any stay should be
 made him in Asia. For he hastened, if it vvere possible for
 him, to keepe the day of Pentecost at Hierusalem.

17 † And sending from Milétum to Ephesus, he called the
 18 Auncients of the Church. † Vvho being come to him, and
 assembled

∴ S. Paul did
 here breake
 bread on the
 Sunday as it is
 broken in the
 Sacramēt of the
 body of Christ,
 and had both
 before & after
 the celebrating
 of the Sacramēt
 a sermon to the
 people. Aug. ep.
 86 ad Casulanū.
 Vener. Beda in
 20 Añ.

c That is, Priests
 as Añ. 13. 4. See
 the marginal
 annot. there.

assembled together, he said to them, You knowv * from the
 first day that I entred into Asia, in vvhat maner I haue been
 vvith you al the time, † seruing our Lord vvith al humili- 19
 tie and teares, and tentations that did chaunce to me by the
 conspiracies of the Ievves: † Howv I haue vvithdrawven 20
 nothing that vvas profitable, but that I preached it to you, &
 taught you openly and from house to house, † testifying to 21
 Ievves and Gentils :: penance tovvard God and faith in our
 Lord I E S V S C H R I S T. † And novv behold, being bound 22
 by the spirit, I goe to Hierusalem: not knowvng vvhat
 things shal befall me in it, † but that the Holy Ghost 23
 through out al cities doth protest to me, saying: that bands
 and tribulations abide me at Hierusalem. † But I feare none 24
 of these things, neither doe I make my life more pretious the
 my self, so that I may cōsumat my course & ministerie vvich
 I receiued of our Lord I E S V S, to testifie the Gospel of the
 grace of God. † And novv behold I doe knowv, that you 25
 shal no more see my face al you, through vvhom I haue pas-
 sed preaching the kingdom of God. † Vvherefore I take you to 26
 witnesse this present day that I am cleere from the blood of al.
 † For I haue not spared to declare vnto you al the counsel of 27
 God. † Take heede to your selues and to the vvhole flocke 28
 vvherein the :: Holy Ghost hath placed you bisshops, to rule
 the Church of God vvich he hath purchased with his ovvne
 blood. † I knowv that after my departure there vvil "rauening 29
 vvolumes enter in among you, not sparing the flocke. † and out 30
 of your ovvne selues shal arise men speaking peruerse things,
 to dravv avvay disciples after them selues. † For the vvich 31
 cause be vigilant, keeping in memorie that for three yeres
 night and day I ceased not vvith teares to admonish euery
 one of you. † And novv I commend you to God and to 32
 the vvord of his grace, vvho is able to edifie, and to giue in-
 heritance in al the sanctified. † No mans siluer and gold 33
 or garment haue I coueted. † Your selues knowv that for 34
 such things as vvete needful for me and them that are vvith
 me, these hands haue ministred. † I haue shewed you al 35
 things, that so labouring, you must receiue the vveake, and re-
 member the vvord of our Lord I E S V S, because he said, " It
 is a more blessed thing to giue rather then to take.

† And vvhen he had said these things, falling on his knees 36
 he praied vvith al them. † And there vvas great vveeping 37
 made

:: Apostolike
 preaching com-
 mendeth not
 faith only but
 penance also to
 the people.

:: Bisshops or
 Priests (for then
 these names
 were sometime
 vsed indifferēt-
 ly) gouernours
 of the Church
 of God, & plac-
 ed in that roo-
 me & high fun-
 ctio by the Ho-
 ly Ghost.

made of al, and falling vpon the necke of Paul, they kissed
 38 him, † being sorie most of al for the vvord vvwhich he had
 said, that they should see his face no more. And they brought
 him going vnto the shippe.

ANNO TATIONS

CHAP. XX.

16. *Pentecost.*] Though the Apostles might desire to come to the Ievves Festeivities, by reason of the general concourse of people to the same, the better to deale for their saluation and to spread the Gospel of Christ, yet it is like that they now kept solemnly the Christian Pentecost or vvhit-sontide, for memorie of the Holy Ghost, and that S. Paul vvvent to that Feast of the Christians rather then the other of the Ievves. And Ven. Bede saith here, *The Apostle maketh hast to keepe the fiftieth day, that is, of remission and of the Holy Ghost.* For, that the Christians already kept the eight day, that is, the Sunday or our Lordes day, and had altered already the ordinarie Sabbath into the same, it is plaine by the Scriptures (1 Cor. 16. 2. Apoc. 1. 10.) and by antiquitie. *Iustin. Mart. Apolog. 2 ad Anton. Pium in fine.* And it is as like that they changed the Ievves Pathe and Pentecost as that, specially vvhen it is euident that * these Festeivities be kept by Apostolike tradition, and approued by the vse of al ancient Churches and Councels.

The Christian
 Pentecost.

Sunday.

Aug. ep.
 118 c. 1.

29. *Raueuing vvolumes.*] The gouernours of the Church are foretold of the great danger that should fall to the people by vvolumes, that is to say, by Heretikes, vvwhose cruelty toward the Catholikes is noted by this terme. They be knowne by the forsaking the vnite of the Church vvwhereof they vvvere before, by going out and dravving many disciples after them, and by their peruerse doctrine. Such vvolumes came aftervvward in deede in diuers ages, Arius, Macedonius, Nestorius, Eutyches, Luther, Caluin, great bloudsucking vvolumes, and vvwaiters of the flocke of Christ.

Raueuing vvolumes
 are the Heretikes of
 ages.

35. *More blessed to giue.*] Among many other infinite goodly things and speeches vvwhich Christ spake and be not vvritten in the Gospels, this sentence is one: vvwhich S. Paul heard of some of the Apostles daily conuersant vvith him, or els learned of Christ him self, or of the Holy Ghost. And it signifyeth, that vvwhereas the vvorld commonly counteth him happie that receiueth any benefite, as almes either temporal or spiritual, yet in deede he that giueth or bestowveth, is more happie. Vvvhich if the vvorld did vvell consider, men vvould giue almes faster then they do, if it vvwere but for their ovvne benefite.

Christs speeches
 not vvritten in
 the Gospel.

Great almshouses
 blessed.

CHAP. XXI.

From Miletum going on his journey, & he can not be dissuaded neither at Tyre, & nor at Caesarea (in both vvwhich places the Holy Ghost reueled how he should be handled in Hierusalem, 10 the Prophet Agabus expressly foretelling that the Ievves there should deliuer him to the Gentils) 15 bus to Hierusalem he cometh: vvwhere being vvwelcome to the Christians, and namely to James the Bishop, and to the Priests, vvwhile he goeth about to satisfie the Christian Ievves there, vvwho had been misformed of him as if he had taught it to be vnlawful for the Ievves to keepe Moyses Law: 27 he is invaded by the infidel Ievves, and ready to be murdered by them, until the Romane souldiars do rescue him.

1



2

3

ND vvhen it came to passe that vve sailed,
 being caried from them, vvwith a straight course
 vve came to Coos, and the day folovving to
 Rhodes, and from thence to Patara. † And
 when vve had found a ship that passed ouer to
 Phœnice, going vp into it vve sailed. † And vvwhen vve vvwere
 in the sight of Cypres, leauing it on the left hand, vve sailed

Y y into

into Syria, and came to Tyre: for there the ship vvas to discharge her lode. † And finding disciples, vve taried there se- 4
uen daies: vvho said to Paul by the Spirit, that he should not
goe vp to Hierusalem. † And the daies being expired, de- 5
parting vve vvent forvvard, al bringing vs on the vvay, vvith
their vvives and children, til vve vv ere out of the citie: and
falling vpon our knees on the shore, vve praied. † And 6
vvhen vve had bid one an other farevvell, vve vvent vp in-
to the ship: and they returned vvnto their ovvne. † But vve 7
having ended the nauigation, from Tyre came dovvn to
Ptolomáis: and saluting the brethren, vve taried one day
vvith them. † And the next day departing, vve came to Cē- 8
sarēa. And entring into the house of* Philip the Euangelist,
vvho vvas one of the seuen, vve taried vvith him. † And he 9
had :: foure daughters^v virgins, that did prophecie.

Act. 6,5

:: As S. Peter
had a wife, but
vsed her not af-
ter his calling, as
it is noted els
where out of S.
Hierom *Luc. 4,*
31: so may it be
said of S. Philip
being Deacon.

† And as vve abode there for certaine daies, therē came a 10
certaine prophet from Ievvrie, named Agabus. † He, vvhe he 11
vvas come to vs, tooke Pauls girdle: and binding his ovvne
handes & feere, he said, Thus saith the holy Ghost: The man
vvhose girdle this is, so shal the Ievves binde in Hierusalem,
& shal deliuer him into the handes of the Gentiles. † Vvhich 12
when vve had heard, vve & they that vv ere of the same place,
desired him that he would not goe vp to Hierusalem. † Then 13
Paul ansvvered, and said, Vvhat doe you, vv eeping and affli-
cting my hart? for I am ready not only to be bound, but to
die also in Hierusalem for the name of our Lord I E S V S.
† And vvhen vve could not persvade him, we ceased, saying, 14
The vvil of our Lord be done.

† And after these daies, being prepared, vve vvent vp to 15
Hierusalem. † And there came also of the disciples from 16
Cēsarēa vvith vs, bringing vvith them one Iason a Cy-
priā (vvith vvhom vve should lodge) an old disciple.
† And vvhen vve vv ere come to Hierusalem, the brethren 17
receiued vs gladly. † And the day folovving Paul vvent in 18
vvith vs to Iames, and al the Auncients vv ere assembled.
† Vvhom vvhen he had saluted, he told particularly vvhat 19
God had done among the Gentiles by his ministerie. † But 20
they hearing it, magnified God, and said to him: Thou seest
(brother) hovv many thousands there are among the Ievves
that haue beleeued: and al are zelátours of the Lavv. † But 21
they haue heard of thee that thou doest teach those Ievves
that

that are among the Gentiles, to depart from Moyses : saying
 that they ought not to circumcise their children, nor vvalke
 22 according to the cùstome. † Vvhat is it then? needes must
 the multitude assemble : for they vvil heare that thou art
 23 còme. † Doe this therfore vvich vve tel thee, There are
 24 vvith vs foute men, that haue a vovve on them. † Taking
 these vnto thee, sanctifie thy self vvith them : and bestovv
 on them, that they may * shaue their heads: and al shal
 knowv that the things vvich they heard of thee, are false:
 25 but that thy self also vvalkest keeping the Lavv. † But con-
 cerning them that beleue of the Gentils,* vve haue written,
 decreeing that they should refraine them selues from the im-
 molated to Idols, and bloud, and suffocated, and fornication.
 26 † Then Paul taking the men vnto him, the next day being
 purified vvith them entred into the temple, shewving the ac-
 complishment of the * daies of the purification, vntil an
 oblation vvas offered for euery one of them.

27 † But vvhiles the seuen daies vv ere a finishing, those
 Ievves that vv ere of Asia, vvhen they had seen him in the
 temple, stirred vp al the people, and laid handes vpon him,
 28 † crying, Ye men of Israël, help: this is the man that against
 the people & the Lavv and this place reaching al men euery
 vvhere, hath also moreouer brought in Gentiles into the tem-
 29 ple, and hath violated this holy place. († For they had seen
 Tióphimus the Ephesian in the citie vvith him, vvhom they
 30 supposed that Paul had brought into the temple.) † And the
 vvhole citie vvas in an vproare: and there vvas made a con-
 course of the people. And apprehending Paul, they drevve
 him forth of the temple: and immediatly the doores vv ere
 31 shut. † And as they sought to kil him, it vvas told the Tri-
 bune of the band, That al Hierusalem is in a confusion.
 32 † Vvho forthvvith taking vnto him souldiars & Centurions,
 ranne dov vne to them. Who, vvhé they had seen the Tribune
 33 and the souldiars, ceased to strike Paul. † Then the Tribune
 comming neere apprehended him, and commaunded him to
 be bound vvith tvvo chaines: and he demaunded vvho he
 34 vvas, and vvhat he had done. † And some cried one thing,
 some an other, in the multitude. And vvhereas he could not
 knowv the certaintie for the tumult, he commaunded him to
 35 be led^e into the castel. † And vvhen he vvas come to the
 staires, it chaunced that he vvas caried of the souldiars because

Yy ij

of the

^e In ca-
 stra. So in
 the places
 folowring.

of the violence of the people. † For the multitude of the 36
 people solovved, crying, Avvay vvith him. † And vvhen 37
 Paul began to be brought into the castel, he saith to the Tri-
 bune, Is it lavvful for me to speake some thing to thee? Vvho
 said, Canst thou speake Greeke? † Art not thou the Ægyp- 38
 tian that before these daies did raise a tumult, and didst lead
 forth into the desert foure thousand men that vvere murde-
 rers? † And Paul said to him, * I am a man truely a Ievve of 39
 Tarsus, a citizen not of an obscure citie of Cilicia. And I de-
 sire thee, permit me to speake to the people. † And vvhen he 40
 had permitted him, Paul stāding on the staiers, beckened with
 his hand to the people. and great silence being made, he spake
 vnto them in the Hebrevv tongue, saying.

Act. 22,
3.

AN NOT A T I O N S
 CHAP. XXI.

Virgins.

9. *Virgins.*] S. Luke noteth specially that his daughters vvere Virgins, meaning (no doubt) that they vvere of the state, profession, or purpose of perpetual virginitie, not only that they vvere yong maides vnmarrid: and that they vvere the rather for that, endued vvith the gift of prophetic, as S. Hierom saith *li. 1 adu. Iovin. c. 24. See Occum. c. 29 in hunc locum.*

Avoiding of
scādal in things
not vnlavvful.

24. *Keeping the Lavv.*] At the obseruations of the Lavv vvere novv in them selues dead and vnprofitable, yet til further propagation of the Gospel, they vvere not damnable to the keepers, nor offensive to God, but might be obserued euen of the Christian Ievves. and for feare of scandalizing the vvake of that nation, newvly conuerted or prone to receiue the faith, the Apostles by Gods suggestion did thinke it good to obserue them as occasion required.

CHAP. XXII.

Being licensed by the Tribune to speake to the people, he sheweth them that he vvvas once as earnest on that side as they novv be: 6 and howv strange and miraculou his conuersion vvvas. 17 They heare him quietly, until he began to make mention of a vision that sent him away from them to the Gentils. 22 Then they erie out vpon him so, 23 that for their crying the Tribune commaundeth him to be silenced. 25 Which yet by his vvisedom he escapeth.



EN brethren and fathers, heare vvhat 1
 account I doe render novv vnto
 you. † (And vvhen they had heard 2
 that he spake to them in the Hebrevv
 tongue, they did the more keepe silēce.
 † And he saith,) * I am a man a Ievve, 3
 borne at Tarsus in Cilicia, but brought
 vp in this citie, at the feete of Gamaliel
 instructed according to the veritie of the lavv of the fathers,

an

Act. 21,
39.

- 4 an emulatur of the Law as also al you are this day: † vwho
Act. 8,3 *persecuted this vway vnto death, binding & deliuering into
 5 custodies men & vvomē, † as the high Priest doth giue me te-
Act. 9,2 6 stimonie, and al the auncients. † of vvhom *receiuing let-
 ters also to the brethren, I vvent to Damascus, that I might
 bring them thence bound to Hierusalem, to be punished.
 7 And it came to passe as I vvas going, and dravving nigh to
 Damascus at midday, sodēly from heauen there shone round
 8 about me much light: † and falling on the ground, I heard a
 voice saying to me, Saul, Saul, vvhy persecutest thou me?
 9 † And I ansvvered, Vvho art thou Lord? And he said to me,
 10 I am I E S V S of Nazareth, vvhom thou persecutest. † And
 they that vvēre vvith me, savv the light in deede, but the
 11 voice they heard not of him that spake vvith me. † And I
 said, Vvhat shal I doe Lord? And our Lord said to me, Arise
 and goe to Damascus: and there it shal be told thee of al
 12 things that thou must doe. † And vvhereas I did not see for
 the brightnesse of that light, being led of my companions by
 13 the hand, I came to Damascus. † And one Ananias, a man
 according to the Law hauing testimonie of al the Ievves in-
 14 habitants, † comming to me, and standing by me, said to me,
 Brother Saul, looke vp. And I the self same houre looked vp
 15 on him. † But he said, The God of our fathers hath prēor-
 dained thee, that thou shouldest knowv his vvil, and see the
 16 Iust one, and heare a voice from his mouth: † because thou
 shalt be his vvitnes to al men, of those things vvich thou
 17 hast seen and heard. † And novv vvhat taricest thou? Rise vp,
 and be baptized, & :: vvash avvay thy sinnes inuocating his
 18 name. † And it besel me returning into Hierusalem, and
 19 praying in the temple, that I vvas in a traunce, † and savv
 him saying vnto me, Make hast, and depart quickly out of
 Hierusalem: because they vvil not receiue thy testimonie of
 20 me. † And I said, Lord, they knowv that I did cast into pri-
 son and beate in euery synagoge them that beleued in thee.
 21 † And vvhen the bloud of Steuen thy vvitnes vvas shed,
*c. mag-
v. 25
Act. 7,
38.* :: I stoode by and consented, and kept the garments of them
 22 that killed him. † And he said to me, Goe, for into the Gen-
 tiles a farre vvil I send thee.
 23 † And they heard him vntil this vvord, and they lifted vp
 their voice, saying, Avvay vvith such an one from the earth:
 24 for it is not meete he should liue. † And vvhen they cried
 Y y iij out,

The Sacramēt
 of Baptisme
 doth it self
 vvash avvay
 sinnes as here is
 plaine, & ther-
 fore doth not
 only signifie (as
 the Heretikes
 affirme) that our
 sinnes be forgi-
 uen before, or
 othervvise by
 faith only re-
 mitted. Vvhere-
 by the Chur-
 ches doctrine is
 proued to be
 fully agreeable
 to the Scriptu-
 res, that the Sa-
 craments giue
 grace *ex opere
operato*, that is,
 by the force &
 vertue of the
 vvorke and
 vvord, done &
 said. in the Sa-
 crament.

Not only the
 Principals but
 al that consent
 to the death or
 vexation of
 Christian men
 for the Catho-
 like faith, do
 highly offend,
 vvich the Apo-
 stle confesseth
 here, that Gods
 mercie may be
 more notori-
 ously glorified
 in him herby.

out, and threvv of their garments, and cast dust into the aire,
 † the Tribune commaunded him to be caried into the castel, 24
 and to be beaten vvith vvhippes, and that he should be tor-
 mented: to knowv for vvhat cause they did so crie at him.
 † And vvhen they had bound him very straight vvith thōgs, 25
 Paul saith to the Centurion standing by him: Is it lavvful for
 you to vvhippe a man that is a Romane and vncondemned?
 † Vvhich the Centurion hearing, vvent to the Tribune, and 26
 told him, saying, Vvhat vvilt thou doe? for this man is a ci-
 tizen of Rome. † And the Tribune comming, said to him, 27
 Tel me, art thou a Romane? But he said, Yea. † And the Tri- 28
 bune ansvvered, I obtained this citie vvith a great summe.
 And Paul said, But I vvvas also borne to it. † Immediatly ther- 29
 fore they departed from him that vvvere to torment him. The
 Tribune also feared after he vnderstoode that he was a citize
 of Rome, and because he had bound him. † But the next 30
 day meaning to knowv more diligently for vvhat cause he
 vvvas accused of the Ievves, he loosed him, and commaunded
 the Priests to come together and al the Council: & buinging
 forth Paul, he set him among them.

c. p. xte-
g. 25

CHAP. XXIII.

*As the people in the tumult, so also the very cheefe of the Ievves in their Council shewv
 them selues obstinate, and vvilful persecutors of the truth in S. Pauls person. Whose
 behauiour towards them is ful of constancie, modestie, and vv wisdom. 11 (Christ
 also by a vision encouraging him, and foretelling that he shal to Rome.) 12 Yea
 they conspire vvith 40 men to kil him traiterously. 16 But the matter being
 detected, the Romane Tribune conueigheth him strongly to Cæsarea.*



∴ He said not
 this through
 perturbation of
 minde or of a
 passion, but by
 way of prophe-
 cie, that this fi-
 guratiue high
 priesthod. then
 trimmed like a
 vvhitte vvall,
 was to be de-
 stroied, vvhere-
 as now the true
 priesthod of
 Christ was cōe.
Beda in hunclo.

ND Paul looking vpon the Council, 1
 said, Men brethren, I vvith al good con-
 science haue conuersed before God, vntil
 this present day. † And the high Priest 2
 Ananias commaunded them that stooode
 by him, to smite him on the mouth.
 † Then Paul said to him, ∴ God shal 3
 strike thee, thou vvhitte vvall. And thou siting iudgest me
 according to the lavv, and contrarie to lavv doest thou com-
 maund me to be smitten? † And they that stooode by, said, 4
 Doest thou reuile the high Priest of God? † And Paul said, 5
 "I knevve not, brethren, that he is the high Priest. For it is
 vvritten: *The prince of thy people thou shalt not missepeake.* † And Paul 6
 knowing

Exo. 22.
28.

Phil. 3. 5.

Mt. 23.

- knowving that the one part vvas of Sadducees, and the other of Pharisees, :: he cried out in the Councel, Men brethren, * I am a Pharisee, the sonne of Pharisees: of the hope and resurrection of the dead am I iudged. † And vvhhen he had said these things, there rose dissension betvvene the Pharisees and Sadducees, and the multitude vvas diuided. † For the "Sadducees say * there is no resurrection, nor Angel, nor spirit: but the Pharisees confesse both. † And there vvas made a great crie. And certaine of the Pharisees rising vp, stroue saying, Vve finde no euil in this man. vvhath if a spirit hath spoken to him, or an Angel? † And vvhhen there vvas risen great dissensio, the Tribune fearing lest Paul should be torne in peeces by them, commaunded the souldiars to goe dovvne, and to take him out of the middes of them, and to bring him into the castel. † And the night folovving our Lord standing by him, said, Be constant: for as thou hast testified of me in Hierusalem, so :: must thou testifie at Rome also.
- † And vvhhen day vvas come, certaine of the Ievves gathered them selues together, & "vovved them selues, saying, that they vwould neither eate nor drinke til they killed Paul.
- † And they vvere more then fourtie men that had made this conspiracie: † vvho came to the cheefe priests and the auncients, and said, By execration vve haue vovved our selues, that vve vvil eate nothing, til vve kill Paul. † Novv therfore giue you knowvledge to the Tribune vvith the Coucel, that he bring him forth to you, as if you meant to knowv some more certaintie touching him. But we, before he come neere, are ready for to kil him. † Vvhich vvhhen Paules sisters sonne had heard, of their lying in vvaite, he came and entred into the castel and told Paul. † And Paul calling to him one of the Centurions, said, Bring this yong man to the Tribune, for he hath some thing to tel him. † And he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee. † And the Tribune taking him by the hand, vvent aside vvith him apart, and asked him, Vvhat is it that thou hast to tel me? † And he said, The Ievves haue agreed to desire thee, that to morovv thou vvilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him. † But doe not thou credite them, for there lie in vvaite for him more then fourtie men

Such prudent euasions from danger are lawfull. vvhibh S. Chrysostome calleth (specially in this Apostle) the wisdom of the serpent, as otherwise in his teaching and preaching & patience he vvieth the simplicity of a dooue.

Though God who could not lie, had promised Paul that he should goe to Rome: yet the Apostle omitted not humane means to defend him self from his enemies and otherwise. neither said he as the Heretikes called Predestinates, Let them do vvhat they wil, they ca not hurt me, for I am predestinate to goe to Rome. See his doings and sayings to saue him self, in the chap. folowing.

c See the courtellie & equitie of Heathen Officers tovvard their prisoners, to saue them from al iniurie and villanie.

of

of them, vvhich haue vovved neither to eate nor to drinke, til they kil him: and they are novv ready, expecting thy promise. † The Tribune therfore dimissed the yong man, 22 commaunding that he should speake to no man that he had notified these things vnto him. † And calling tvvo Centu- 23 rions, he said to them, Make ready tvvo hundred souldiars, to goe as farre as Cæsará, and seuentie horsemen, and launces tvvo hundred, from the third houre of the night: † and 24 prepare beasts, that setting Paul on, they might bring him safe to Felix the President († For he feared lest perhaps the Ievves 25 might take him avway, and kil him, and him self aftervvard should sustaine reproche, as though he vvould haue taken money) † vvriting a letter containing this much. 26

Claudius Lysias to the most excellent President Felix, greeting. † This 27 man being apprehended of the Ievves, and ready to be-killed of them, I comming in vvith the band deliuered him, vnderstanding that he is a Romane: † and meaning to knowv 28 the cause that they objected vnto him, I brought him downe into their Councel. † Vvhom I found to be accused concer- 29 ning questions of their lawv: but hauing no crime vvorthie of death or of bandes. † And vvhen it vvvas told me of embush- 30 ments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare vvel. † And the souldiars according as it vvvas comma- 31 unded them, taking Paul, brought him by night to Antipatris. † And the next day sending avway the horsemen to goe 32 vvith him, they returned to the castel. † Vvho vvhen they 33 vvvere come to Cæsará, and had deliuered the letter to the President, they did set Paul also before him. † And vvhen 34 he had read, and had asked of vvhat prouince he vvvas: and vnderstanding that of Cilicia: † I vvil heare the, said he, 35 vvhen thy accusers are come. And he commaunded him to be kept in Herods palace.

A N N O T A T I O N S

CHAP. XXIII.

I knew not.] Our Lord (saith S. Cyprian) in the Gospel, when it was said to him, Answerest thou the high Priest so? teaching that the honour of Priesthod must be kept, said nothing to the high Priest, but only pur- Cyp. ep. 65. 69. 88.
The honour of Priesthod. *ging his innocencie, said, If I have spoken euil, beare witness of euil: but if wel, why smitest thou me? Also the blessed Apostle vvhen it vvvas said to him, Dost thou assaile the high Priest so vvith il vvordes? spake not any thing coumelmously against the Priest, vvhereas he might haue put forth him selfvvsonly against them vvvhich had*

had both crucified our Lord, and which had now also lost their God and Christ, Temple and Priesthood, but though in false and spoiled Priests, yet considering the very bare shadow of the name of Priests, he said, I knew not brethren that he was high Priest. By which wordes of the Apostle, either it may be thought he knew not in deed that he was in that function, because he had not bene of long time in those partes: or els that he so said in respect of the abrogation of the high Priesthood of the Iewes, where- by he knew this man not to be truly any Priest, as also because at this time they came not orderly to it by succession of Aaron and Lavv of Moyses, but by the Roman Emperours favour, as is said before, though (as it is lawfull in such a case) the lesse to irritate them, he frameth his speech so as they might not take occasion of further accusation against him.

See Annot.
10. c. 11, 51.

Mat. li. 2.
c. 12, 43.

8. *The Sadducees.*] This was the worst Heresie among the Iewes, denying that there be any Angels, or spirits, the Resurrectiō also of the bodies: & consequently (as it may very well be gathered by the booke of the Machabees) they denied praier for the dead. For to offer or pray for the dead, & to thinke rightly & religiously of the Resurrectiō, are made there sequels one of an other. Of this sect of Sadducees was (as Eusebius writeth li. 2. c. 22. *Eccl. hist.*) this Ananias the High Priest, that caused Paul to be smitten. For their Priesthood had now no more the protection of God to preserve it in truth and right iudgement, the Christian Priesthood being then established.

The Sadducees
(as it seemeth)
denied praier
for the dead.

12. *Vowed them selves.*] Such vowes, othes, or excretions as this, binde no man before God, yea they must in no wise be obserued. It is a great offence either to vow voluntarily, or to take any such thing vpon a man, for feare or by commaundement. For example, if thou haue rashly by promes, vow, or othe, appointed to be reuenged vpon any man, thou bindest not thy self thereby, neither must thou keepe thy promes. If thou be put to an othe to accuse Catholikes for seruing God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughtest first to refuse such vnlawfull othes: but if thou haue not constancie and courage so to do, yet know thou that such othes binde not at all in conscience and Lavv of God, but may and must be broken vnder paine of damnation. For to make or take such vowes or othes, is one sinne, and to keepe them, is an other far greater, as when Herode, to keepe his othe, killed Iohn Baptist. And such vowes and othes to God as these, are vnlawfull & must be broken: and not the vowes of Chastitie and Religion, as our new Ministers teach by their wordes and workes.

Vnlawfull othes
& vowes must
not be kept.

Mat. 14, 9.

C H A P. XXIII.

They persecute him to Cesarea, bringing with them an oratour, who before the President Felix accuseth him. 10 He answereth, defending him self from the crimes they charged him with, but confessing his religion plainly. 22 The Iudge perceiuing his religion to be irreprehensible, yieldeth not to condemne him at their pleasure, 24 yea he oftentimes with his wife heareth him preaching; 27 but yet doth not his dutie to deliuer him out of prison.



1

2

3

4

5

6

ND after five daies the high priest Ananias descended, with certain auncients and one Tertullus an oratour, who went to the President against Paul. † And Paul being cited, Tertullus began to accuse, saying.

Vvhereas vve liue in much peace by thee, & many things are corrected by thy prouidence: † vve doe alwaies and in al places receiue it, most excellent Felix, vvith al thanks-ge-
uing. † But lest I hinder thee any longer, I desire thee of thy clemencie breifely to heare vs. † Vve haue found this man pestiferous, and raising seditiōs to al the Iewes in the vvhole vvorld, and authour of the sedition of the secte of the Nazarenes, † vvho also hath attempted to violat the temple,

Z z

vvhom

ETAS
SING

vvhom also being apprehended vve vould haue iudged according to our law. † But Lysias the Tribune comming in, 7 vwith great force tooke him avway out of our handes, † commaunding his accusers to come to thee, of vvhom thou maiest thy self iudging, vnderstand of al these things, vwhereof vve accuse him. † And the Ievves also added, saying that 9 these things vvere so.

† But Paul answered, (the President making a signe vnto 10 him for to speake.)

Knovving that of many yeres thou art iudge ouer this nation, I vvil vwith good courage answer for my self. † For 11 thou maiest vnderstand that it is not aboute rvvelue daies to me, since I vvent vp to adore in Hierusalem. † and neither 12 in the temple did they finde me disputing vwith any man, or causing concourse of the multitude, neither in the synagogs, nor in the citie: † neither can they proue vnto thee the things 13 vwhereof they novv accuse me. † But this I confesse to thee, 14 that according to the :: secte, vvhich they call heresie, I doe so serue the father my God, beleeuing al things that are vwritten in the Law & the Prophets: † hauing hope in God, 15 the vvhich these also them selues expect, that there shal be a resurrectiō of iust and vniust. † In this my self also doe studie 16 to haue a cōscience vwithout offense to vvard God & toward 17 men alwaies. † And after many yeres * I came to bestow almes vpon my nation, & oblations, and vovves. † In the 18 vvhich they fōud me * purified in the tēple: not vwith multitude nor vwith tumult. † But certaine Ievves of Asia, vwho 19 ought to be present before thee and to accuse, if they had any thing against me: † or let these men thē selues say, if they haue 20 found in me any iniquitie, forasmuch as I stād in the Councel, 21 † but of this one voice only that I cried stāding among them, That * of the resurrection of the dead am I iudged this day of you. † And Felix differred them, knovving most certainly of 22 this vway, saying, Vwhen Lysias the Tribune is come dovvne, I vvil heare you. † And he commaunded the Centurion to 23 keepe him, and that he should haue rest, neither to prohibit any of his to minister vnto him.

† And after some daies, Felix comming vwith Drusilla 24 his vvife, vvhich vvas a Ievve, called Paul, and heard of him the faith that is in Christ I E S V S. † And he disputing of 25 :: iustice and chastitie, and of the iudgement to come, Felix being

:: Because Tertull^o the Iewes orator called Christian religion the sect or (as it is there verſy in the Greeke) the heresie of the Nazarens: S. Paul answereth and sheweth that it is no heresie. And as for the word, *sect*, in this place: it is in the Greeke, *According to the way*, which they call heresie, as also Act. 9, 2. 24, 22. And therefore the word *sect* here is so taken. See *Annot. 6. 28, 22.*

:: The Apostolic-like teaching was not of only or special faith, but of iustice, & chastitie, & iudgement, that is to say, of the terror of Hel and other Gods iudgements in the next life answerable our deedes in this vworld: by vvhich the hearers vvere first terrified, and so induced to penance. How say Heretikes then that such things make men hypocrites?

c. xxiā
τὸν ὁδὸν
τὴν τοῦ
θεοῦ
ἐκ τῆς
ἐκείνης
ἐκείνης,

Rō. 15, 28

Act. 21,
26.

Act. 23,
6.

- being terrified, answered, For this time, goe thy way : but in
 26 time convenient I will send for thee. † hoping also withal,
 that money would be given him of Paul, for the which cause
 27 also oftentimes sending for him, he spake with him. † But
 when two yeres were ended, Felix had a successor Portius
 Festus. And Felix being unwilling to shew the levves a plea-
 sure, left Paul in prison.

CHAP. XXV.

After two yeres imprisonment the levves continued their sute against him, soliciting the new President Festus, & first at Hierusalem, then at Cæsarea: & where through the levves partialitie he is faine to appeale unto the Emperour: 13 and in the meane time brought forth by Festus (giving him good testimonie, notwithstanding the exclamations of the levves against him) unto king Agrippa and his Queene Bernice.

- 1 **F**ESTUS therefore when he was come
 2 into the province, after three daies went
 3 up to Hierusalem from Cæsarea. † And
 the cheefe priests, & principal men of the
 levves went unto him against Paul: and
 they desired him, † requesting favour
 against him, that he would commaund
 him to be brought to Hierusalem, laying
 4 vvaite for to kil him in the way. † But Festus answered,
 that Paul is in Cæsarea: and that he would very shortly goe
 5 thither. † They therefore, saith he, that are of abilitie among
 you, going downe with me, if there be any crime in the
 man, let them accuse him.
 6 † And having taried among them not above eight or ten
 daies, he went downe to Cæsarea, and the next day he sate
 in the iudgement seate: and he commaunded Paul to be
 7 brought. † Vvho being brought, there stood about him
 the levves that were come downe from Hierusalem, ob-
 iecting many and greuous causes vvvhich they could not
 8 proue, † Paul making answer, That neither against the law
 of the levves, nor against the temple, nor against Cæsar haue
 9 I any thing offended. † But Festus unwilling to shew the
 levves a pleasure, answering Paul, said, Vvilt thou goe up to
 Hierusalem, and there be iudged of these things before me?
 10 † And Paul said, At Cæsars iudgemēt seate doe I stand, vvhere
 I ought to be iudged: the levves I haue not hurt, as thou very

Zz ij vvcl

¶ If S. Paul both to save him self from whipping and from death fought by the Iewes, doubted not to cry for succour of the Romane lawes, and to appeale to Cæsar the Prince of the Romans not yet Christened: how much more may we call for aide of Christian Princes and their lawes, for the punishment of Heretikes, and for the Churches defense against them? S. Augustine ep. 50.

¶ This vvhom he termeth by contempt, one I E S V S, hath now made al the Romane Emperours and Princes of the World to know him, and hath giuen the seate of the Cæsars to his poore seruants, Peter & his successors,

vvel knovvest. † For if I haue hurt them, or done any thing 11
vvorthie of death, I refuse not to die. but if none of those
things be, vvhether of these accuse me, no man can giue me to
them. ¶ I appeale to Cæsar. † Then Festus hauing conferred 12
vvith the Councel, answered, Hast thou appealed to Cæsar?
to Cæsar shalt thou goe.

† And vvhen certaine daies vvere passed, king Agrippa & 13
Bernice came dovvn to Cæsarea to salute Festus. † And as 14
they taried there a good many daies, Festus signified to the
king, of Paul, saying, A certaine person vvas left prisoner by
Felix, † concerning vvhom, vvhen I vvas at Hierusalem, the 15
cheefe priests and the auncients of the Iewes came vnto me,
desyring condemnation against him. † To vvhom I answered 16
red, That it is not the Romanes custome to yeld vp any man
before that he vvhich is accused haue his accusers present
and take place to make his answer for to cleere him self
of the crimes. † Vvhen they therfore vvere assembled hi- 17
ther, vvithout any delaie, the day folovving, sitting in the
iudgement seat, I commaunded the man to be brought. † Of 18
vvhom, vvhen the accusers stoode vp, they brought no cause
vvhich I thought il of: † but certaine questions of their 19
ovvne superstition they had against him, and of ¶ one I E S V S
deceased, vvhom Paul affirmed to liue. † Doubting therfore 20
of this kinde of question, I said, vvwhether he vvould goe to
Hierusalem, & there be iudged of these things. † But Paul ap- 21
pealing to be kept vnto the knowvledge of Augustus, I com-
maunded him to be kept, til I send him to Cæsar. † And A-
grippa said to Festus, My self also vvould heare the man. To 22
morovv, said he, thou shalt heare him.

† And the next day vvhen Agrippa and Bernice vvere
come vvith great pompe, and had entred into the hall of au- 23
dience vvith the Tribunes and principal men of the citie, at
Festus commaundement Paul vvas brought. † And Festus
saith, King Agrippa, and al ye men that are present together
vvith vs, you see this man, concerning vvhom al the multi- 24
tude of the Iewes called vpon me at Hierusalem, requesting
and crying out that he ought not to liue any longer. † Yet
haue I found nothing that he hath committed vvorthie of 25
death. But forasmuch as he him self appealed to Augustus,
I haue determined to send him. † Of vvhom vvhat to vvrite 26
for certaintie to my lord, I haue not. For the vvhich cause I
haue

haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue vvhath to vwrite. † For it seemeth to me vvithout reason, to send a prisoner, & not to signifie his causes.

CHAP. XXVI.

In that honorable Audience being permitted to speake, 2 he declareth to the king vvhath he first vvas, 12 and how miraculously he vvas conuerted; 19 and that he hath preached since, as he vvas commaunded from heauen, and as the Prophets had foretold of Christ. 24 Which strange tale Festus the Heathen President hearing, saith that he is mad. 25 But he answereth, and exhorteth them al to be Christians as he is. 30 They finally pronounce that he might be set at libertie, but only for his appeale.



V T Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answer.

† Touching al things vvhereof I am accused of the Iewes, king Agrippa, I account my self happie for that I am to defend my self this day before thee, † especially vvhereas thou knowest al things that are among the Iewes, customs and questions: for the vvhich cause I beseeche thee, heare me patiently. † And my life truely from my youth, vvhich vvas from the beginning in my nation in Hierusalem, al the Iewes doe know: † knowing me before from the beginning (if they vvil giue testimonie) that according to the most sure c^e secte of our religion I liued a Pharisee. † And now for the hope of the promise that vvas made of God to our fathers, doe I stand subiect to iudgement. †^b the vvhich, our twelue tribes c^e seruing night and day, hope to come vnto. Of the vvhich hope, o king, I am accused of the Iewes. † Vvhat incredible thing is it iudged vvith you, if God raise the dead? † And my self truely had thought that I ought to doe against the name of I e s s of Nazareth many contrarie things. † Vvwhich also I * did at Hierusalem, and many of the saincts did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and vvhen they vv ere put to death, † I brought the sentence. † And through out al the synagogs often times punishing them, I cōpelled them to blaspheme:

Z z iij and

ε τὰς
καὶ ἄν-
θρω-
πίν.

ε ἀγρίων

β ἐν ἡμῶν

ε λατρίᾳ

αὐ-

Act. 8, 3.

ε δὲ τῶν
ἐκκλησι-
ῶν.

and yet more mad against them, I persecuted them euen vnto
 foraine cities. † Among vvhich things vvhiles* I vvent to Da- 12
 mascus vwith authoritie and permission of the cheefe priests,
 † at midday, in the vway, I saw (o king) from heauen a light 13
 to haue shined round about me and them that vvere in
 companie vwith me, about the brightnes of the sunne. † And 14
 vvhen al vve vvere fallen dovvne on the ground, I heard a
 voice speaking to me in the Hebrew tongue: Saul, Saul, vvhy
 persecuest thou me? It is hard for thee to kicke against the
 pricke. † And I said, Vvho art thou Lord? And our Lord 15
 answered, I am I E S V vvhom thou doest persecute. † But 16
 rise vp and stand vpon thy feete: for to this end haue I ap-
 peared to thee, that I may ordaine thee a minister and vvirtues
 of those things vvhich thou hast seen, and of those things
 vvherein I vvill appeare to thee, † deliuering thee out of the 17
 peoples & natiōs vnto the vvchich novv I send thee, † to opē 18
 their eies, that they may be conuerted from darkenes to light,
 and from the povver of Satan to God, that they may receiue
 remission of sinnes and lot among the saincts by the faith
 that is in me. † Vvherevpon, king Agrippa, I vvas not in- 19
 credulous to the heauenly vision: † but to them first that are 20
 at Damascus, and at Hierusalem, and vnto al the countrie of
 Iewrie, and to the Gentiles* did I preach that they should
 doe :: penāce, and turne to God, doing vvorkes vvorthie of
 penance. † For this cause the Ievves, vvhen I vvas in the 21
 temple,* apprehending me, attēpted meaning to kil me. † But 22
 aided by the help of God, I stand vntil this day, testifying to
 small and to great, saying nothing beside those things vvchich
 the Prophets did speake should come to passe, & Moyles, † if 23
 CH R I S T vv ere possible, if the first of the resurrection from
 the dead, he vv ere to shew light to the people and to the
 Gentiles.

† As he spake these things and made his answer, Festus 24
 vvith a loud voice said, Thou art mad, Paul: much learning
 turneth thee to madnesse. † And Paul said, I am not mad, 25
 most excellent Festus: but I speake vvordes of veritie and so-
 brietie. † for the king knoweth of these things, to vvhom al- 26
 so I speake constantly. for I thinke none of these things
 to be vnknovv en to him. For neither vvas any of these things
 done in a corner. † Beleuest thou the prophets, king Agrip- 27
 pa? I knowv that thou beleuest. † And Agrippa said to Paul: 28

A litle

Act. 9, 3.

Act. 9,
20.

Act. 28,
30.

:: Penāce often
 inculcated, and
 vvorkes agree-
 able to the same.

- 29 A litle thou persuadest me to become a CHRISTIAN.† And Paul said, I vvish of God, both in litle, and in much, not only thee, but also al that heare this day, to become such as I am
 30 also, except these bandes: † And the king rose vp, and the
 31 Prefident, and Bernice, and they that sate by them. † And going a side, they spake among them selues, saying, That this man hath done nothing vvorthie of death or bandes.
 32 † And Agrippa said to Festus, This man might be released, if he had not appealed to Cæsar.

CHAP. XXVII.

What a dangerous navigation he had towards Rome: and that by his prediction and counsell the ship might haue been saued. And for his sake (as God also reuealed to him before) al the companie vvvas preserved, being 276 persons.



- 1 ND after it vvvas decreed that he should saile into Italie, and that Paul vvith other prisoners should be deliuered to a Centurion named Iulius, of the band Augusta,
 2 † vve going vp into a ship of Adrumétum, beginning to saile about the places of Asia, loosed from the land, Aristarchus
 3 the Macedonian of Thessalonica continuing vvith vs. † And the day folowing vve came to Sidon. And Iulius intreating Paul courteously, permitted him to goe to his frendes, and
 4 to take care of him self. † And vvhen vve had loosed there, vve sailed vnder Cypres: because the vvindes vv ere cōtrarie.
 5 † And sailing the sea of Cilicia and Pamphilia, vve came to
 6 *Myra* Lystra, vv which is in Lycia: † and there the Centurion finding a ship of Alexandria sailing into Italie, remoued vs into
 7 it. † And vvwhereas many daies vve sailed slovvly, & vv ere scarfe come ouer against Gnidus, the vv inde hindering vs,
 8 vve sailed neere Crete by Salmón: † and vvith much a doe sailing by it, vve came into a certayne place that is called Good-hauens, nigh to the vv which vv as a citie Thalassa.
 9 † And vvhen much time vv as spent, and vvwhereas now it vv as not safe sailing, because the
 10 † fast now vv as past, Paul comforted them; † saying to them, Ye men, I see that the sailing beginneth to be vv with hurt and much damage not only
 11 of the lading and the ship, but also of our liues. † But the Centurion

∴ It may signifie the Ievves fast of the seventh moneth Septéber, after vv which the navigation vv as petilous, vv in- ter approaching.

Centurion beleueed the gouernour and maister of the ship,
 more then those things vvhich vvere said of Paul. † And 12
 vvhereas it vvas not a commodious haueu to vvinter in, very
 many taking counfel appointed to saile thence, if by any
 meanes they might comming to Phœnice, vvinter there, a
 haueu of Crete looking tovvard the ^c Afrike and the Chore.
 † And the southvvinde blouving, they thinking that they 13
 had obtained their purpose, vvhen they had parted from Af-
 son, sailed along by Crete. † But not long after, a tempestuous 14
 vvinde that is called Euro-aquilo, droue against it. † And 15
 vvhen the shippe vvas caught and could not make vvay
 against the vvinde, giuing vp the ship to the vvindes, vve
 vvere driuen. † And running vpon a certaine iland, that 16
 is called ^c Cauda, vve could scarfe get the cock-boate.
 † Vvhich being taken vp, they vsed helps, girding the 17
 ship, and fearing lest they should fall into ^c the Sytte, letting
 dovne the vessel, so vvere they caried. † And vvhen vve 18
 vvere mightily tossed vvith the tempest, the next day they
 cast forth, † And the third day vvith their ovvne handes 19
 they threuve forth the tacklings of the ship. † And neither 20
 sunne, nor stattes appearing for many daies, and no smal
 storme being tovvard, al hope vvas novv taken avay of our
 fasting.

c nanaes
of vvind-
des.

c Græc.
Clauda.

c a place
of quie-
ke sandes.

† And vvhen there had been long fasting, then Paul stan- 21
 ding in the middes of them, said, You should in deede, O ye
 men, haue heard me, and not haue parted from Crete, & haue
 gained this hurt and losse. † And novv I exhort you to be 22
 of good cheere. for there shall be no losse of any soule amōg
 you, but of the ship. † For ^a an Angel of the God vvwhose I 23
 am, and ^c vvhom I serue, stood by me this night, † saying, 24
 Feare not Paul, thou must appeare before Cæsar: and behold
 God hath ⁱⁱ given thee al that saile vvith thee. † For the 25
 vvwhich cause be of good cheere ye men: for I beleuee God,
 that it shall so be, as it hath been said to me. † And vve must 26
 come vnto a certaine iland. † But after the fourteenth night 27
 vvas come on vs, as vve vvere sailing in Adria about mid-
 night, the shipmen deemed that there appeared some coun-
 trie to them. † Vvho also sounding, found tventie fadomes: 28
 and being parted a litle from thence, they found fiftene fa-
 domes. † And fearing lest vve should fall into rough pla- 29
 ces, casting out of the sterne foure ankers, they vvished
 that

c ὁ λαὸς
ἡρώδης.

Paul (saith S.
Hierom) had so
many soules in
the ship giuen
him, that is, so
many men sa-
ued for his sake:
and after he is
vvith Christ,
shall he shut his
mouth, and not
be able once to
speake for them
that haue beleue-
ued in his Go-
spel? Hier. adu.
vigil. Vvhereby
he proueth that
if God do much
for the merits
of Saints in
this life, much
more at their
intercession &
prayer in hea-
uen.

30 that day vvere come. † But as the shipmen sought to flee
 out of the ship, hauing let dovvne the cock-boate into the
 sea, pretending as if they vvere about to cast out ankers out of
 31 the fore part of the ship, † Paul said to the Centurion and
 to the souldiars, " Vnles these tarie in the ship, you can not be
 32 saued. † Then the souldiars cut of the ropes of the cock-
 boate: and suffered it to fal avway.
 33 † And vvhen it began to be light, Paul desired all to take
 meate, saying, This day is the fourteenth day that you expect
 34 and remaine fasting, taking nothing. † For the vvchich cause
 I desire you to take meate for your health sake: for there shal
 35 not an heare of the head perish of any of you. † And vvhen
 he had said these things, taking bread, he gaue thanks to
 God in the sight of them al: and vvhen he had broken it, he
 36 began to eate. † And being al made of better cheere, they
 37 also tooke meate. † And vve vvere in al in the ship, soules
 38 tvvo hundred seuentie sixe. † And being filled vvith meate,
 39 they lighted the ship, casting the vvheat into the sea. † And
 vvhen day vvas come, they knevv not the land: but they
 spied a certaine creeke that had a shore, into the vvchich they
 40 minded, if they could, to cast a land the ship. † And vvhen
 they had taken vp the ankers, they committed them selues to
 the sea, loosing vvithal the rudder bands: and hoising vp the
 maine saile according as the vvinde bleuve, they vvvent on
 41 tovvard the shore. † And vvhen vve vvere fallen into a
 place betvvene tvvo seas, they graeled the ship: and the
 fore-part truly sticking fast remained vnmoueable: but the
 42 hinder part vvas broken by the violence of the sea. † And
 the counsel of the souldiars vvas, that they should kil the
 43 prisoners: lest any swimming out, might runne avway. † But
 the Centurion vvilling to saue Paul, forbade it to be done: &
 he commaunded them that could swimme, to cast out them
 44 selues first, and escape, and goe forth to land: † and the
 rest, some they caried on bordes, and some vpon those things
 that vvere of the ship. And so it came to passe, that al the
 soules escaped to land.

A N N O T A T I O N S
 CHAP. XXVII.

Gods prouidēce
to the See of
Rome.

21. *An Angel.* S. Paul had many visions, specially to assure him that he should to Rome and stand before Cæsar, our Lord him self before (23, 11) appearing to him, and here an Angel, for that purpose. Vwhereby vve plainly see the special prouidence of God towarde that See, vvhich his two principal Apostles vvere designed to preach, plant the faith, liue, die, be buried, and honoured til the vvorldes end.

Gods predesti-
nation and ap-
pointment ta-
keth not away
mans free vvill
and endeouours.

21. *Unless these taries* Vvhen God reuealeth to vs any thing, or assureth vs of any euent to come, he dischargeeth vs not thereby of our requisite endeouours and labours for atcheiuing the same, not executing ordinarily his designements tovvards men othervvise then by their ovvne free vvill and actions. S. Paul said not here, Let vs do vvhat vve list: vvorke vve or sit vve still, vvwhether the mariners goe out or tarie vvithin, vve are al sure to be saued, for so God hath reuealed to me, and he can not lie, neither can it fall othervvise. but contrariewise saith he, If these mariners leaue the ship, you can not be saued. So say al true Catholike preachers to Christian people, Vvhat prouidence, predestination, or foresight so euer God haue of your saluation, you are not thereby constrained any vvay, you haue free free vvill still, and can not be saued (though you be predestinate) except you keepe Gods commaundements, repent you of your sinnes, beleene, liue and die vvell. And if it vvere reuealed to any mā, that he vvere one of Gods electe, & that he should knally die in grace
1 Cor. 9, 27
Philip. 2,
12.
did, and taught, lest he become reprobate: no lesse then the same Apostle here and his fellowvves, though they had their life promised to them of God, yet vvere bound to labour and vse al possible diligence that they might not be drovvned.

CHAP. XXVIII.

After their shipwracke hauing wintered in the Island (now named Malta) vvhere many miracles vvere vvrought by Paul, they take ship againe, and so by Sicile they come to Puteoli in Italie, the Christian Romans conuining a great way to meete him, to his great ioy. 16 Finally being come to Rome, in his lodging he declareth to the Iewes his cause, 23 and on a day appointed preacheth IESVS vnto them. 25 And seeing their incredulitie, he sheweth how it vvvas foretold by Esay: 28 but that the Gentils vvill not be incredulous. 30 To vvhom he there preacheth vvho vvholelyes vvithout prohibition.



22 This island (now Malta) is the seate of the knightes of the Rhodes. the inhabitants vvhereof haue a special deuotion to S. Paul: to vvho both the cheefe Church (being the Bishops Seate) is dedicated, and the vvhole Island (as they count it) consecrated. Where the people shew yet to strangers, his prison and other memories of his miracles.

ND vvhen vve had escaped, then vve knew that the 22 island vvvas called 'Mitylène'. But the Barbarous (hevvved vs no smal courtesie. † For, 2 kindling a fire they refreshed vs al, because of the imminent raine and the colde. † And 3 vvhen Paul had gathered together some number of sticks, and had laide them on the fire, a viper issuing out of the heate, invaded his hand. † But as the Barbarous saw the 4 beast hanging on his hand, they said one to another, Vndoubtedly this man is a murderer, vvho being escaped out of the sea, 5 Vengeance doth not suffer him to liue. † And he in 5 deede 6 shaking of the beast into the fire, suffred no harme. † But they supposed that he should be turned into a swel- 6 ling, and that he vvould sodenly fall and die. But expecting long and seeing that there vvvas no harme done on him, being changed they said, that he vvvas a God. † And in those pla- 7 ces vvere lands of the prince of the ile, named Publius, vvho receiuing

'Melita

ca. 28

8 receiuing vs, for three daies intreated vs courteously. † And
 it chaunced that the father of Publius lay vexed vvith feuers
 and the bloody fluxe. Vnto vvhom Paul entred : and vvhen
 he had praied, and imposed hands on him, he healed him.
 9 † Vvwhich being done, al in the ile also that had infirmities,
 10 came, and vvere cured : † vvho also honoured vs vvith ma-
 ny honours, and vvhen vve vvere sailing avvay, laded vs
 vvith necessaries.

11 † And after three moneths, vve sailed in a ship of Alex-
 andria, that had vvintered in the iland, vvwhose signe vvvas the
 12 Castors. † And vvhen vve vvere come to Syracúsa, vve ta-
 13 ried there three daies. † Thence compassing by the shore,
 vve came to Rhegium : and after one day the Southvvinde
 14 blouving, vve came the second day to Putéoli, † vvhere
 finding brethren, vve vvere desired to tarie vvith them seuen
 15 daies : and so vve came to Rome. † And from thence, vvhen
 the brethren had heard, they came to meete vs vnto *Appi-forum*,
 and the Three-tauerns. Vvhom vvhen Paul had seen, giuing
 16 thanks to God, he tooke courage. † And vvhen vve vvere
 come to Rome, Paul vvvas permitted to remaine to him self
 17 vvith a souldiar that kept him. † And after the third day
 he called together the cheefe of the Ievves. And vvhen they
 vvvere assembled, he said to them,

Men brethren, I doing nothing against the people, or
 the custome of the fathers, vvvas deliuered prisoner from Hie-
 18 rusalem into the hands of the Romanes, † vvho vvhen they
 had examined me, vvould haue released me, for that there
 19 vvvas no cause of death in me. † But the Ievves contradicting
 it, I vvvas compelled to appeale vnto Cæsar, not as hauing any
 20 thing to accuse my nation. † For this cause therfore I desired
 to see you and to speake to you. for, because of the hope of
 Israëll, am I compassed vvith this chaine.

21 † But they said to him, Vve neither receiued letters con-
 cerning thee from Ievvrie, neither did any of the brethren
 22 that came hither, report or speake any euil of thee. † But vve
 desire of thee to heare vvhat thou thinkest : for concerning
 this secte, it is knovvë to vs that it is gainesaid euery vvhere.

23 † And vvhen they had appointed him a day, they came to
 him vnto his lodging very many : to vvhom he expounded,
 testifying the kingdom of God, and vsing persuation to them

Aaa ij of

of I E S V S out of the lawv of Moyſes and the Prophets, from morning vntil euening. † And certaine beleueed thoſe things 24 that vvere ſaid : but certaine beleueed not. † And vvhẽas 25 they did not agree among them ſelues, they departed, Paul ſaying one vvord : That vvẽl did the holy Ghoſt ſpeake by Eſaie the prophet to our fathers, † ſaying, *Goe to this people, and ſay to them, Vvith the eare you ſhal heare, and ſhal not vnderſtand : and ſeeing you ſhal ſee, and ſhal not perceiue. † For the hart of this people is vvaxen groſſe, and vvith their eares haue they heauily heard, and their eies they haue ſhut : leſt perhaps they may ſee vvith their eies, and heare vvith their eares, and vnderſtand vvith their hart, and be conuerted, and I heale them.* † Be it knovven therfore to you, that this Saluation of 28 God is ſent to the Gentiles, and they vvill heare.

† And vvhen he had ſaid theſe things, the Ievves vvẽnt 29 out from him, hauing much queſtioning among them ſelues.

† And he taried ful tvvoyeres in his hired lodging : and he 30 receiued al that came into him, † preaching the kingdom of 31 God, and teaching the things that concerne our Lord I E S V S C H R I S T vvith al confidence, vvithout prohibition.

Eſa 6, 9.
Mat. 13,
14. Mr.
4, 12.
Lut. 8, 10
Io. 12, 40
Ro. 11, 8

¶ Here alſo (as *Mat. 13.*) it is plaine that they vvould not ſee, nor heare, & that their excecatio is to be attributed to the ſelues & not to God. See *annota. 10. 12.* 40.

A N N O T A T I O N S

CHAP. XXVIII.

[*s. Shaking of the beaſt.*] The promes of Chriſt (*Mat. 16*) that venomous ſerpents ſhould not hurt them that beleue in him, is fulfilled not in al beleuers, but in ſuch as had the gift of miracles, as S. Paul had. Vvhom here a viper by nature ſo venomous that the people thought he ſhould haue died out of hand, did not vvhit annoy : he extinguiſhing by the povver of Chriſt al the poiſon of the beaſt. Yea and (as the Chriſtian people there til this day beleue) by S. Pauls praier the Iland *Tho. Favvas* deliuered for cuer from al ſuch venomous ſerpents, in ſo much that children there play vvith *zelli de ſcorpions* cuer ſince that time, and Pilgrimes daily carie vvith them peeces of ſtones out of the *rebus* ſi- place vvhere S. Paul abode, by vvich they affirme that they heale them vvich in other countries *culudecad*. adioyning are bitten of ſcorpions, the medicine therfore being called, *S. Pauls grace*. The Here- 1 li. 16. 1. tikes that knovv not the povver of God, nor the miraculous vertues giuen to his ſaincts, maruel and blaſpheme, vvhen they heare ſuch things as be proper to certaine countries, attributed ſometimes to Gods miracles done by his Saincts : as though that vvẽre not poſſible, or vvẽre not as much to Gods honour, and more, then things proceeding only of natural cauſes. Such profane men vvould not haue attributed the hoſſomnes of the vvaters of Iericho to Eliſeus his vertue and miracles, amending them by caſting ſalt into them, if the Scripture had not expreſly teſtified the ſame. 4 *Reg. 2, 19* It is the part of al faithfull men to referre ſuch things to God, vvhen any iuſt occaſion is giuen there- vvto, rather then to nature : though the incredulous doe alvvayes contrarie, for feare of ſuperſtition & diſhonouring God, As though this eſcape of drovning, might better and more to Gods glorie, be referred to chaunce and the mariners induſtrie, then to S. Pauls praier and extraordinary vvorking.

Malta hath S. Pauls bleſſing and grace vntil this day.

Gods miracu- lous vertue in certaine coun- tries and crea- tures, by his Saincts.

S. Pauls chaines hvoured.

20. *Chaine.*] I vvould vvifh novv (ſaith S. Chryſtoſome) to be for a time in the place vvhere theſe chaines remaine, and to ſee the letters vvich Diuels feare, and Angels reuerence. *humil. 1 ad populum Antiochenum.* See alſo S. Gregorie *lib. 3. epiſto. 30.* of the miracles done by S. Pauls chaines, and that he ſendeth to the Emperreſſe Conſtantia ſome duſt thereof filed of, for a great Relike and holy gift.

22. Concerning


FOELIX ECCLESIA, cui totam doctrinam Apostoli cum suo sanguine profuderunt: vbi **PETRVS** Passioni Domini adæquatur, vbi **PAVLVS** Ioannis (Baptistæ) exitu coronatur. *Tertul. de Præscrip.*
NON ita cælum splendescit, quando radios sol demittit, quemadmodum **ROMANORVM VRBS** duas illas lampades vbique terrarum effundens: *Chrys. in ep. Ro. hom. 32 in moral.*

Prudent. in
Hymno de
S. Laurent.

*Hic nempe iam regnant duo
Apostolorum principes:
Alter vocator Gentium,
Alter cathedram possidens
Primam, recludit creditas
Aternitatis ianuas.*

Merita Petri & Pauli propter
eundem Passionis diem cele-
brius & solenniter Roma com-
mendat. S. Aug. de conf. Euang.
li. 1 c. 10.

A TABLE OF S. PAVL.

Tiberij	Natiuit.	Ascen.		
18	34	1		EVEN Deacons are elected and ordered by imposition of bandes. <i>Act. 6.</i> Steuen the principal of them maketh a blessed sermon, for vvhich he vvas stoned to death, Saul (afterward Paul) consenting and aiding thereunto. <i>Act. 7.</i>
19	35	2		Saul by commission persecuteth. <i>Act. 9.</i> In his iourney to Damascus he is conuerted. <i>Ibid.</i> He goeth into Arabia and preacheth there. <i>Galat. 1.</i>
22	38	5		Paul returneth to Damascus, vvhether being in danger he escapeth, let downe in a basket by the vvall. <i>Act. 9.</i> Thence he commeth to Hierusalem to see Peter, <i>Galat. 1.</i> Vvhether being in danger of his life, the brethren conuey him out of the citie to Cæsarea, and thence to Tarsus. <i>Act. 9.</i> He preacheth in the partes of Syria and Cilicia. <i>Galat. 1.</i> and at Antioche, vvhether the Christians vvere first called by that name. <i>Act. 11.</i> He and Barnabas being seuered from the rest of the Disciples by the appointmēt of the holy Ghost, and after fasting and prayer, by imposition of handes consecrated Apolles and Bil hops, they cometh to Cypres, vvhether he conuerted the Proconsul. <i>Act. 13.</i> He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, and returning by Pisidia, came againe to Antioche vvhether they first departed. <i>Act. 14.</i> At Antioche and there about he remaineth (<i>Act. 14.</i>) vntil the controuersie touching the obseruation of Moyses laue. for resolution vvhether he and Barnabas atcend to Hierusalem. Vvhether they are appointed to bring the determination of the Councel to Antioche. And from thence passing through Syria and Cilicia, they teach the Christians to obserue the decrees of the Apostles and Auncients. <i>Act. 15.</i>
Claudy	9	18		Doing the same in the cities of Lycaonia and others adioining, by a vision he is vvarned to passe ouer the sea, and so cometh into Macedonia, vvhether he planteth the Gospell. <i>Act. 16.</i> <i>Hence forward S. Luke pursueth S. Pauls storie, chapter by chapter, vntil his apprehension in Hierusalem, and arriual at Rome, in this order.</i> He returneth from Macedonia by Thessalonica to Athens, vvhether he conuerteth many, namely S. Denys Areopagita. <i>Act. 17.</i> From Athens he cometh to Corinth, vvhether he remaineth 18 moneths. <i>Act. 18.</i> and hauing visited the Churches of Asia <i>Act. 19.</i> he cometh backe to Corinth <i>Act. 20.</i> Vvhether he vvriteth his epistle to the Romanes. <i>Rom. 15.</i> From Corinth he saileth to Tróas in Asia, vvhether vpon a Sunday he raised Eutychus from death, preaching til midnight. from Tróas he cometh to Milétum by sea, and there sendeth for the Bisshops and Auncients of Ephesus, and exhorteth them. <i>Act. 20.</i> Thence comming to Hierusalem he is taken, <i>Act. 21:</i> and from the Tribune Lysias deliuered to Felix the Gouvernour, <i>Act. 23:</i> and by him left to Festus, <i>Act. 24.</i> he appealeth to Cæsar, <i>Act. 25:</i> and so is SENT TO ROME , <i>Act. 27:</i> vvhether he arrueth. <i>Act. 28.</i>
Neronis	2	25		At Rome he remaineth in free prison two yere, <i>Act. 28.</i> and then is deliuered, <i>2 Tim. 4.</i> After his deliuerie he preached in sundrie countries of the vvest, namely in Spaine. <i>Hiero. in Catalogo. Epiph. Hæres. 27.</i> Him self vvriteth that he purposed so to doe. <i>Rom. 15.</i> In his Epistle to the Philippians (c. 1) he minded to visite the Churches of Asia, vvhich also he did. <i>Gemebrard. in Chron.</i> He vvriteth last of al, his second Epistle to Timothee a litle before his death. <i>2 Tim. 4.</i> being nowv the second time apprehended and in bandes at Rome. <i>Theodoret.</i>
14	70	37		He vvas beheaded at Rome, the same day that Peter vvas crucified. S. Ambros. <i>ser. 66, 68.</i> S. Maximus.

OF THE OTHER APOSTLES.

Genebr. out of
diuers authors.

TH E Actes of the rest of the twelue Apostles be not much
written of in this booke: but as* other Ecclesiastical writers
do testifie, they preached specially in these nations, as fol-
loweth. *Andrey in Achaia, Iohn in Asia. Philip in Phrygia,*
Iames in Ierurie, Bartholomey in Scythia, Thomas in India, Matthey
in Aethiopia, Simon in Persia, Thaddaus in Mesopotamia, the other Iames in
Spaine, Mattheus in Palestine. So distributing them selues through out the
world, to gather one Catholike Church of al Nations, according as
Christ gaue them commission *Mat. 28, 19:* and as it was prophesied of
them before *Psal. 18. Their sound is gone forth into euery countrie, and their*
wordes into the endes of the whole world. But before they departed one from
an other (the time whercof is not certainly knowen) *al Twelue
assembling together; & ful of the Holy Ghost, eche laying downe his
sentence, agreed vpon twelue principal articles of the Christian faith,
and appointed them for a rule to al belecuers: Vvhich is therfore called
and is **THE APOSTLES CREDE:** Not written in paper, as the Scrip-
ture, but from the Apostles deliuered by tradition. *Ruff. & Hiero. locis citatis.*
Vvhich, as of old (*Hiero. cont. Lucifer*) so at this day al solemnely pro-
fesse in their Baptisme, either by them selues or by others: and al that be
of age and capacitie, are bound to know and beleue euery article of the
same. Vvhich are these that folow.

Ruff. in expos.
Symb. Apost.
Ambr. ser. 38.
Hiero. ep. 61 c.
p. aduers. erro.
10. Hiero.

THE APOSTLES CREDE,

or

SYMBOLVM APOSTOLORVM.

- | | | | | |
|---|----------|--|--------|---|
| 1 | I | Beleue in God the Father, al-
mightie, creator of heauen and
earth. | death: | |
| 2 | And in | I E S V S C H R I S T, his
only Sonne, our Lord. | 6 | Ascended into heauen: sitteth at
the right had of God the Father
almightie. |
| 3 | Who | was conceived by the Holy
Ghost, borne of the Virgin
MARIE. | 7 | From thence he shal come to iudge
the quicke and the dead. |
| 4 | Suffered | under Pontius Pilate, was
crucified, dead, and buried: Des-
cended into Hel. | 8 | I beleue in the Holy Ghost. |
| 5 | The | third day he rose againe from | 9 | The holy Catholike Church: the
communion of saints. |
| | | | 10 | Forgi:nesse of finnes. |
| | | | 11 | Resurrection of the flesh. |
| | | | 12 | Life euerlasting. Amen. |

THE



Act. 25. Apostles, 'to preach to all nations.' The writing of the bookes of the Testament, is an other part The Apostles of Gods providence, necessary for the Church in general, but not necessarie for every man in parti vriting, and cular: as to be taught and preached vnto, is for every one of age and vnderstanding. And therefore preaching, S. Peter (vvho vvas the cheefe of the Commillion) vvrote litle: many of them vvrote nothing at vvhether more al: and S. Paul that vvrote most, vvrote but litle in comparison of his preaching: nor to any but necessarie, and such as vv ere converted to the faith by preaching before.

17. *Liue by faith.*] In the 10. to the Hebrewes, he sheweth by this place of the Prophete (Abacuc's) that the iust though he liue here in peregrination, and seeth not presently nor enjoyeth the life everlasting promised to him, yet holdeth fast the hope thereof by faith. In this place he applyeth the Prophetes vvordes further to this sence, That it is our faith, that is to say, *the Catholike beleefe* (saith S. Augustine *li. 3. cont. 2. ep. Pelag.*) Which maketh a iust man, and distinguisheth betwene the iust and vniust, and that by the lavv of faith, and not by the lavv of vvorkes. Vvhereof it riseth, that the Ievv, the Heathen Philosopher, and the Heretike, though they excelled in al vvorkes of moral vertues, could not yet be iust: and a Catholike Christian man liuing but an ordinarie honest life, either not sinning greatly, or supplying his faults by penance, is iust. And this difference riseth by faith, nor that faith can saue any man vvithout vvorkes, For it is not a reprobate faith that vve speak of, (as the holy Doctor saith) *but that vv which vvorketh by charitie*, and therefore remitteth sinnes and maketh one iust. See S. Augustines place.

The Catholike or Christian faith with good vvorkes iustifieth. & vvithout this faith, no vvorkes whatsoeuer.

18. *Is revealed.*] By al the passage folovving you may see, that the Gospel and Christs lavv consisteth not only in preaching faith, (though that be the ground, and is first alwaies to be done;) but to teach vertuous life and good vvorkes, and to denounce damnation to al them that commit deadly sinnes and repent not. And againe vve see that not only lacke of faith is a sinne, but al other actes done against Gods commandements.

Not only faith,

26. *Had deliuered them vp.*] As he saith here, God deliuered them vp, so to the Ephesians (c. 4, 19) he saith of the same persons and things, They deliuered them selues vp to al vncleanness. So that it is not meant here that God doth drine, force, or cause any man to sinne, as diuers blasphemous Heretikes do hold: but only that by his iust iudgement, for their ovne deseruing, and for due punishment of their former greivous offenses, he vvithholdeth his grace from them, and so suffereth them to fall further into other sinnes. As, for their crime of Idolatrie, to suffer them to fall into vnnatural abominations: as novv for heresie, he taketh his grace and mercie from many, and so they fall headlong into al kind of turpitude, as contrariewise, for il life, he suffereth many to fall into heresie. And for Christes sake let every one that is entangled vvith the Idolatrie of this time, that is to say, vvith these nev्व sectes, looke vvell into his ovne conscience, vvwhether his forsaking the true God, may not come vnto him for a punishment of his former or present il life vv which he liueth.

God is not the author of sinne.

God punisheth sinne by permitting men to fall further and further.

32. *Worthy of death.*] Here you see vvhy the Church taketh some sinnes to be deadly, and calleth them mortal: to vvhit, because al that doe them, are vvorthy of damnation: others be venial, and venial, that is to say, pardonable of their ovne nature and not vvorthy of damnation.

Sinnes mortal and venial.

CHAP. II.

Now also he sheweth that neither the Ievves could be saved by the knowledge of the Lavv, of the vv which they did so much bragge against the Gentils, seeing they did not vvithstanding sinne as the Gentils did. 14 And therefore that the true Ievv is the Christian (though he be a Gentil) vvho by grace in his hart doeth the good vvorkes that the Lavv commaundeth.

1



2

3

4

OR the vv which cause thou art inexcusable o man vvhofoeuer " thou be that iudge. For vvherein thou iudgest an other, thou condemnest thy self. for thou doest the same things vv which 'thou' iudgest. † For vve knowv that the iudgement of God is according to veritie vpon them that doe such things. † And doest thou suppose this o man that iudgest them vv which doe such things, and doest the same, that thou shalt escape the iudgement of God? † Or " doest Ccc thou

thou contemne the riches of his goodnes, and patience, and longanimity, not knowving that the benignity of God bringeth thee to penance? † But according to thy hardnes and impenitent hart, thou heapest to thy self vvrath, in the day of vvrath and of the reuelation of the iust iudgement of God, † vvhv vvil * render to euery man " according to his vvorkes. 6
 † to them truely that according to patience in good vvorke, 7 seeke glorie and honour and incorruption, life eternal. † but 8 to them that are of contention, and that obey not the truth, but giue credite to iniquitie, vvrath and indignation. † Tribu- 9 lation and anguish vpon euery. soule of man that vvorketh euil, of the Ievve first and of the ^c Greeke: † but glorie and 10 honour and peace to euery one that vvorketh good, to the Ievv first and to the Greeke. † for * there is no acception of 11 persons vvith God. † For vvhofoeuer haue sinned vvithout 12 the Lavv, vvithout the Lavv shal perish: and vvhofoeuer haue sinned in the Lavv, by the Lavv shal be iudged. † For 13 * "not the hearers of the Lavv are iust vvith God: but the doers of the Lavv " shal be iustified. † For vvhen the Gentiles 14 vvhich haue not the Lavv, naturally doe those things that are of the Lavv: the same not hauing the Lavv, them selues are a lavv to them selues: † vvho shew the vvorke of the Lavv 15 vvritten in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending, † in the day vvhen God shal iudge 16 the secretes of men, according to my Gospel, by I E S V S

CHRIST.

† But if thou be surnamed a Ievv, and retest in the Lavv, 17 and doest glorie in God, † and knowvest his vvil, and 18 approuest the more profitable things, instructed by the Lavv, † presumest that thy self art a leader of the blinde, a light of 19 them that are in darknes, † a teacher of the foolish, a maister of 20 infants, hauing the forme of science & of veritie in the Lavv. † Thou therefore: that teachest an other, teachest not thy 21 self: that preacheest, men ought not to steale, thou stealest: † that saiest men should not commit aduoutrie, thou com- 22 mittest aduoutrie: that abhorrest idols, thou doest sacrilege: † that doest glorie in the Lavv, thou by preuarication of the 23 Lavv doest dishonour God. († For ^c the name of God through you is 24 blasphemed among the Gentiles, as it is vvritten.) † Circumcision in 25 dedde profiteth, if thou obserue the Lavv: but if thou be a preuaricator

Good men also according to the merits of their good vvil shal haue their reward. Aug. ep. 47.

c That is, the Gentile.

:: It is a shameful and damnable thing for preachers, teachers, or other guides of mens life, to commit the same things them selues which they re- proue in other.

c It is a great sinne that by the life of the faithful, our Lordes name should be il spoken of among the misbelievers, & many vvithdrawen from the true religio thereby

Pf. 61, 13

Deu. 10, 17. Aff. 10, 34.

Mr. 7, 21 la. 1, 22

Es. 52, 5. Ez. 36, 20.

- preuariatour of the Lavv, thy circumcision is become :: pre-
 26 puce. † If then the prepuce⁴ keepe the iustices of the Lavv : forekinne not
 27 shal not his prepuce be reputed for circumcision ? † and shal therefore signi-
 not that vvhich of nature is prepuce, fulfilling the Lavv, iudge fiesh the Gen-
 thee, that by the letter and circumcision art a preuariatour tiles, or the stage
 28 of the Lavv ? † For not he that is in open shevv, is a Ievv, nor and conditio of
 that vvhich is in open shevv, in the flesh, is circumcision: the Gentiles : as
 29 † but he that is in secrete, is a Ievv : and the circumcision of circumcisio, the
 the hart, " in spirit, not in the letter : vvhose praise is not of Ievves and their
 men, but of God. state.

A N N O T A T I O N S

CHAP. II.

1. *Thou that iudgest.*) Such as by publike authoritie either spiritual or temporal haue to punish offenders, be not forbidden to iudge or condemne any for their offenses, though them selues be sometimes guilty in their conscience of the same or greater: yet may it be matter of aggravating finnes before God, vvhhen they vvill not repent of those offenses them selues, for the vvhich they punish others. but if they be open offenders them selues, in the same sort for vvhich they iudge other, they giue scandal, and thereby aggravate their finnes very much. Properly here he forbiddeth to charge an other falsely or truly vvith these crimes vvhereof him self is as farre guilty or more then the other, as the Ievves specially did the Gentils, to vvhom he speaketh here.

Iudging other men.

4. *Doest thou condemne?*) This proueth that God offereth his grace and mercie to many, and by long patience and sufferance expecteth their repentence, differing their punishment of purpose that they may amend, and that he is not delighted in their perdition, nor is the cause of their sinne: but contrariwise that they harden their ovne hartes, and of their ovne free vvill reiect his grace and condemne his benignitie.

Gods long suffering is for our repentence.

6. *According to his vvorkes.*) Though the holy Apostles special purpose be in this Epistle, to commend vnto the Gentiles that trusted so much in their moral vvorkes, the faith in Christ: yet lest any man should thinke or gather vvntuely of his vvordes, that Christian mens vvorkes vvare not meritorious or the cause of Salvation, he expressly vvriteth, that God giueth as vvell everlasting life and glorie to men, for and according to their good vvorkes, as he giueth damnation for the contrarie vvorkes. And hovv to euer Heretikes fondly flee from the euidence of these places, yet S. Augustine saith, Life euertlasting to be rendered for good vvorkes according to this manifest Scripture, God shal render to every man according to his vvorkes.

Good vvorkes meritorious.

13. *Not the bearers.*) This same sentence agreeable also to Christes vvordes (*Mat. 7. 21*) is the very ground of S. Iames disputation, that not faith alone, but good vvorkes also do iustifie. Therefore S. Paul (hovvsoeuer some peruersly consider his vvordes in other places) meaneth the same that S. Iames. And here * he speaketh not properly of the first iustification, vvhen an Infidel or il man is made iust, vvho had no acceptable vvorkes before to be iustified by (of vvhich kind he specially meaneth in other places of this Epistle) but he speaketh of the second iustification or increase of former iustice, vvhich he that is in Gods grace, daily proceedeth in, by doing al kind of good vvorkes, vvhich be iustices, and for doing of vvhich, he is iust in deede before God, and of this kinde dorth S. Iames namely treateth. Vvhich is directly against the Heretikes of this time, vvho not only attribute nothing to the vvorkes done in sinne and infidelitie, but esteeme nothing at al of al Christian mens vvorkes toward iustification and saluation, condemning them as vnclene, sinful, hypocritical, Pharisaical: vvhich is directly against these & other Scripture, and plaine blaspheming of Christ and his grace, by vvhose spirit and cooperation vve doe them.

The first, iustification, vvithout vvorkes: the second, by vvorkes
 S. Paul speaketh of the first specially, S. Iames of the second.

13. *Shal be iustified.*) Of al other Articles deceitfully handled by Heretikes, they vse most guile in this of iustification: and specially by the equiuocation of certaine vvordes, vvhich is proper to al contentious vvranglers, and namely in this vvord, *iustifie*, Vvhich because they finde sometime to signifie the acquitting of a guilty man of some crime vvhereof he is in deede guilty, & for vvhich he ought to be condemned, (as by mans iudgement either of ignorance or of purpose often a very malefactor is deemed or declared and pronounced innocent) they falsly make it to signifie in this place and the like, vvherefoeuer man is said to be iustified of God for his vvorkes or otherwise: as though it vvare said, that God iustifieth man, that is to say, imputeth to him the iustice of Christ,

Against imputatiue iustice.

though he be not in deede iust: or of fauour reputeth him as iust, vvhhen in deede he is vicked, impious, and vniust. Vvhich is a most blasphemous doctrine against God, making him either ignorant vvhho is iust, and so to erre in his iudgement, or not good, that can loue and saue him vvhom he knoweth to be euil. And a maruelous pitieful blindness it is in the Churches Aduersaries, that they should thinke it more to Gods glorie, and more to the commendation of Christes iustice, merites, and mercie, to call and count an il man so continuing, for iust: then by his grace and mercie to make him of an il one, iust in deede, and so truly to iustifie him, or as the vword doth here signifie, to esteeme and approue for iust in deede, him that by his grace keepeth his law and commaundements. For, that the keepers or doers of the commaundements be iust and so reputed, it is plaine by the correspondence to the former vvordes, *Not the hearers are iust, but the doers.* Vvhencepon S. Augustine *de Sp. & lit. c. 26. to. 3.* hath these vvordes, *When it is said, The doers of the Law shall be iustified, what other thing is said, then, The iust shall be iustified? for the doers of the Law verily are iust.*

True inherent
iustice more for
Gods glorie, &
for the com-
mendation of
Christes merites.

25. *Keep the iustices.*) If a Gentil either novv since Christ, by his grace and faith, or any other before Christ, not of the stocke of Abraham, through the Spirit of God keepe the iustices of the Law, he is iust not lesse then if he had been outvvardly circumcised, and shall condemne the circumcised lewv not keeping the Law, vvithout vvvhich, his outvvard Sacrament can not serue him, but shall be much to his condemnation, that hauing the Law and peculiar Sacraments of God, he did not keepe the Law, nor invvardly exercise that in his hart vvvhich the outvvard signe did import. And al this is no more but to insinuate that true iustice is not in faith only or knowledg of the Law, or in the name either of lewv or Christian, but in doing good vvorkes and keeping the Law by Gods grace.

True iustice
both in lewv
and gentile, is
by keeping the
Law.

26. *In spirit, not letter.*] The outvvard ceremonies, Sacraments, threatens, and commaundements of God in the Law, are called the *letter*: the invvard vvorking of God in mens hart, and enduing him vvith faith, hope, and charitie, and vvith loue, liking, vvill, and abilitie to keepe his commaundements by the grace and merites of Christ, are called the *spirit*. In vvvhich sense, the carnal lewv vvas a lewv according to the letter, and he vvas circumcised after the letter: but the true beleeuing Gentil obseruing by Gods grace in hart and in Gods sight, that vvvhich vvas meant by that carnal signe, is a lewv according to the spirit, and iustified by God. Of the spirit and letter S. Augustine *de sp. & lit. to. 3.* made a famous vvorke, very necessarie for the vnderstanding of this Epistle.

The letter, and
the spirit.
The caraal, and
spiritual lewv.

CHAP. III.

We graunteth that the lewues did passe the Heathen Gentils, in Gods benefits, & but not in their ouene vvorkes: concluding, that he hath shewved, both lewv and Gentil to be sinners: is and therefore (inferring) that there must be some other vvay to Salvation, indifferent to both, vvvhich is to beleue in IESVS CHRIST, that for his sake their finnes may be forgiven them.

WHAT preeminence then hath the lewv, or what is the profit of circumcision? † Much by al 2 meanes. First surely because the vvordes of God vvere comitted to them. † for vvhat if certaine 3 of them haue not beleueed? Hath their incredulitie made the faith of God frustrate? † God forbid. but * God is true: & 4 * :: euery man a lyer, as it is vvritten: *That thou maigest be iustified in thy vvordes, and overcome vvhen thou art iudged.* † But if our iniqui- 5 tic commend the iustice of God, vvhat shall vve say? Is God vniust that executeth vvrathe? (I speake according to man) † God forbid. other vvise how shall God iudge this vvord? 6 † For if the veritie of God hath abounded in my lie, vnto 7 his glorie, vvwhy am I also yet iudged as a sinner, † and not 8 (as vve are blasphemed, and as some report vs to say) let vs doe

* God only by
nature is true, al
mere men by
nature may lie,
deceite and be
deceiued: yet
god by his gra-
ce & spirit may
and doth pre-
serue the Apo-
stles and princi-
pal gouerners
of his people &
the Church and
Councels in al
truth, though
they vvcre and
are mere men.

Io. 3. 33.
Ps. 115,
11. ~ 1
Ps. 50. 6.

doe euil, that there may come good? vvhoſe damnation is iuſt.

9 † Vvhat then? do vve excel them? No, not ſo. For vve haue argued the Iewves and the Greekes, al to be vnder ſinne:

Pſ. 13, 1.
52, 3.

10 † as it is vvritten: *Thatⁿ there is not any man iuſt, † there is not that vnder-*

Pſ. 5, 11.
Pſ. 139, 4
Pſ. 9, 7.
Eſ. 19, 7.
Pro. 1, 16
Pſ. 35, 2.

11 *ſtandeth, there is not that ſeeketh after God. † Al haue declined, they are be-*

12 *come vnprofitable together: there is not that doeth good, there is not ſo much as*

13 *one. † Their throte is an open ſepulchre, vvith their tongues they dealt de-*

14 *ceitfully. The venom^c of aſpes vnder their lippes. † Vvhoſe mouth is ful*

15 *of malediction and bitterneſſe: † Their ſeete ſwift to ſhede blood. † De-*

16 *ſtruction and infelicitie in their vvayes: † and the vvay of peace they haue*

17 *not knownen. † There is no feare of God before their eies. † And vve*

18 *knowv that vvhatſoeuer the Lavv ſpeaketh, to them it ſpea-*

19 *keth that are in the Lavv: that euery mouth may be ſtopped,*

20 *and al the vvorld may be made ſubiect to God: † becauſe*

21 **ⁿ by the vvorkes of the Lavv no fleſh ſhal be iuſtified*

22 *before him. For by the Lavv is the knowvledge of ſinne.*

23 † But novv vvithout the Lavvⁿ the iuſtice of God is ma-

24 niſteſted: teſtified by the lavv and the Prophets. † And the

25 iuſtice of God by faith of I E S V S C H R I S T, vnto al and

26 vpō al that^c beleue in him. For there is no diſtinction. † For

27 al haue ſinned: and doe neede the glorie of God. † Iuſtified

28 :: gratis by his grace, by the redemption that is in C H R I S T

29 I E S V S, † vvhom God hath propoſed aⁿ propitiationⁿ, by

30 faith in his blood, to the ſhevving of his iuſtice, for the re-

31 miſſion of former ſinnes, † in the toleration of God, to the

ſhevving of his iuſtice in this time: that he may be iuſt, and

iuſtifying him that is of the faith of I E S V S C H R I S T.

† Vvhere is then thy boaiſting? it is excluded. by vvhat

lavv? of deedes? No, but by the lavv of faith. † For vve ac-

count a man to be iuſtifiedⁿ by faith vvithout the vvorkes

of the Lavv. † Is he God of the Iewves only? is he not alſo

of the Gentiles? Yes of the Gentiles alſo. † For it is one

God, that iuſtifieth circumciſion by faith, and prepuce by

faith. † Do vve then deſtroy the Lavv by faith? God forbid.

but vve do eſtabliſh the Lavv.

^c *Apudum. A kinde of liſe ſerpents.*

^c *To beleue in him, here comprifeh not only the act of faith, but of hope & charitie, as the Apoſtle explicateth him ſelf. Galat. 5, 5.*

^{::} *No man attaineth his firſt iuſtification by the merites either of his faith or vvorkes, but merely by Chriſtes grace and mercie: though his faith & vvorkes proceed of grace be diſpoſitiōs & preparations therevnto.*

ANNOTATIONS

CHAP. III.

s. If your iniquitie.) No maruel that many novv a daies deduce falſe and deteſtable con-
cluſions out of this Apoſtles high and hard vvritings, ſeeing that S. Peter noted it in his daies, and him
ſelf here confeſſeth that his preaching and ſpeeches vv ere then falſely miſconſtrued: as though he

S. Paules ſpea-
ches miſtaken
of the vvicked.

had taught that the Iewes and Gentils ill life and incredulity had been directly the cause of Gods more mercie, and that therefore sinne cometh of God to the advancement of his glorie, and consequently that men might or should doe ill, that good might ensue thereof. Vvhich blasphemous constructions they tooke of these and the like vvordes: *vvhether sinne abounded, there did grace more abound.* and, *The Law entered in, that sinne might abound.* and out of the Psalmes 50. *That thou might be iustificd in thy vvordes, and ouercome when thou art iudged.* As though he meant that men do sinne, to the end that God may be iustified. And at al these and the like places of the Apostle though forevvarned by S. Peter, and by the Apostles owne defense and Protection, that he neuer meant such horrible things, yet the vvicked also of this time do stumble and fall. But the true meaning is in al such places, that God can and doth vvhen it pleaseth him, conuert those sinnes vvhich man committeth against him and his commandements, to his glorie: though the sinnes them selues stand not vvith his vvill, intention, nor honour, but be directly against the same, and therefore may not be committed that any good may fall. for, vvhat good so euer accidentally falleth, it proceedeth not of the sinne, but of Gods mercie that can pardon, and of his omnipotencie that can turne ill to good. And therefore against those carnal interpretations, S. Paul very carefully & diligently giueth reason also in this place v. 6, that it is impossible: because God could not iustly punish any man, nor sit in iudgement at the later day for sinne without plaine iniurie, if either him self vvould haue sinne committed, or man might doe it to his glorie. Therefore let al sincere readers of the Scriptures, and specially of S. Pauls vvritings, hold this for a certaintie, as the Apostles owne defense (vvhatsoever he seeme to say hereafter founding in their sense, that sinne cometh of God, or may therefore be committed that he may vvooke good thereof) that the Apostle him self condemneth that sense as flanderous and blasphemous.

10. *Not any iust*) These general speaches, that both Iew and Gentile be in sinne, and none at al iust, are not to be taken, that none in neither sort vvare euer good: the Scriptures expressly saying that Iob, * Zacharie, Elisabeth, and such like, vvare iust before God, & it vvare blasphemie to say that these vvordes alleged out of the 13 Psalmes, vvare meant in Chrites mother, in S. Iohn the Baptist, in the Apostles &c. For, this only is the sense: that neither by the law of nature, nor law of Moyse, could any man be iust or avoid such sinnes as here be reckened, but by faith and the grace of God, by vvich there vvare a number in al ages (specially among the Iewes) that vvare iust and holy, vvhom these vvordes touch not, being spoken only to the multitude of the vvicked, vvich the Prophet maketh as it vvare a feuerall body conspiring against Christ, and persecuting the iust and godly, of vvich il companie he saith, that none vvare iust nor feared God.

20. *By the vvorkes of the Law*) S. Hierom and S. Chrysostom expound this of the ceremonial vvorkes only, and in that sense the Apostle specially persecuteth this proposition in his Epistle to the Galatians. but it is true also of al mans moral vvorkes done vvithout faith & the grace of God: vvich can not be acceptable or available in Gods sight, to iustifie any man, And so S. Augustine taketh it *de Sp. & lit. 6. 1. to. 3.*

22. *Iustice of God*) Beware of the vvicked and vaine commentarie of the Calvinistes, glossing, the iustice of God to be that vvich is resident in Christ, apprehended by our faith: and so that imputed to vs vvich vve in deede haue not. Vvherein at once they haue forged them selues against Gods manifest vvord, a newv no iustice, a phantastical apprehension of that vvich is not, a false faith and vnerue imputation, vvheras the iustice of God here, is that vvherewith he endueth a man at his first conuersion, and is nowv in a man, and therefore mans iustice: but yet Gods iustice also, because it is of God. Of this iustice in vs, vvhereby vve be truly iustified and in deede made iust, S. Augustine speaketh thus: *The grace of Christ doth vvooke our illumination and iustification inwardly also.* And againe, *He giueth to the faithfull the most secreete grace of his Spirit, vvich secretly he poureth into infants also.* And againe, *They are iustified in Christ that beleue in him through the secreete communication and inspiration of spiritual grace, vvhereby every one leaueth to our Lord.* And againe, *He maketh iust renewing by the Spirit, and regeneration by grace.*

28. *By faith, vvithout vvorkes*) This is the place vvherevpon the Protestants gather falsly their only faith, and vvich they commonly enouch, as though the Apostle said, that only faith doth iustifie. Vvhere he both in vvordes and meaning excepteth only the vvorkes of the Law done vvithout Christ before our conuersion: neither excluding the Sacraments of Baptisme or Penance, nor hope and charitie, or other Christian vertues, al vvich be the iustice of faith. as the good vvorkes proceeding thereof, be likewise the law and iustice of faith. Al vvich the Adueraries vvould exclude by soisting in the terme, only. Of vvich kind of men S. Augustine vpon this place saith thus: *Men not understanding that vvich the Apostle saith, (vve counte a man to be iustified by faith vvithout the vvorkes of the Law) did thinke that he said, faith vvould iustifie a man though he liued il and had no good vvorkes. Vvhich God forbid the vessel of election should thinke: vvho in a certaine place after he had said, * in Christ I esvs neither circumcission nor prepuce auaileth any vvhit, he straighthe added, but faith vvich vvorketh by loue.*

The sense of the places that sound, as if God sould sinne.

Howv it is said, none iust.

No vvorkes available vvithout faith and grace.

The Heretikes phantastical or imputatiue iustice.

True inhærent iustice.

Vvhat vvorkes are excluded from iustification.

Re. 1, 20.
Re. 3, 4.

Iob. 1.
* Luc. 1.

De pec. mer. li. 1. c. 9. 10.

de grat. & lib. arb. 8. 7

Gal. 1.

CHAP. IIII.

That Abraham was not iustified by his owne power, but by Gods grace, in whom he beleued (6 which is a way for the sinner also to come to iustice.) 9 And that, seeing he was not as then circumcised, not only the circumcised Jew, but also the uncircumcised Gentil may by beleuing the Christian faith, come to iustice, as Abraham did: specially considering also, that Abraham was promised to be Father of the whole world, and not only of the Jewes, to whom only the Law was given: and that, not to fulfil the promise, but for an other cause.



1 **W**HAT shal we say then that " Abraham
2 did finde, our father according to the flesh?
3 † For if Abraham were iustifiedⁿ by workes:
4 he hath glorie, but not with God. † For
5 what saith the Scripture? *Abraham beleued*
6 *God, and it was reputed him to iustice.* † But " to
7 him that worketh, the reward is not^c imputed according to
8 grace, but according to dette. † But " to him that worketh
9 not, yet beleueth in him that iustificieth the impious, his faith
10 is^c reputed to iustice according to the purpose of the grace of
11 God. † " As Dauid also termeth the blessednes of a man, to
12 vvhom God reputeth iustice vwithout workes, † *Blessed are*
13 *they, whose miqnities be forgiven, and whose finnes be covered.* † *Blessed is*
14 *the man to whom our Lord hath not imputed sinne.*
15 † This blessednes then doth it abide in the circumcision,
16 or in the prepuce also? For we say that vnto Abraham faith
was^{re} reputed to iustice. † How was it reputed: in circum-
cision, or in prepuce? Not in circumcision, but in prepuce.
† And * he receiued^c the signe of circumcision, " a seale of
the iustice of faith that is in prepuce: that he might be the fa-
ther of al that beleue by the prepuce, that vnto them also it
may be reputed to iustice: † and might be father of circum-
cision, not to them only that are of the circumcision, but to
them also that folow the steppes of the faith that is in the
prepuce of our father Abraham. † For not by the Law was
the promise to Abraham, or to his seede, that he should be
heire of the world: but by the iustice of faith. † For if they
that are of the Law, be heires: faith is made voide, the pro-
mise is abolished. † For the Law worketh vvrath. For
vvhere is no law, neither is there preuatication. † Ther-
fore of faith: that according to grace the promise may be
firme to al the seede, not to that only vvvhich is of the Law,
but to that also vvvhich is of the faith of Abraham, vvho is
the

The vvord, Reputed, doth not diminish the truth of the iustice, as though it were reputed for iustice, being not iustice in deede, but signifieth, that as it was in it self, so God esteemed & reputed it, as the same greeke vvord must needs be taken v. next going before, & 1 Cor. 4. 1. and els vvhere.

c Our Sacraments of the new Law giue ex opere operato that grace and iustice of faith vvvhich here is commended. vvhe reas circū cisiō was but a signe or marke of the same.

*Gen. 5, 6
Gal. 3, 6
La. 2, 23.
c. lxxi
lxx*

*c. lxxi
lxx*

Pf. 31, 1.

*Gen. 17,
10.*

the father of vs al, (as it is vvritten: † For, a father of many nations 17
haue I appointed thee) before God, vvhom thou didst belecue,
 vwho quickeneth the dead: and calleth those things that are
 not, as those things that are. † Vvho contrarie to hope be- 18
 leeued in hope: that he might be made the father of many
 nations, according to that vvhich vvas * said to him: so
shal thy seede be, as the starres of heauen, and the sand of the
 sea. † And he vvas not vveakened in faith: neither did he- 19
 cōsider his ovvne body novv quite dead, vvhereas he vvas al-
 most an hundred yeres old, and the dead matrice of Sara. † In 20
 the promise also of God he staggered not by distrust: but
 vvas strengthened in faith, giuing glorie to God: † most ful- 21
 ly knowving, that vvhatsoever he promised, he is able also to
 doe. † Therefore vvas it also reputed him to iustice. 22

† And it is not vvritten only for him, that it vvas reputed 23
 him to iustice: † but also for vs, to vvhom it shal be repu- 24
 ted beleeuving in him, that raised vp I E S V S C H R I S T our
 Lord from the dead, † vvho vvas deliuered vp for our sinnes, 25
 and rose againe for our iustification.

Gen. 17,

4.
he be-
leueed,

Gen. 15, 5

A N N O T A T I O N S

C H A P. IIII.

Abrahams Wor-
kes before faith.

1. *Abraham.*] The Apostle disputing in this chapter, as before, against them that thought they might be iustified by their vvorkes done vvithout the grace of Christ and faith in him, propoeth Abraham for an example, and proueth that he had no iustice nor estimation of iustice before God by any vvorkes done before he had faith, or that proceded not of faith and Gods grace.

Iustice before
men, and iustice
before God.

2. *By vvorkes.*] If Abraham did any commendable vvorkes before he beleueed Christ, as many Philosophers did, men might count him iust therefore, but in Gods sight (vvho accepteth nothing vvithout faith in him, or that procedeth not from his grace) he should neuer haue had the estimation of a iust man. Therefore God in the Scriptures repuing him as a iust man, giueth the cause thereof, saying, *Abraham beleueed God, and it vvas reputed to him for iustice.*

Not vvorkes,
but mere grace
is cause of our
first iustificatiō.

3. *To him that vvorketh.*] That is to say, He that presumeth of his ovvne vvorkes as done of him self vvithout faith, Gods helpe, and grace: and saying, that grace or iustification vvere giuen to him for his vvorkes: this man doth challenge his iustification as dette, and not as of fauour and grace.

4. *To him that vvorketh not.*] He vvorketh not (in this place) that hath no vvorkes or alleageth not his vvorkes done in his inidelitie as cause of his iustification, but faith in Christ, and that proceeding of mere grace. Vvherevpon S. Augustine saith: *Know thou that faith found thee vniust. And if faith giuen to thee, made thee iust, it found thee a vvioked one vvhom it might make iust. If it found thee vvioked, and of such an one made thee iust, vvhat vvorkes hadst thou being then vvioked? None couldest thou haue (nor canst haue) before thou beleueedst. Teleeue then in him that iustificieth the impious, that thy good vvorkes may be good vvorkes in deede.* August. in Psal. 31.

Heretical trans-
lation.

5. *As Dauid termeth.*] The Protestants for, *termeth*, translate, *describeth*, for that they vould haue the ignorant beleue, the vvhole nature & definition of iustification to be nothing els but remission of sinnes, and no grace or inherent iustice giuen from God at al. Vvhen the Apostle vould say nothing els, but that in the first iustificatiō God findeth no good vvorkes or merites to reuward, but only sinnes to forgie vnto such as haue faith in him.

Vvhat is, Sinnes
couered, or not
imputed.

6. *Couered, 2. not imputed.*] You may not gather (as the Heretikes doe) of these termes, *couered*, and, *not imputed*, that the sinnes of men be neuer truly forgien, but hidde only. for that derogate much to the force of Christs blood and to the grace of God, by vvich our offences be truly

c λιβ

10. 1. 29, truly remitted. He is the Lambe that *taketh away* the sinnes of the world, that *was* / *hath*, and
 2 Cor. 6. 11. blotte out our sinnes. therefore to couer them, or, not to impute them, is, not to charge vs with
 Apoc. 1. 5. our sinnes, because by remission they be cleane taken away: otherwvise it vv ere but a feined for-
 giuenesse. See S. Augustine in psal. 31 enarrat. 2.

11. A scale.] The Heretikes vvould proue hereby, that the Sacraments of the Church giue not
 grace or iustice of faith, but that they be notes, marks, and badges only of our remission of sinnes
 had by faith before: because Abraham vv as iust before, and tooke this Sacrament for a scale
 thereof only. To vv hich must be answered, that it solovveth not that it is so in al, because it
 vv as so in the Patriarch, vv ho vv as iust before, and vv as therfore as it vv ere the founder of
 Circumcision, or he in vv hom God vvould first establi sh the same: no more then it solovveth
 that, because the Holy Sacrament of the Altar remitted not sinnes to Christ nor iustified him, there-
 fore it hath that effect in none. Looke S. Augustine *de baptismo contra Donatistas* li. 4. c. 26. Vvhere
 you shal see that (though not in Abraham) yet in Isaac his sonne, and so consequently in the rest,
 the Sacrament vv ent before, and iustice folovved.

The Sacraments
 are not mere
 marks, but cau-
 ses of iustifica-
 tion.

24. For vs, to vv hom it shal be reputed.] By this it is most plaine against our Aduersaries, that the
 faith vv hich vv as reputed for iustice to Abraham, vv as his beleefe of an Article revealed to him by
 God, that is to say, his assent and credit giuen to Gods speeches: as in vs his posteritie according to
 the spirit, it is here plainly said, that iustice shal be reputed to vs by beleeuing the Articles of Chri-
 stes death and Resurrection, and not by any fond special faith, *fiducia* or confidence of eche
 mans ovne saluation. to establi sh the vv hich fiction, they make no account of the faith Catho-
 like, that is, vv herevv vve beleue the Articles of the faith, vv hich only iustifieth, but call it by
 contempt, an historical faith: so as they may terme Abrahams faith, and our Ladies faith, of vv hich
 it vv as said, Beata quæ credidisti, *Blessed art thou that hast beleued*. And so in truth they deny
 as vv el the iustification by faith, as by vvorkes.

By vvhat faith
 vve are iusti-
 fied.

Luce. 1. 45.

CHAP. V.

Having therfore through faith in Christ. obtained the beginning, he shewveth vvhat
 great cause vve haue to hope for the accomplishment. 12 And then he proceedeth
 in his arguing, and shewveth that as by one, al vv ere made sinners, so by one, al
 must be made iust.



1 **B** E I N G iustified therfore by faith, The Epistle on
 2 "let vs haue peace tovvard God by Imber Saturday
 3 our Lord I E S V S C H R I S T: † by in vvhitson-
 4 vv hō also vve haue" accesse through weeke, And for
 5 faith into this grace vv herein many Martyrs,
 6 vve stand, and glorie, :: in the hope :: Christian mē
 7 of the glorie of the sonnes of God. do not vaunt
 8 † And not only this: but also vve the selues of the
 9 glorie in tribulations, knowing certaintie of their
 10 that tribulation vvorketh patience: † and patience, proba- saluatiō, but glorie
 11 tion: and " probation, hope. † and hope confoundeth not: to be giuen in
 12 because " the charitie of God is povvred forth in our hartes, our iustificatiō,
 13 by the holy Ghost vv hich is giuen vs. † † For vv why did & is a ftervvard
 14 Christ, vv hen vve as yet vv ere " vveake, according to the time to be cōfirmed
 15 die for the impious? † For, scarce for a iust man doth any die: by probation in
 16 for perhaps for a good man durst some man die. † But God tribulation.
 17 commendeth his charitie in vs: because, vv hen as yet vve
 18 vv ere sinners, Christ died for vs. † Much more therfore now
 19 being iustified in his blood, shal vve be saued from vv rath

c 2084-
 v 35

c The Heretikes
 falsly translate,
 of no strength, to
 take away al
 free vvil. No.
 Test. 1580.

D d d by

by him. † For if, vvhhen vve vvere enemies, vve vvere re- 10
cōciled to God by the death of his Sonne: much more being
reconciled, shal vve be saued in the life of him. † And not 11
only this: but also vve glorie in God through our Lord
I E S V S Christ, by vvhom novv vve haue receiued recon-
ciliation.

† Therefore, as "by one man sinne entred into this vworld, 12
and by sinne death: and so vnto al men death did passe, in
vvhich al sinned. † For euen vnto the Lavv sinne vvas in the 13
world: but sinne was not imputed, when the law was not. † But 14
death reigned from Adam " vnro Moyse, euen on them also
that sinned not after the similitude of the preuarication of
Adam, vvhich is a figure of him to come. † But not as the of- 15
fence, so also the gift. for if by the offence of one, many died:
much more the grace of God and the gift, in the grace of one
man I E S V S Christ, hath abounded vpon many. † And not as 16
by one sinne, so also the gift, for iudgemēt in deede is of one,
to condemnatiō: but grace is of many offences, to iustificatiō.
† For if in the offēce of one, death reigned by one: much more 17

Here vve may
see against the
Heretikes, that
they vvhich be
borne of Christ
and iustified by
him, be made &
constituted iust
in deede, & not
by imputation
only: as al that
be borne of A-
dam, be vniust
and sinners in
truth, & not by
imputation.

they that receiue the aboundance of grace and of donatiō &
of iustice, shal reigne in life by one, I E S V S Christ. † Therefore as 18
by the offence of one, vnto al men to condemnation: so also
by the iustice of one, vnto al men to iustification of life.
† For as by the disobedience of one man, many vvere made 19
sinners: so also by the obedience of one, many shal be
made iust. † But the Lavv entred in, that sinne might abound. 20
And vvhether sinne abounded, grace did more abound. † that 21
as sinne reigned to death: so also grace may reigne by iustice
to life euerlasting, through I E S V S Christ our Lord.

sinners

ANNO TATIONS

CHAP. V.

Against the He-
retikes special
faith and secu-
ritie.

1. *Let vs haue.*) Vvwhether vve read, *Let vs haue peace*, as diuerse also of the Greeke Doctors *ἡμεῖς*
(*Chrysost. Orig. Theodor. Oecum. Theophyl.*) doe, or, *We haue peace*: it maketh nothing for the vaine *ἡμεῖς*
presumed iustification by faith, that him self is in Gods fauour, and sure to be saued: *peace towards*
God, being here nothing els, but the sincere rest, tranquillitie and comfort of minde and
conscience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike
faith, by vvhich, and none other, men be iustified, neither teacheth nor breēdeth any such securitie
of saluation. And therefore they haue made to them selues an other faith vvhich they call *Fiduciam*,
quite vvithout the compasse of the Creede and Scriptures.

Iustificatiō attri-
buted much

2. *Accesse through faith.*) Iustification, implieth al grace and vertues received by Christes meri-
tes, but the entrance and accesse to this grace and happy state is by faith, because faith is the ground
and

and first foundation to build on, and port to enter into the rest. Vvhich is the cause that our iustification is attributed to faith, namely in this Epistle, though faith it self be of grace also.

2. *Probation hope.*) This refelleth the error also of the Protestants, that vvould haue our hope to hold only on Gods promises, and not a vvhit on our doings. Vvhere vve see that it standeth (and is strengthened also) vpon patience and constancie, and good probation and trial of our selues in aduersities: and that so grounded vpon Gods promises and our ovvne doings, it neuer confoundeth.

3. *Charitie is powred.*) Charitie also is giuen vs in our first iustification, and not only imputed vnto vs, but in deede inwardly powred into our hartes by the Holy Ghost, vvho vvith and in his giftes & grace is bestowed vpon vs. for this Charitie of God is not that vvhich is in God, but that vvhich he giueth vs, as S. Augustine expoundeth it: *li. de Sp. & lit. c. 22.* Vvho referreth this place also to the grace of God giuen in the Sacrament of Confirmation, *de bapt. cont. Donat. li. 3 c. 10.*

Cone. Tri. sess. 5. decr. de pec. orig. 12. *By one man sinne entred.*) By this place specially the Church of God defendeth and proueth against the old Heretikes the Pelagians, that denied children to haue any original sinne, or to be baptized for the remission thereof: that in and by Adam al be conceived, borne, and constituted sinners. Which no lesse maketh against the Caluinists also, that affirme, Christiā mens children to be holy from their mothers wombe. And the same reason vvhich S. Augustine deduceth (*li. 1 c. 8. 9. de pec. meritis*) our of this text, to proue against the said Pelagians, that the Apostle meaneth not of the general imitation of Adam in actual sinnes, serueth against Erasmus and others, inclining rather to that nevv exposition, then to the Churches and fathers graue iudgement herein. *Cone. Mileuitanum c. 2.*

14. *vnto Moyfes.*) Euen in the time of the Lavv of nature, vvhen men knew not sinne, and therefore it could not by mans iudgement be imputed: and in the time of Moyfes Lavv, vvhen the commaundement taught them to know it, but gaue them no strength nor grace to auoid it, sinne did reigne, and therevpon death and damnation, euen til Moyfes *inclusiue*, that is to say, euen til the end of his Lavv. And that not in them onely vvhich actually sinned, as Adam did, but in infants vvhich neuer did actually offend, but onely vvcre borne and conceived in sinne, that is to say, hauing their natures defiled, destitute of iustice, and auerred from God in Adam, and by their descent from him: Christ onely excepted, being conceived vvithout mans feede, and his mother for his honour and by his special protection (as many godly deuout men iudge) preserved from the same.

20. *That sinne might abound.*) That, here hath not the signification of causallitie, as though the Lavv were giuen for that cause to make sinne abound: but it noteth the sequelle, because that followed thereof, and so it came to passe, that by the prohibition of sinne, sinne increased: by occasion vvhereof, the force of Christes grace is more amply and abundantly bestowed in the nevv Testament.

to faith as to the foundation.

Our hope is strengthened by vvcl doing.

Charitie is a qualitie in vs.

Al by Adam borne in original sinne.

Christ only not conceived in sinne, and (as it is thought) our B. Lady.

The Lavv did not cause more sinne, though that vvcre the sequelle thereof.

CHAP. VI.

He exhorteth vs, nouvv after Baptisme, to liue no more in sinne, but to vvvalke in good vvorkes: because there vve died to the one, and rose againe to the other 14 (grace also giuing vs sufficient strength) 16 and vvcre made free to the one, and seruants to the other, 21 and specially because of the fruite here, and the end aftervvard, both of the one and of the other.

- 1 **W**HAT shal vve say then? Shal vve continue in
- 2 sinne that grace may abound? † God forbid. For
- 3 therein? † b Are you ignorant that al vve vvhich
- 4 are baptized in Christ I e s v s, in his death vve are baptized?
- 5 † For :: vve are buried together vvith him by Baptisme into death: that as Christ is risen from the dead by the glorie of the father, so vve also may vvvalke in nevvnesse of life. † For if vve be become complanted to the similitude of his death,

Ddd ij

vve

b The Epistle vpo the 6 Sūday after Pentecost.

:: Remission of sinne, nevv life, sanctification, and iustificatio, are giuen by baptisme, because it resemblith in vs and applieth to vs Christes death and resurreccio, and engrafteth vs into him.

vve shal be also of his resurrection. † Knowvving this, that 6
 our old man is crucified vvith him, that the body of sinne
 may be destroied, to the end that vve may serue sinne no
 longer. † For he that is dead, is iustified from sinne. † And 7
 if vve be dead vvith Christ, vve beleue that vve shal liue 8
 also together vvith Christ. knowvving that Christ rising 9
 againe from the dead, novv dieth no more, death shal no more
 haue dominion ouer him. † For that he died, "to sinne he 10
 died once: but that he liueth, he liueth to God. † So thinke 11
 you also, that you are dead to sinne, but alieue to God in Christ
 I E S V S our Lord. -†

† Let not "sinne therfore reigne in your mortal body, that 12
 you obey the concupiscences thereof. † But neither doe ye 13
 exhibite your members instruments of iniquitie vnto sinne:
 but exhibite your selues to God as of dead men, alieue: and
 your members instruments of iustice to God. † For sinne 14
 shal not haue dominion ouer you. for you are not vnder the
 Lavy, but vnder grace.

† Vvhat then? shal vve sinne, because vve are not vnder 15
 the Lavy, but vnder grace? God forbid. † * Knowv you not 16
 that to vvhom you exhibite your selues seruants to obey, you
 are the seruants of him vvhom you obey, vvwhether it be of
 sinne, to death, or of obedience, to iustice. † But thanks be to 17
 God, that you vv ere the seruants of sinne, but :: haue obeied
 from the hart, vnto that " forme of doctrine, into the vv which
 you haue been deliuered. † And being made free from sinne, 18
 you vv ere made seruants to iustice. † I speake an humane 19
 thing, because of the infirmities of your flesh. for as you haue
 exhibited your members to serue vncleanness and iniquitie,

vnto iniquitie: so now exhibite your mēbers to serue iustice,
 :: vnto sanctification. † For when you vv ere seruants of sinne, 20
 you vv ere free to iustice. † What fruite therfore had you then in 21
 those things, for vv which novv you are ashamed? for the end
 of them is death. † But novv being made free from sinne, 22
 and become seruants to God, you haue your fruite vnto san-
 ctification, but the end, life euerlasting. † For the stipends 23
 of sinne, death. but " the grace of God, life euerlasting in
 Christ I E S V S our Lord. -†

:: Here againe
 is signified, that
 our discharge
 frō the bondage
 of sinne, is by
 the Christian
 faith, & by obe-
 dience to the
 vvhole doctrine
 of Christs reli-
 gion: in that the
 Apostle attributeth
 this their
 deliuerance frō
 sinne, to their
 humble recei-
 uing of the Ca-
 tholike faith.

The Epistle vpo
 the 7 Sunday
 after Pentecost.

:: He signifieth
 that as vvhen
 they vv ere sub-
 iect to sinne by
 continual & offē
 vvorking vvic-
 kednes, they in-
 creased their in-
 iquities: that so
 also novv being
 iustified, they
 may & should
 by external
 vvorkes of iu-
 stice, increase
 their iustice and
 sanctification.

1o. 8, 34.
 2. Per. 2,
 19.

ANNOT.

AN NOTATIONS

CHA P. VI.

3. *We that are baptized.*) That vvch before he chalenged from the Lavv of Moyſes, to faith, is novv attributed to baptiſme, vvch is the firſt Sacrament of our faith and the entrance to Chriſtian religion. Whereby it is plaine that he meaneth not onely faith to juſtifie, but the Sacraments alſo, and al Chriſtian religion, vvch he calleth the Lavv of ſpirit, grace, and faith. Not only faith.

6. *Old man, body of ſinne.*) Our corrupt ſtate ſubiect to ſinne and concupiſcence, comming to vs from Adam, is called the *Old man*: as our perſon reformed in & by Chriſt, is named the *New man*. And the lump and maſſe of ſinnes vvch then ruled, is called the corps or body of ſinne. The old man, & the new.

10. *To ſinne he died.*) Chriſt died to ſinne, vvhen by his death he deſtroied ſinne: Vve die to ſinne, in that vve be diſcharged of the povver thereof, vvch before vvvas as it vv ere the life of our perſons, and commaunded al the partes and faculties of our ſoule and body: as contrariewiſe vve liue to God, vvhen his grace ruleth and vvorketh in vs, as the ſoule doth rule our mortal bodies. Dying to ſinne. Liuing to God.

12. *Sinne reigns.*) Concupiſcence is here named ſinne, becauſe it is the effect, occaſion, and matter of ſinne, and is as it vv ere a diſeaſe or infirmitie in vs, inclining vs to it, remaining alſo after Baptiſme according to the ſubſtance or matter thereof: but it is not properly a ſinne, nor forbidden by commaundement, til it reigns in vs, and vve obey and folovv the deſires thereof. *Auguſt. li. de nupt. & concupiſc. c. 23. Cont. 2. epiſt. Pelag. li. 1 c. 13. Conc. Trident. Seſſ. 5. decret. de pec. orig.* Howv concupiſcence is called ſinne.

17. *Forme of doctrine.*) At the firſt conuerſion of euery nation to the Catholike faith, there is a forme & rule of beleefe ſet downe, vnto vvch vvhen the people is once put by their Apoſtles, they muſt neuer by any perſuaſion of men alter the ſame, nor take of man or Angel, any new doctrine or Analogy of faith, as the Proteſtants call it. The doctrine of our firſt Apoſtles.

23. *The grace of God, life euerlaſting.*) The ſequel of ſpeache required, that as he ſaid, death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice. and ſo it is, and in the ſame ſenſe he ſpake in the laſt chapter: *that as ſinne reigneth to death, ſo grace reigneth by iuſtice to life euerlaſting.* but here he changed the ſentence ſomevvhat, calling life euerlaſting *grace*, rather then *reward*: becauſe the merites by vvch vve ataine vnto life, be al of Gods gift and grace. *Auguſt. Ep. 105 ad Sixtum.* Life euerlaſting a ſtipend, and yet grace.

CHAP. VII.

Our former huſband (ſinne) vvith his lavv, is dead in Baptiſme: and novv vve are married to another huſband (to Chriſt) to bring forth children to God, that is, good vvorkes. 7 And howv the Lavv being good, vvvas yet to vs the lavv of ſinne and death, becauſe concupiſcence reigned in vs. 17 But novv by Baptiſme grace reigneth in vs, though alſo concupiſcence doth remaine and tempt vs ſtill.

I



2

3

RE you ignorant brethren (for I ſpeake to them that knovv the Lavv) that the Lavv hath dominion ouer a man as long time as he liueth? † for *the vvoman that is vnder a huſband: :: her huſband liuing is bound to the lavv. but if her huſband be dead, ſhe is looſed from the lavv of her huſband. † Therefore her huſband liuing, ſhe ſhal be called an aduouteresse if ſhe be vvith an other man: but if her huſband be dead, ſhe is deliuered from the lavv of her huſband: ſo that ſhe is not an aduouteresse if ſhe be

:: Nothing but death diſſolueth the band betvvixt man & vvife: though for fornication one may depart from an others companie, therefore to marry againe is aduoutrick, during the life of the partie ſeparated.

D d d iij vvith

∴ Being novv baptised and dead to sinne, & engrafted in Christs mystical body, you are discharged of the Lavv of Moyſes, and are free in Chriſt.

∴ By Baptiſme vve haue not Chriſtes iuſtice imputed to vs, but an inward newneſſe of ſpirit giuen vs and reſident in vs.

∴ Sinne or concupiſcence which vvas a ſleepe before, vvas wakened by prohibition, the Lavv not being the cauſe thereof, nor giuing occaſion therevnto, but occaſion being taken by our corrupt nature to reſiſt that which Was commaunded.

vwith an other man. † Therefore my brethren ∴ you alſo are 4 made dead to the Lavv by the body of Chriſt: that you may be an other mans vvho is riſen againe from the dead, that vve may fructiſie to God. † For vvhen vve vv ere in the fleſh, 5 the paſſions of ſinnes, that vv ere by the Lavv, did vv orke in our members, to fructiſie vnto death. † but novv vve are 6 looſed from the lavv of death, vv herein vve vv ere detained: c in ſo much vve ſerue in ∴ newneſſe of ſpirit, and not in the oldnes of the letter.

† Vvhat ſhal vve ſay then? is the Lavv ſinne? God for- 7 bid. But ſinne I did not knowv, but by the Lavv. for concupiſcence I knewv not, vnleſſe the lavv did ſay: "Thou ſhalt not coner. † But ∴ occaſion being taken, ſinne by the commaundement 8 vvrought in me al cōcupiſcence. For vvithout the Lavv ſinne vvas dead. † And I liued vvithout the Lavv ſometime. But 9 vvhen the commaundement vvas come, ſinne reuiued. † And 10 I vvas dead: and the commaundement, that vvas vnto life, the ſame to me vvas found to be vnto death. † For ſinne 11 taking occaſion by the commaundement, ſeduced me, and by it killed me. † Therefore * the Lavv in deede is holy, and the 12 commaundement holy, and iuſt, and good.

† That the vv which is good, to me vvas it made death? God 13 forbid. but ſinne, that it may appeare ſinne, by the good thing vvrought me death: that ſinne might become ſinning aboue measure by the cōmaundemēt. † For vve knowv that the Law 14 is ſpiritual, but I am carnal, ſold vnder ſinne. † For "that vv which I vv orke, I vnderſtand not. for " not that vv which I vv il, the ſame do I: but vv which I hate, that I doe. † And if that vv which I 16 I vv il not, the ſame I doe: I cōſent to the Lavv, that it is good.

† But novv, not I vv orke it any more, but the ſinne that 17 dvvelleth in me. † For I know that there dvvelleth not in me, 18 that is to ſay, in my fleſh, good. For to vv il, is preſent vvith me, but to accompliſh that vv which is good, I finde not. † For 19 " not the good vv which I vv il, that doe I: but the euil " vv which I vv il not, that I doe. † And if that vv which I vv il not, the 20 ſame I doe: novv not I vv orke it, but the ſinne that dvvel- leth in me. † I finde therefore, the Lavv, to me hauing a vv il 21 to doe good, that euil is preſent vvith me. † For I am de- 22 lighted vvith the lavv of God according to the inward man: † but I ſee an other lavv in my members, repugning to the 23 lavv of my minde, and captiuing me in the lavv of ſinne that

C. 1554. 20y-
A. 1564

Exo. 20,
17. Deu.
5, 21.

1. Tim. 1,
8.

The Epiſtle in a
Votue Maſſe
for ſinnes,

24 is in my members. † Vnhappie man that I am, vvho shal
 25 deliuer me from the body of this death? † The grace of God
 by I E S V S Christ our Lord. † Therfore I my self " vvith the
 minde ^cserue the lavv of God, but vvith the fles h, the lavv
 of sinne.

o div-
 λιν

ANNO T A T I O N S CHAP. VII.

7. *Thou shalt not couet.*) It is not the habitual concupiscence or infirmite of our nature or sensual desire or inclination to euil, coueting against the spirit, that is forbidden properly in this precept: but the content of our reason and minde vnto it, to obey and folovv the lustes thereof: that is a sinne and prohibited.

AQual concu-
 piscence forbid-
 den, not ha-
 bitual.

15. *That vvhich I vvorke.*) This being vnderstood of S. Paul him self or any other iust person, the sense is, that the fles h and inferiour part stirreth vp diuerse disordered motions and passions or perturbations against the minde, and vpon such a soden sometimes inuadeth the same, that before it artedeth, or reason can gather it self to deliberate, mā is in a fort (though vvvittingly) entangled. Vvhych as soone as it is perceiued, being of the iust condemned, reiected, and resisted, neuer maketh him a sinner.

Soden inuolun-
 tarie motions
 are no sinne.

15. *Not that vvhich I vvil*) He meaneth not, that he can do no good that he vvilleth or desir-
 eth, or that he is euer forced to do that vvhich his vvill agreeth not vnto: but that by reason of the
 forcible nesse of concupiscence, vvhereof he can not rid him self during life, he can not accomplish
 al the desires of his spirit and minde, according as he saith to the Galatians, *The fles h coneteth against
 the spirit, and the spirit against the fles h, that not vvhatsoeuer you vvill, you can do.*

Concupiscence
 taketh not
 avvay free vvil.

19. *Not the good vvhich I vvill.*) So may the iust also be forced by the rage of concupiscence
 or sensual appetite, to do or suffer many things in his inferiour part or external members, vvhich his
 vvill consenteth not vnto. And so long it is so farre from sinne, that (as * S. Augustine saith) he
 neede neuer say to God, *forgiue vs our sinnes*, for the same. for, sinne is voluntane, and so be not
 these passions.

Sinne is volun-
 tarie, and other-
 wise it is no
 sinne.

19. *Which I vvil not.*) It maketh not any thing against free vvill that the Apostle saith, that
 good men do or suffer sometimes in their bodies, vvhat vvhich the vvill agreeth not vnto: but it
 pro-
 ueth plainly free vvil, because the proper act thereof, that is, to vvill or nill, to consent or dissent,
 is euer (as you may see here) free in it self: though there may be internal or external force to stay
 the members of a man, that they obey not in euery act, that vvhich the vvill commaundeth or pre-
 scribeth. And therfore that is neuer imputed to mā vvhich he doth in his external or internal facul-
 ties, vvhen vvil concurrerh not. Yea aftervvard (v, 20) the Apostle saith, *Non ego oporor*, man doeth
 not that vvhich is not done by his vvill: vvhich doth most evidently proue free vvil.

25. *With the minde, vvith the fles h.*) Nothing done by concupiscence (vvhich the Apostle here
 calleth sinne) vvherevnto the spirit, reason, or minde of man consenteth not, can make him guilty
 before God. Neither can the motions of the fles h in a iust man euer any vvhit deefile the operatiōs
 of his spirit, as the Lutherans do hold: but make them often more meritorious, for the continual iust mans actiōs
 combat that he hath vvith them. for it is plaine that the operations of the fles h and of the spirit do
 not concurre together to make one acte, as they imagine: the Apostle concluding cleane contrarie, say.
 That in minde he serueth the Lavv of God, in fles h the lavv of sinne, that is to say, concupisc-
 ence.

Concupiscence
 deefileth not a
 of his spirit,
 as the Lutherā
 as the Lutherā

CHAP. VIII.

That now after Baptisme vve are no more in state of damnation, because by the grace
 vvhich vve haue receiued, vve are able to fulfil the Lavv: vnles vve do vvil-
 fully giue the dominion againe to concupiscence. 18 Then because of the perfe-
 ctions that then vvhere) he comforteth and exhorteth them vvith many
 reasons.

THERE



HERE is nowv therefore no damnation 1
to them that are in Christ I E S V S : that
walke not according to the flesh. † For the 2
lavv of the spirit of life in Christ I E S V S,
hath deliuered me from the lavv of sinne
and of death. † For that vvchich vvas 3
impossible to the Lavv, in that it vvas
vveakened by the flesh : God sending his sonne in the simi-
litude of the flesh of sinne, euen of sinne damned sinne in
the flesh, † that 4
the iustification of the lavv might be ful- 4
filled in vs, vvho vvalke not according to the flesh, but ac-
cording to the spirit. † For they that are according to the 5
flesh, are affected to the things that are of the flesh, but they
that are according to the spirit : are affected to the things that
are of the spirit. † For the vvifedom of the flesh, is death: 6
but the vvifedom of the spirit, life and peace. † Because the 7
vvifedom of the flesh, is 'anemie' to God; for to the law of
God it is not subiect, neither can it be. † And they that are 8
in the flesh, can not please God. † But you are not in the flesh, 9
but in the spirit, yet if the Spirit of God dwell in you. But if
any man haue not the Spirit of Christ, the same is not his.
† But if Christ be in you : the body in deede is dead because 10
of sinne, but the spirit liueth because of iustification. † And 11
if the Spirit of him that raised vp I E S V S from the dead, dwell
in you: he that raised vp I E S V S CHRIST from the dead, shal
quicken also your mortal bodies, because of his Spirit dwell-
ling in you. † Therefore brethren, vve are debtors : not to the 12
flesh, to liue according to the flesh. † For if you liue accor- 13
ding to the flesh, you shal die. but if by the spirit, you mor-
tifie the deedes of the flesh, you shal liue. † For vvhoſoeuer 14
are ledde by the spirit of God, they are the sonnes of God.
† For *you haue not receiued the spirit of seruitude againe in 15
feare: but *you haue receiued the spirit of adoption of sonnes,
vvherein vve crie: Abba, (father). † For " the Spirit him self, 16
giueth testimonie to our spirit, that we are the sonnes of God. 17
† And if sonnes, heires also : heires truly of God, and coheires
of Christ: † " yet if vve suffer vvith him, that vve may be also
glorified vvith him.

† For I thinke that the passions of this time are not" con- 18
digne to the glorie to come that shal be reuealed in vs. † For 19
the expectation of the creature, expecteth the reuelation of
the

∴ This conuinceth against the Churches aduersaries, that the lavv, that is, Gods cōmandemēts may be kept, & that the keeping thereof is iustice, & that in christian men that is fulfilled by Christs grace vvchich by the force of the Lavv could neuer be fulfilled.

The Epistle vpō
the 8 Sunday
after Pentecost.

∴ He meaneth not that the Childre of God be violently cōpelled against their vvilles, but that they be ſvvectly dravvē, moued, or inducēd to do good.
Aug. Enchirid. c. 64. De verb. Do. ser. 43 c. 7. et de verb. Apost. ser. 13 c. 11. 12.

The Epistle vpō
the 4 Sunday
after Pentecost,
and for many
Martyrs.

'cūmitie

2. Tim. 1,
7, Gal.
4, 5.

condig-
na ad
gloriam.

20 the sonnes of God. † For the creature is made subiect to
 vanitie, not vwillig, but for him that made it subiect in hope:
 21 † because the creature also it self shal be deliuered from the
 seruitude of corruption, into the libertie of the glorie of the
 22 children of God. † For vve knowv that euery creature gro-
 23 neth, and trauaileth euen til novv. † And not only it, but
 vve also our selues hauing the first frutes of the spirit, vve
 also grone vwith in our selues, expecting the adoption of the
 24 sonnes of God, the redemption of our body. † For "by
 hope vve are saued. But hope that is seen, is not hope. for that
 25 vvhich a man seeth, vvherfore doth he hope it? † But if vve
 hope for that vvhich vve see not: vve expect by patience.
 26 † And in like maner also the Spirit helpeth our infirmitie.
 For, vvhat vve should pray as vve ought, vve knowv not: but
 the Spirit him self requesteth for vs vwith gronings vnspea-
 27 keable. † And he that searcheth the hartes, knowveth vvhath
 "the Spirit desireth: because according to God he requesteth
 28 for the sainctes. † And vve knowv that to them that loue
 God, al things cooperate vnto good, to such as according to
 29 purpose are called to be sainctes. † For vvhom he hath for-
 knowen, he hath also predestinated to be made conformable
 to the image of his sonne: that he might be the first-borne in
 30 many brethren. † And "vvhom he hath predestinated: them
 also he hath called. and vvhom he hath called: them also he
 hath iustified. and vvhom he hath iustified: them also hath he
 31 glorified. † What shal vve then say to these things? If God
 32 be for vs, vvho is against vs? † He that spared not also his
 ovne sonne, but for vs al deliuered him: hovv hath he not
 33 also vwith him giuen vs al things? † Who shal accuse against
 34 the elect of God? God that iustificeth. † Who is he that shal
 condemne? Christ I E S V S that died, yea that is risen also
 againe, vvho is on the right hand of God, vvho also maketh
 35 intercession for vs. † Who then shal separate vs from the
 charitie of Christ? tribulation? or distresse? or famine? or
 36 nakednes? or danger? or persecution? or the svword? († as
 it is vvritten, *For vve are killed for thy sake al the day: vve are esteemed as*
 37 *sheepe of slaughter.*) † But in al these things we ouercome because
 38 of him that hath loued vs. † For "I am sure that neither death,
 nor life, nor Angels, nor Principalities, nor Poveries, neither
 39 things present, nor things to come, neither might, † nor
 height, nor depth, nor other creature, shal be able to
 E e e separate

The Epistle for
 S. Ignatius
 Febr. 1.

Ps. 43,
 22.

6 π'ιπ'ισ-
 μα γ'αρ

separate vs from the charitie of God vvhich is in Christ
I E S V S our Lord. ¶

A N N O T A T I O N S C H A P. VIII.

16. The spirit giueth testimonie.) This place maketh not for the Heretikes special faith, or their presumptuous certainty that euery one of them is in grace: the testimonie of the Spirit being nothing els, but the inward good motions, comfort, and contentment, vvhich the children of God do daily feele more and more in their hartes by setting him: by vvhich they haue as it were an attestation of his fauour towards them, vvhereby the hope of their iustification and saluation is much corroborated and strengthened.

17. Yet if they suffer.) Chnities paines or passions haue not so satisfied for al, that Christian men be discharged of their particular suffering or satisfying for eche mans ovne part: neither be our paines nothing vvvorth to the attainment of heauen, because Christ hath done y enough. but quite contrarie: he was by his passion exalted to the glorie of heauen: therefore vve by compassion or partaking vvith him in the like passions, shall attaine to be fellovves vvith him in his kingdom.

18. Condigne.) Our Aduerfaries ground hereon, that the vvorkes or sufferances of this life be not meritorious or vvvorth of life everlasting, vvhere the Apostle saith no such thing, no more then he saith that Christs Passions be not meritorious of his glorie, vvhich I thinke they dare not much auouch in our sauours actions. He expresseth onely, that the very afflictions of their ovne nature, vvhich vve suffer vvith or for him, be but short, momentanie & of no account in comparison of the recompense vvhich vve shall haue in heauen. no more in deede vvere Christs paines of their ovne nature, compared to his glorie, any vvhit comparable: yet they vvere meritorious or vvvorth of heauen, & so be ours. And therefore to expresse the said coparison, here he saith, *They art not condigne* *ad gloria* ** to the glorie.* He saith not, *of the glorie*, as the Heretikes falsely translate: though the Scripture speakech *προς τὴν δόξαν.* so also, vvhen it signifieth only a coparison, as *Prou. 3. in the grecke, Omne pretiosum non est illa dignum.* S. Augustine, *illi dignum.* S. Hierom, *non valet huius comparari.* that is, No pretious thing is vvorthie of vviedom, or to be compared vvith it. See the like *Eccl. 26. 20. Tob. 9. 2.* But vvhen the Apostle vvil expresse that they are condigne, vvorthy, or meritorious of the glorie, he saith plainly, *That* *2. Cor. 4. 7* *our tribulation vvhich presently is momentanie and light, vvorketh aboute measure exceedingly an eternal vvright of glorie in vs.* The valewv of Christes actions riseth not of the length or greatnes of them in them selues, though so also they passed al mens doings: but, of the vvorthines of the person. And so the value of ours also riseth of the grace of our adoption, vvhich maketh those actions that of their natures be not meritorious nor answerable to the ioies of heauen in them selues, to be vvorthy of heauen. And they might as vvell proue that the vvorkes of sinne do not demerite damnation. for, sinne in deede for the quantity and nature of the vvoyke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alwaies proceedeth from the enemy of God, as good vvorkes that be meritorious, proceede from the childe of God.

24. Hope haued.) That vvhich in other places he attributeth to faith, is here attributed to hope. for vvhensoever there be many causes of one thing, the holy vvriters (as matter is ministred and occasion giuen by the doctrine then handled) sometimes retere it to one of the causes, sometime to an other: not by naming one alone, to exclude the other, as our Aduerfaries captiously and ignorantly do argue: but at diuers times and in sundrie places to expresse that, vvhich in euery discourse could not, nor needed not to be vttered. In some discourse, faith is to be recommended: in others, charitie: in an other, hope: sometimes, almes, mercie: els vvhere, other vertues. One vvhile, *Euery one that beloneth, is borne of God.* 1 Jo. 5. 1. An other vvhile, *Euery one that loneth, is borne of God.* 1 Jo. 4. 7. Sometimes, faith purifieth mans hart. *Alb. 15. 9.* And an other time, Charitie remitteth finnes. 1 Pet. 4. 8. Of faith it is said, *The iust liueth by faith.* Ro. 1. 17. Of charitie, *We knowe that vve are transferred from death to life, because vve loue &c.* 1 Jo. 3. 14.

27. The Spirit desireth.) Arius and Macedonius old Heretikes had their places to contend vpon, against the Churches sence, as our new Maisters now haue. They abused this text to proue the Holy Ghost not to be God, because he needed not to pray or aske, but he might command if he vvere God. Therefore S. Augustine expoundeth it thus, *The Spirit prayeth.* that is, *canjeth and teqgeth vs to pray, and vvvhat to pray or aske.* August. de anima & eius orig. li. 4. c. 9. & cp. 121. c. 15.

30. Whom he hath predestinated.) Gods eternal foresight, loue, purpose, predestination, and election of his deere children, and in time their calling, iustifying, glorifying by Christ, as al other actes and intentions of his diuine vvil and providence towards their saluation, ought to be renewed of al men vvith dreadful humilitie, and not to be sought out or disputed on vvith presumptuous

The doctrine of predestination, ought to be renewed of al men vvith dreadful humilitie, and not to be sought out or disputed on vvith presumptuous

tuons boldnes and audacitie, for it is the gulfe that many proud persons, both in this age and alwaies, haue by Gods iust iudgement perished in, founding thereon most horrible blasphemies against Gods mercie, nature, and goodnes, and diuers damnable errors against mans free vvil, and against al good life and religion. This high conclusion is here set downe for vs, that vve may learne to knowe of vythome vve ought to depend in al our life, by vvhom vve expecte our saluatiō, by vvhose prouidence al our graces, giftes, and vvorke do stand: by vvhich an euertlasting gracions determination, our redemption, vvhich is in Christ Iē vs, vvas defigned: & to giue God incesseable thanks for our vocation and preferment to the state vve be in, before the leuues, vvhich deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of Gods eternal predestination standeth (as vve are bound to beleue vnder paine of damnation, vvhether vve vnderstand how or no) & so S. Augustine in al his diuine vvorke written of the same (*De gratia & lib. arb. De corrupt. & gratia. Ad articulos falsos impositos.*) defendeth, declareth, proueth, and conuinceth, that it doth stand (I say) vvhith mans free vvil and the true libertie of his actions, and forceth no man to be either ill or good, to sinne or vertue, to saluation or damnatiō, nor taketh away the meanes or nature of merites, and cooperation vvhith God to our owne and other mens saluation.

38. I am sure.) This speache is cōmon in S. Paul according to the latin translation, vvhē he had no other assured knowlledge but by hope: as *Rō. 15. 14. 2 Tim. 1. 5. Heb. 6. 9.* Vvhē the Greeke vword signifieth only a probable persuasion. And therefore except he meane of him self by special reuelation, or of the predestinate in general, (in vvhich two cases it may stand for the certitude of faith or infallible knowlledge) otherwile that euery particular man should be assured infallibly that him self should be iustificed, and not that onely, but sure also neuer to sinne, or to haue the gift of perseuerance, and certaine knowlledge of his predestination: that is a most damnable false illusion and presumption, condemned by the Fathers of the holy Councel of Trent. *Seff. 6. c. 9. 12. 13.*

uerenced, and vvhich it teacheth vs.

Gods predestination taketh not away free wil.

No man ordinarily is sure of his saluation, but only in hope.

C H A P. IX.

101

With a protestation of his sorow for it (lest they should thinke him to reioyce in their perdition) he insinuateth the Iewes to be reprobate, although they come of Abrahams flesh, 6 saying, to be the sonnes of God, goeth not by that, but by Gods grace: 19 considering that al were one damned masse. 24 by which grace the Gentils to be made his people: and so the prophets to haue foretold of them both. 30 And the cause hereof to be, that the Gentils submit them selues to the faith of Christ, vvhich the Iewes vvil not.



1 **S**PEAKE the verity in Christ, I lie not, my
 2 conscience bearing me vvitness in the holy
 3 Ghost, † that I haue great sadnesse & conti-
 4 nual sorow in my hart. † For I vvished, my
 5 self to be an^a anathema from Christ for my
 6 brethren, vvhich are my kinsmen according
 7 to the flesh, † vvhich are Israēlites, vvhose is
 8 the adoption of sonnes, and the glorie, and the testament, and
 9 the law giuing, and^c the seruice, and the promisses: † vvhose
 10 are the fathers, & of vvhom Christ is according to the flesh,
 11 vvhich is aboute al things God blessed for euer. Amen.
 12 † But not that the vword of God is frustrate. For, not al that
 13 are of Israēl, they be Israēlites: † nor they that are the seede
 14 of Abrahā, al be children: ^abut in Isaac shall the seede be called vnto thee:
 15 † that is to say, not they that are the childre of the flesh, they
 16 are the children of God: but they that are the children of the
 17 promise, are esteemed for the seede. † For the vword of the

E e e ij prom

πένθος-
μοι, Con-
fido. Hiero.
9. 9 ad Al-
34.

εἰς λα-
τρεῖαν,

Gen. 21,
12.

promise is this, *According to this time wil I come: and Sara shal haue a*

s. Hierom. q. 10. ad Hedi- **¶** And not only she, But * Rebecca also conceiuing
biam. "of one copulation, of Isaac our father. **†** For vvhhen they

Al the epistle surely to the Ro- "were" not yet borne, nor had done any good or euil (that
manes needeth in- the purpose of God according to election might stand)
terpretatio, and is **†** not of vvorkes, but of the caller it vvas said to her: *en wrapped with* *sogreat obscurities* the elder shal serue the yonger, *that to understand* *hated.* *it We neede the* *help of the Holy* *Ghost, who by* *the Apostle did* *distat these same* *things: but espec-* *ially this place.* *Howbeit nothing* *pleaseth vs but* *that which is Ec-* *clesiastical, that* *is, the sense of the* *Church.* *the elder shal serue the yonger, tas it is vvritten: Iacob I loued, but Esau I* *hated.*

† Vvhat shal vve say then? "Is there iniquitie vvith God? **14**
God forbid. **†** For to Moyse he saith, *I vvil haue mercie on vvhom* **15**
I haue mercie: and I vvil shew mercie to vvhom I vvil shew mercie. **†** Ther- **16**
fore it is "not of the vviller, nor the runner, but of God that
sheweth mercie. **†** For the Scripture saith to Pharao: *that* **17**
"to this very purpose haue I raised thee, that in thee I may shew my power: and **18**
that myname may be renouved in the vvhole earth. **†** Therefore on
vvhom he vvil, he hath mercie: and vvhom he vvil, he doth
indurate.

† Thou saiest therefore vnto me: Vvhy doth he yet com- **19**
plaine? for who resisteth his vvil? **†** O man, "vvho art **20**
thou that doest answer God? Doth the vvorke say to him
that vvrought it: Vvhy hast thou made me thus? **†** Or hath **21**
not "the potter of clay, powver, of the same masse to make
one vessel vnto honour, and an other vnto cõtumelie? **†** And **22**
if God vvilling to shew vvraath, and to make his might
knovven, "sustained in much patience the vessels of vvraath
'apte' to destruction, **†** that he might shew the riches of **23**
his glorie vpon the vessels of mercie vvich he prepared vn-
to glorie.

† Vvhom also he hath called, vs, not only of the Iewes, **24**
but also of the Gentiles, **†** as in Osee he saith, *I vvil call that* **25**
vvhich is not my people, my people: and her that vvvas not beloued, beloued: and **26**
her that hath not obtained mercie, hauing obtained mercie. **†** And it shal be, in
the place vvhere it vvvas said to them, *you are not my people: here they shal be* **27**
called the sonnes of the liuing God. **†** And Esaie crieth for Israel, *If the* **27**
number of the children of Israel be as the sand of the sea, the remanes shal be **28**
saued. **†** For, consummating a vvord, and abbridging it in equitie: because a **28**
vvord abbridged shal our Lord make vpon the earth. **†** And as Esay fore- **29**
told, *vntes the Lord of Sabaoth had left vs seede: vve had been made like So-*
dom, and vve had been like as Gomorrah.

† What shal vve say then? That the Gentiles vvich pur- **30**
sued not after iustice, haue apprehended iustice, but the iu-
stice that is of faith. **†** But Israel in pursuing the lavv of iu- **31**
stice, is not come vnto the lavv of iustice. **†** Vvhy so? Be- **32**
cause

Gen. 18,
10.

Gen. 25,
21.

Gen. 25,
23.
Mal. 1, 2.

Exo. 33,
19.

Exo. 9,
16.

apted,
fined

Of. 2, 23.

Of. 1, 10
Esf. 10,
22.

Esf. 1, 9.

Es. 8, 14.
28, 16.

33 cause not of faith, but as it vvere of vvorkes. for^c they haue
stombled at the stone of stombling, † as it is vvritten, *Bebold*
I put in Sion a stone of stombling, and a rocke of scandal: and vvho soeuer belee-
ueth in him, shal not be confounded.

^c Here vve see
that they are the
cause of their
ovne damnati-
on by infidelitie

ANNOTATIONS CHAP. IX.

Exo. 12, 32.

Anathema 122

In vvhar sense
S. Paul vvisheth
to be anathe-
ma.

Gods promis
not made to
carnal Israel.

Isaac preferred
before Ismael.

Iacob before
Esau.

By the example
of Iacob and
Esau, is shewed
Gods mere mer-
cie in the elec-
tion, and iustice
in the reprobate.

3. *Anathema.*] *Anathema*, by vse of Scripture is either that vvhich by separation from profane vse, and by dedication to God, is holy, dreadful, and not vulgarly to be touched: or contrarievvise, that which is reiected, seuered, or abandoned from God, as cursed and detested, and therefore is to be avoided. And in this latter sense (according as S. Paul taketh it 1 Cor. 16. *If any loue not our Lord I E S V S C H R I S T, be he Anathema*, that is to say, Avvay vvith him, Accursed be he, Bevvare you company not vvith him) the Church and holy Councels vse the vvord for a curse and excommunication against Heretikes and other notorious offenders and blasphemers. Novv hovv the Apostle, vvishing him self to be Anathema from Christ to saue his Countrie mens soules, did take this vvord, it is a very hard thing to determine. Some thinke, he desired onely to die for their saluation. Others, that being very loth to be kept from the fruition of Christ, yet he could be content to be so still for to saue their soules. Others, that he vvished vvhat malediction or separation from Christ soeuer that did not imply the disfaueur of God towards him, nor take avvay his loue tovvard God. This only is certaine that it is a point of vnspeakable charitie in the Apostles breaſt, and a paterne to al Bishops and Priests, hovv to loue the saluation of their flocke. As the like vvvas vttered by Moyſes vvhen he said, *Either forgive this people, or blot me out of thy booke.*

6. *Not al of Israel.*] Though the people of the Ievves vvere many vvaises honoured and privileged, and namely by Christs taking flesh of them: yet the promis of grace and saluation vvvas neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his ovne purpose, vvill, and determination, and not tied to any nation, familie, or person.

7. *But in Isaac.*] The promise made to Abraham vvvas not in Ismael, vvho vvvas a sonne borne onely by flesh and nature: but in Isaac, vvho vvvas a sonne obtained by promise, faith, and miracle: and vvvas a figure of the Churches children borne to God in Baptisme.

10. *Of one copulation.*] It is proued also by Gods choosing of Iacob before Esau (vvho vvvere not onely brethren by father and mother, but also tvvinnes, and Esau the elder of the tvvvo, vvwhich according to carnal count should haue had the preeminence) that God in giuing graces folovveth not the temporal or carnal prerogatiues of men or families.

11. *Not yet borne.*] By the same example of those tvvinnes, it is euident also, that neither nations nor particular persons be elected eternally, or called temporally, or preferred to Gods fauour before others, by their ovne merites: because God, vvhen he made choise, and first loued Iacob, and refused Esau, respected them both as il, and the one no lesse then the other guilty of damnation for original sinne, vvwhich vvvas alike in them both. And therefore vvhere iustly he might haue reprobated both, he faued of mercie one. Vvwhich one therefore, being as il and as void of good as the other, must hold of Gods eternal purpose, mercie, and election, that he vvvas preferred before his brother vvwhich vvvas elder then him self, and no vvorse then him self. And his brother Esau on the other side hath no cause to complaine, for that God neither did nor suffered any thing to be done towards him, that his sinne did not deserue. for although God elect eternally & giue his first grace vvithout al merites, yet he doth not reprobate or hate any man but for sinne, or the foresight thereof.

14. *Is there iniquitie?*] Vpon the former discourse that of tvvvo persons equal, God calleth That God is not the one to mercie, and leaueth the other in his sinne, one might inferre that God vvvere vnjust, or an acceptor of persons. To vvwhich the Apostle answereth, that God vvvere not acceptor of per- just nor indifferent in decde, so to vse the matter vvhere grace or saluation vvvere due. As sons, is declared if tvvvo men being Christened, both beleeue vvell, & liue vvell: if God should giue heauen by familiar ex- to the one, & should damne the other, then vvvere he vnjust, partial, & forgetful of his pro- amples. misse: but respecting or taking tvvvo, Who both be vvorthy of damnation (as al are before they be first called to mercie) then the matter standeth on mere mercie, and of the giuers vvill and liberalitie, in vvwhich case partialitie hath no place. As for example.

Ecc iij

r. Tvve

S. Augustines
example is of
two debtors:
the one forgien
all, and the
other put to
pay all, by the
same creditor.
*li. de predest. &
170. cap. 6.*

1 Two malefactors being condemned both for one crime, the Prince pardoneth the one, and letteth the lawv proceede on the other.

2 The theefe that is pardoned, can not attribute his escape to his ovvne desertings, but to the Princes mercie.

3 The theefe that is executed, can not challenge the Prince that he vvas not pardoned also: but must acknowledge that he hath his deserting.

4 The standers by, must not say, that he vvas executed because the Prince vwould not pardon him. for that vvas not the cause, but his offense.

5 If they aske further, why the Prince pardoned not both, or executed not both: the ansvver is, that as mercie is a goodly vertue, so iustice is necessarie and commendable.

6 But if it be further demanded vvhy Iohn rather then Thomas vvas executed: or Thomas rather then Iohn pardoned: ansvver, that (the parties being othervvise equal) it hangeth merely and vvholly vpon the Princes vvill and pleasure.

Predestination
and reprobatio
take not avvay
free vvill, neither
must any man
be rettlesse &
desperate.

In al this mercie of God towards some, and iustice towards other some, both the pardoned vvorker by their ovvne free vvill, and thereby deserve their saluation: and the other no lesse, by their ovvne free vvill, vvithout al necessitie, vvorker vvickednes, & them selues and only of them selues procure their ovvne damnation. Therefore no man may vvithout blasphemie say, or can truely say, that he hath nothing to doe towards his owne saluation, but vvill lue, and thinketh he may lue vvithout care or cogitation of his end the one vvay or the other, saying, If I be appointed to be faued, be it so: if I be one designed to damnation, I can not helpe the matter: come vvhat come may. Al these speeches and cogitations are sinful & come of the enemie, and be rather signes of reprobation, then of election. Therefore the good man must vvithout feare, he of Gods secretes, vvorker his ovvne saluation and (as S. Peter saith) *make his election sure by good vvorkes*, vvith continual hope of Gods mercie, being assured that if he beleue vvel and doe vvel, he shal haue vvel. for example, if a husband man should say, If God vvill, I shal haue come yvough: if not, I can not make it, and so neglect to till his ground: he may be sure that he shal haue none, because he vvrought not for it. An other man vveth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labours.

Our election or
couersion is not
of our selues,
but of Gods gra
ce and mercie.

16. *Not of the vviller.*] If our election, calling, or first comming to God, lay vvholly or principally vpon our ovvne vvill or vvorkes: or it our vvilling or endeavouring to be good, vvould serue vvithout the helpe and grace of God, as the Pelagians taught, then our election vvould vere vvholly in our selues, vvich the Apostle denieth. and then might Pharao and other indurate persons (vvhom God hath permitted to be obstinate, to shevv his pover and iust iudgement vpon them) be conuerted vvhen them selues list, vvithout Gods helpe and assistance: vvheras vve see the contrarie in al such obstinate offenders, vvhom God for punishment of former sinnes, vvisteth not vvith his grace, that by no threatens, miracles, nor persuation, they can be conuerted. Vvherevpon vve may net vvith Heretikes inferre, that man hath not free vvill, or that our vvill vvorketh nothing in our conuersion or comming to God: but this onely, that our vvilling or vvorking of any good to our saluation, commeth of Gods special motion, grace, and assistance, and that it is the secondary cause, not the principall.

17. *To this purpose haue I raised.*] He doth not say, that he hath of purpose raised or set him vp to sinne, or that he vvas the cause of the same in I harao, or that he intended his damnation directly or absolutely, or any othervvise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened & obstinate offenders) that he vvith long patience & toleration expected his conuersion, and (as S. Chrysostome interpreteth

1 So likewise, God seeing al mankind and euery one of the same in a general condemnation, and misse of sinne, in and by Adam, deliuereth some, and not other some.

2 Al that be deliuered out of this common damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.

3 Such as be left in the common case of damnation, can not complaine, because they haue their deserting for sinne.

4 Vve may not say that such be damned, because God did not pardon them, but because they had sinne, and therefore deserved it.

5 That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreeable to Gods iustice & mercie: both vvich vvirtues in Gods prouidence towards vs are recommended.

6 That Saul should be rather pardoned then Caiphas (I meane vvhere two be equally euil and vvnderferving) that is onely Gods holy vvill and appointment, by vvich many an vvuvorthy man getteth pardon, but no good or iust or innocent person is euer damned.

2. Pet. 2.
10.

Exo. 9, 16.

interpreteth this word, *Excitant*) preferred him alius to repent, vvhom he might iustly haue condemned before. In the 9 of Exodus, vvhence this allegation is, vve read, *Fascite, I haue put or set thee up*, as here, *I haue raised thee*, that is to say, I haue purposely aduanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such vvhom I haue for so great sinnes forsaken, and also to shew to the vvorlde, that no obstinacie of neuer so mightie offenders can resist me to doe any thing vvhich shal not fall to my glorie. Vvhich is no more to say, but that God often for the punishment of Nations, and to shew his iustice and glorie, giueth vvvicked Princes vnto them, and indueth them vvvith pover and al prosperitie, and taking his grace from them vvvpon their deserts, hardeneth their hartes so, as they vvvithstand and contemne God, and afflict his people. in vvvhose end and fall, either temporal or eternal, at the length God vvill ever be glorified. Neither vvould he either raise or suffer any such, or giue them pover and prosperitie in this life, vvherevpon he knowveth they vvill be vvorse, but that he can worke al that to his honour and glorie. many, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vvvpon some certaine persons, rather then vvvpon other some of equal deserts, that lieth vvholly vvvpon his vvill, in vvvhose iudgements there be many things secrete, but nothing vvnjust.

In vvhat sense,
God raised vv
Pharao &c.

20. *Who art thou?*] Here the Apostle staich the rashnes and presumption of such poore vvormes, as take vvvpon them to question vvith God of their election or reprobation: as certaine impious Heretikes of our time haue done, setting out bookes farsed vvith most blasphemous and erroneous doctrine concerning this high and hidden myserie, and haue giuen occasion to the ignorant vvich alvvays be curious, to iangle, and perniciously to erre in these things, that are impossible to be vnderstood of any, or vvell thought of, but of the obedient and humble.

Heretical booke
concerning
predestination.

21. *The potter.*] This example of the pot and potter reacheth no further but to declare, that the creature may not reason vvith God his maker, vvhy he giuech not one so great grace, as an other, or vvhy he pardoneth not one as vvell as an other: no more then the chamber pot may challenge the Potter vvhy he vvvas not made a drinking pot, as vvell as an other. And therefore the Heretikes that extend this similitude to proue that man hath no free vvill no more then a peece of clay, doe vvntuely and deceitfully apply the example. specially vvhen vve may see expressly in the booke of Exodus, that Pharao notwithstanding his indurate hart, had free vvill: vvhere both it is said, *He vvould not dismisse the people:* and, *He indurated his owne hart him self.* Exo. 8. 15. and (in the Hebrue) v. 32. & 6. 9. 31. Reg. 6. 6. And this Apostle also vvriteth, that * a man may *cleans* him self from the filthy, and so become a vessell of honour in the house of God.

The example of
the pot and the
potter.

2 Tim. 2,
21.

CHAP. X.

The Law vvvas not (as the leues ignorant zeale supposed) for them to iustifie themselves by it (considering that they could not fulfil it:) but to bring them to Christ, to beleue in him, and so for his sake to be iustified by the grace of God: according to Moyses saying, and the Apostles preaching: 11 that so the Gentils also (according to the Prophets) hearing and beleueing might come to iustice: the leues in the meane time (though inexcusably) remaining incredulous.



1
2
3
4
BRETHREN, the vvill of my hart surely and praier to God, is for them vnto saluation. † For I giue them testimonie that they haue zeale of God, but not according to knowledge. † For, not knowving the iustice of God, & seeking to establish their ovvne, they haue not been subiect to the iustice of God. † For, :: the end of the Law is Christ: vnto iustice to euery one that beleueeth.

:: The Law
vvvas not giue to
make a mā iust
or perfect by it
self, but to bring
vs to Christ to
be iustified by
him.

∴ The iustice of the Law of Moyses went no further of it self, but to saue a man from the temporal death and punishment prescribed to the transgressors of the same.

The Epistle vpo S. Andrewes day, Nouemb. 30.

∴ To beleue in him & to inuocate him, is to serue him with al loue and sincere affectio. Al that so doe, shal doubtlesse be saued & shal neuer be confounded.

∴ We see then that it is in a mans free Will to beleue or not to beleue, to obey or disobey the Gospel or truth preached.

beleueeth. † for Moyses wrote, ∴ that, the iustice vvhich is of the Law, *the man that hath done it, shal liue in it.* † But the iustice 6 vvhich is of faith, faith thus, *say not in thy hart, Vvho shal ascend into heauen? that is to bring Christ downe.* † Or *vvhoe descendeth into the depth? that is to call Christ againe from the dead.* † But 8 vvhath faith the Scripture? *The vvord is nigh, in thy mouth, and in thy hart.* this is the vvord of faith vvhich vve preach. † For if 9 thou confesse vvith thy mouth our Lord I e s u s, and in thy hart beleue that God hath raised him vp from the dead, thou shalt be saued. † For vvith the hart vve beleue vnto iustice: 10 but vvith the mouth confession is made to saluation. † For the Scripture saith: *Vvhosoener beleueeth in him, shal* 11 *not be confounded.* † For there is no distinction of the Iew 12 and the Greeke: for one is Lord of al, riche to vvard al that inuocate him. † For euery one ∴ *vvhosoener shal inuocate the name of our* 13 *Lord, shal be saued.* † "Hovv then shal they inuocate in vvhom 14 they haue not beleueed? Or hovv shal they beleue him vvhom they haue not heard? And hovv shal they heare without a preacher? † But hovv shal they preach " vnles they 15 be sent? as it is vvritten: *Hovv beautiful are the feete of them that euangelize peace, of them that euangelize good things?* † But al ∴ do not obey 16 the Gospel. For Esay saith, *Lord, vvho hath beleueed the hearing of vs?* † Faith then, is by hearing: and hearing is by the vvord of 17 Christ. † But I say, haue they not heard? And certes into al the 18 *earth hath the sound of them gone forth: and vnto the endes of the vvhole vvorld the vvordes of them.* † † But I say, hath not Israel knowen? Moyses first saith, 19 *I vvill bring you to emulation in that vvhich is not a nation: in a folish nation, I vvill drine you into anger.* † But Esay is bold, and saith, *I vvill* 20 *sound of them that did not seeke me: openly I appeared to them " that asked not of me.* † But to Israel he saith, *Al the day haue I spread my handes to a people* 21 *that beleueeth not, and contradieth me.*

Leu. 18, 5.
Deu. 30, 12.

Es. 28, 16

Ioc. 2, 22.

Es. 52, 7.

Es. 53, 1.

Pf. 18, 5.

Deu. 32, 21.

Es. 65, 1.

Es. 63, 1.

AN NOT A T I O N S

C H A P. X.

Gods iustice, & the Iewes owne iustice.

Iustice of faith.

2. *The iustice of God.*] The iustice of God, is that vvhich God giueth vs through Christ. the Iewes owne or proper iustice, is that vvhich they had or chalenged to haue of them selues and by their owne strength, holpen onely by the knowvledge of the Law vvithout the helpe or grace of Christ.

6. *The iustice of faith.*] The iustice vvhich is of faith, reacheth to the life to come, making man assured of the truth of such Articles as concerne the same. as, of Christs Ascension to heauen, of his Descending to Hel, of his comming downe to be Incarnate, and his Resurrection and returne againe to be glorified: by vvhich his actions vve be pardoned, iustified, and saued, as by the Law vve could neuer be.

8. *The word of faith.*] The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauour, & that he is risen againe. V which point (as al other) must both be beleueed in hart, and also be confessed by mouth. For though a man be iustified inuwardly when he hath the vertues of faith, hope, and charity from God: yet if occasion be giuen, he is also bound to confesse with his mouth, and by al his external actions, without shame or feare of the world, that which he inuwardly beleueeth: or els he can not be faued. V which is against certaine * old Heretikes that taught, a man might say or doe what he would, for feare or danger, so that he kept his faith in hart.

*Eusib. li. 6
c. 31 histor.
Eccles.*

14. *How shal they inuocate?*] This maketh not (as Heretikes pretend) against inuocation of Saints: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in whom they do not beleue, and whom they neuer heard of. For he speaketh of Gentils or Pagans, who could not inuocate him, vnlesse they did first beleue in him. To the due inuocation of Christ, we must know him and our duties to him. And so is it true also that we can not pray to our B. Ladie nor any Saint in heauen, til we beleue and know their persons, dignitie, and grace, and trust that they can helpe vs. But if our aduersaries thinke that we can not inuocate them, because we can not beleue in them: let them vnderstand that the Scripture vseth also this speech, to beleue in men: and it is the very Hebrew phrase, which they should not be ignorant of that bragge thereof so much. Exod. 14. 31. *They beleueed in God and in Moyses.* and 3 Paral. 20. 20. in the Hebrew. Ep. ad Philom. v. 5. And the ancient fathers did read in the Crede indifferently, *I beleue in the Catholike Church.* and, *I beleue the Catholike Church.* Conc. Nicen. apud Epiphani. in fine Ancorat. Hieron. contr. Lucif. Cyril. Hieros. Cathec. 17.

The place alleaged against inuocation of Saints, answered.

15. *vnlesse they be sent.*] This place of the Apostle inuincibly condemneth al the preachings, writings, ordinances, innovations and vsurpations of Church, pulpit, & what lawfully called focuer our new Euangelists haue intruded them selues and entered into by the vindow: nor sent. hebbing that they be every one from the highest to the lowest, false prophets, running and vsurping, being neuer lawfully called. V which is so euident in the Heretikes of our daies that the Calvinists confesse it in them selues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.

*Confes. des
Eglis. de
France.*

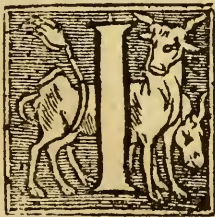
20. *That asked not.*] That Christ was found of those that neuer asked after him, it pro- ueth that the first grace and our first iustification is without merites. That God called so continually and earnestly by his Prophets and by other his signes and wvonders, vpon the Iewes, and they vwithstood it: free vvil is proued, and that God would haue men faued, and that they be the cause of their owne damnation them selues.

The first iustification of mere grace. Free vvil,

CHAP. XI.

Not al the Iewes wvere reprobate, but some electe: and they by grace obtained iustice, the rest (according to the Prophets) being execrated. 11 Against whom notwithstanding the Christian Gentils (to whom by that occasion Christ is come) must not insult: but rather feare euery man him self to be likewise cut of the tree (vvhich is the Catholike Church) 25 and know that vwhen al the Gentils are brought into the Church, then (about the end of the vworld) shal the multitude of the Iewes also come in: 33 according to the disposition of the v wonderfull v wisdom of God.

1



2

Say then: Hath God reiected his people? God forbid. for I also am an Israélite, of the seede of Abraham, of the tribe of Ben-iamin. † God hath not reiected his people vvhich he foreknewe. Or know you not in Elias vwhat the Scripture saith: how he requesteth God against Israël?

3

† Lord, they haue slaine thy Prophets, they haue digged downe thine altars: and

4

I am left alone, and they seeke my life. † But vwhat saith the diuine

FFF answer

3. reg. 19.
10.

answer vnto him? *I haue left me seuen thousand men, that haue not*

The Heretikes borrowed their knees to Baal? † So therefore at this time also, there is addē here also, are remaines saved according to the election of grace. † And 6
Image, to the text, as Act. 19, if by grace: "not now of vvorke. otherwise grace now
85. is not grace.

† Vvhat then? that vvvhich Israel sought, the same he hath 7
 not obtained: but the election hath obtained: and the rest
 vvvere blinded. † as it is vvritten: "God hath giuen them the spirit 8

Es. 6, 9.

of compunction: eyes, that they may not see: and eares, that they may not heare: vntil this present day. † And Dauid saith: *Be their table made for a snare* 9
and for a trappe and for a scandal and for a retribution vnto them. † *Be their eyes* 10
darkened, that they may not see: and their backe make thou alwaies crooked.

Pf. 68, 23

† I say then, haue they so stombled, :: that they should fall? 11
 God forbid. but by their offence, saluation is to the Gentils,
 that they may emulate them. † And if the offence of them 12
 be the riches of the vvorld, and the diminution of them :: the
 riches of the Gentils: how much more the fulnesse of them?

† For to you Gentils I say, as long verely as I am the 13
 Apostle of the Gentils, I vvill honour my ministerie, † if by 14
 any meanes I may prouoke my flesh to emulation, and may
 saue some of them. † For if the losse of them be the recon- 15
 ciliation of the vvorld: vvhat shall the receiuing be, but life
 from the dead? † And if the first fruite be holy, the masse also: 16
 and if the roote be holy, the boughes also. † And if some 17
 of the boughes be broken, and thou vvhereas thou vvast a
 vvilde oliue, art grafted in them, and art made partaker of the
 roote and of the fatnesse of the oliue, † glorie not against the 18
 boughes. And if thou glorie: not thou bearest the roote, but
 the roote thee. † Thou saiest then: The boughes vvere 19
 broken, that I might be grafted in. † Vvel: "because of 20
 incredulitie they vvere broken, but thou by faith doest stand:

be not too highly vvise, but :: feare. † For if God hath not 21
 spared the natural boughes: lest perhaps he vvill not spare thee
 neither. † See then the goodnes and the seueritie of God: vpō 22
 them surely that are fallen, the seueritie: but vpon thee the
 goodnes of God, if thou abide in his goodnesse, othervvise
 thou also shalt be cut of. † But they also, if they do not 23
 abide in incredulitie, shall be grafted in. for God is able to
 graffe them in againe. † For if thou vvast cut out of the 24
 natural vvild oliue, and contrarie to nature vvast grafted into
 the good oliue: how much more they that are according to

nature,

† The Iewes
 are not reiectēd
 vvholly & incur-
 rably for euer:
 but for a part,
 and for a time
 suffered to fall.
 Which God did
 turne to the
 Gentils general
 good.
 :: If God could
 and did turne
 their fall and
 sinne into the
 good of the
 Gentils, much
 more vvill he
 vvorke good of
 their general
 conuersion,
 vvvhich shall be
 at length the
 accomplisment
 of the Church
 consisting of
 both the Na-
 tions.

• We see that
 he vvvhich stan-
 deth by faith,
 may fall from
 it, and therefore
 must liue in
 feare, and not
 in the vaine pre-
 sumption and
 securitie of the
 Heretikes.

Esa. 59.
20.

- 25 nature, ſhal be graſſed into their ovvne oliue? † For I vvill not haue you ignorant, brethren, of this myſterie (that you be not vvife in yout ſelues) that blindnes in part hath chaunced in Iſraël, vntil the fulnes of the Gentiles might enter:
 26 † and ſo al Iſraël might be ſaued, as it is vvritten: *There ſhal*
 27 *come out of Sion, be that ſhal deliuer, and ſhal auert impietie from Iacob. † And*
 28 *this to them the teſtament from me: vvhen I ſhal haue taken avvay*
 29 *their ſinnes. † "According to the Goſpel in deede enemies*
 30 *for you: but according to the election, moſt deere for the fa-*
 31 *thers. † for vvithout repentance are the giſtes and the vo-*
 32 *cation of God. † for "as you alſo ſometime did not belecue*
 33 *God, but novv haue obtained mercie becauſe of their incre-*
 34 *dulitie: † ſo theſe alſo novv haue not beleueed, for your*
 35 *mercie, that they alſo may obtaine mercie. † For God hath*
 36 *"cōcluded al into incredulitie, that he may haue mercie on al.*
 † "O depth of the riches of the vvifedom and of the know-
 ledge of God: hovv incomprehenſible are his iudgements,
 and his vvaies vnſearchable? † for * vvho hath knowven
 the minde of our Lord? or vvho hath been his cōſeler? † Or
 vvho hath firſt giuen to him, and retribution ſhal be made
 him? † For of him, and by him, and in him are al things: to
 him be glorie for euer. Amen. -I

Esa. 40.
13.The Epiſtle vp
Trinitie Sun-
day.

A N N O T A T I O N S

CHAP. XI.

4. *Seven thouſand*] The Heretikes alledge this place and example very impertinently to proue that the Church may be vvholly ſecrete, hid, or, vnknown. for though the faithful vvere forced to keepe cloſe in that perſecution of Achab and Iezabel, which vvvas onely in the kingdom of the ten tribes, that is, of Iſrael: yet at the very ſame time, in Hieruſalem and al the kingdom of Iuda, the external vvorſhip and profeſſion of faith vvvas open to al the world, and vvell known to Elias & the faithful, ſo many, that * the very ſouldiars onely vvvere numbered aboue ten hundred thouſand. beſides that there is a great difference betvvene the Chriſtian Church and the Iewes, ours reſting vpon better promiſſes then theirs. And vve vvill not put the Proteſtants to proue that there vvvere 7000 of their ſect, vvhen their nev्व Elias Luther began: but let them proue that there vvvere ſeuē, or any one, either then or in al ages before him, that vvvas in al pointes of his belceſe. Heretikes there vvvere before him, as Iouinian, Vigilantius, Heluidius, Vvicleſſe &c. and vvith him, Zuīnglius, Caluin, &c. Vvho beleueed as he did in ſome things, but not in al.

2 Par. 17.

6. *Not novv of vvorkes.*] If ſaluation be attributed to good vvorkes done of nature vvithout faith & Gods helpe, the ſame can not be of grace. for ſuch vvorkes exclude grace, fauour, and mercie: and chalenge onely of dette, and not of gift. Therfore take heede here of the Heretikes expoſition, that vvtruly exclude Chriſtian mens vvorkes from neceſſity or merite of ſaluation, vvhih are done vvith and by Gods grace, and therfore euidently conſiſt vvith the ſame, and be ioyned vvith Gods grace as cauſes of our ſaluation. Our Aduerſaries are like illoſecaries, euer taking *quid pro quo*, either of ignorance, or of intent to deceiue the ſimple.

Gods anſwer to Elias of 7000, maketh nothig for the Proteſtants inuincible Church.

What vvorkes are not, & what are the cauſe of ſaluation.

God is not author of sinne.

2. *God hath giuen.*] It doth not signifie his vworking or action, but his permission. *Chrys. ho. 19 in ep. Ro.* And S. Augustine saith, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne deserts aluaies, and their owne willes euer properly working the same. See *Annot. Mat. c. 13, 14. Ro. c. 1, 24.*

Aug. Ep. 105. ad Sixtum.

Aparaphrastical explication of the text, concerning the Iewes and Gentils, their standing, falling, rising againe, &c.

20. *Because of incredulity.*] He representeth the pride of the Gentils vaunting them selues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forsaken for no other cause, but that they might come into their roomes: declaring that the direct and proper cause of their forsaking, was their incredulity, exhorting the Gentiles to beuare of the same, because they may fall as well as the other, and that God is as like to execute iustice against them as against the Iewes, as he hath done in many nations falling to heresie.

22. *According to the Gospel.*] In respect, or, as concerning beleefe in Christ and receiuing the Gospel, they are Gods enemies: by occasion of vvhich their incredulity, the Gentiles found mercie: otherwise in respect of his special election of that nation, and the promises made to the Patriarches, the Iewes are deere to him still. for God neuer promisseth but he performeth, nor repeateth him self of the priuileges giuen to that nation.

24. *For as you.*] As the Gentiles vvhich before beleueed not, found mercie and came to faith, vvhhen the Iewes did fall: so the Iewes not now beleueing, vvhhen al the Gentils haue obtained mercie, shal in the end of the vvorld by Gods disposition obtaine grace and pardon as the Gentiles haue done.

25. *Concluded al.*] That so God taking al Nations and al men in sinne (vvhich they fell into, not by his drift or causing, but of their owne free vvill) may of his mercie call and conuert vvhom and in vvhat order he vvill: and the parties haue no cause to bragge of their deseruings: but both countries and particular men may referre their eternal election and their first calling and conuersion to Christ, and to his mercie only: no vvorkes vvhich they had before in their incredulity, deseruing any such thing, though their vvorkes aftervvard proceeding of faith and grace doe merite heauen.

32. *O depth*] The Apostle concludeth that no man ought to search further into Gods secrete and vnsearcheable counsels of the vocation of the Gentils, and reiecting the Iewes, othervvise then this, that al vvhich be reiectd, for their sinnes be iustly reiectd: and al that be saued, by Gods great mercie and Christs grace be saued. And vvho soeuer seeketh among the people to spred contagion of curiositie by seeking further after things past mans & Angels reach, they ouerreache & ouerthrow them selues. If thou vvilt be saued, beleuee, obey the Church, feare God and keepe his commandements: that is thy part and every mans els. Thou maist not examine vvwhether thou be predestinate or reprobate, nor seeke to know the vvayes of Gods secrete iudgement toward thy self or other men. It is the common enemy of our soules, that in this unhappie time hath opened blasphemous tongues, and directed the proude pennes of Caluin, Beza, Verone, and such reprobates, to the discussing of such particulars, to the perdition of many a simple man, and specially of yong Scholers in Vniuersities, vvich vvith lesse studie may learne to be prouvd and curious, then to be humble, vvife, and obedient.

How far to deale and to know, in the doctrine of predestination.

The Heretikes writings of predestination.

CHAP. XII.

He exhorteth them to mortification of the body, 2 to renouation of the minde, 3 to keeping of vnitie by humilitie, 6 to the right vsing of their gifts and functions, 9 to many other good actions, 17 and specially to louing of their enemies.

The second part of this Epistle, moral.

The Epistle vpo the 1 Sunday after the Epiphanie.

¶ None must presume to meddle about the measure of gods gift, or out of the compasse of his state and vocation.



BESECH you therefore brethren by the mercie of God, * that you exhibite your bodies a liuing host, holy, pleasing God, your reasonable seruice. † And be not conformed 2 to this vvorld: but be reformed in the newnes of your minde, * that you may proue vvhat the good, and acceptable, and perfect vvill of God is. † for I say by the 3 grace that is giuen me, to al that are among you, ¶ not to be more

Phil. 4. 18.

Eph. 5. 17. 1. Th. 4. 3.

1 Cor. 12,
11. Eph.
4:7.

edilectio

memo-
ries

Deut. 32,
35.
Pro. 25,
21.

more vvise then behoueth to be vvise, but to be vvise vnto
sobrietie, * to euery one as God hath deuided the measure of
faith. † For as in one body vve haue many members, but al
the members haue not one action: † so vve being many, are
one body in Christ, & eche one an others members. -I † And
hauing giftes, according to the grace that is given vs, differēt,
either "prophecie" according to the rule of faith, † or mini-
sterie in ministring, or he that teacheth in doctrine, † he that
exhorteth in exhorting, he that giueth in simplicitie, he that ru-
leth in carefulesnes, he that sheweth mercie in cheerefulesnes.
† ^c Loue vvithout simulation. Hating euil. cleauing to good.
† Louing the charitie of the brotherhod one toward an other.
† Vvith honour preuenting one an other. † In carefulesnes not
slouthful. In spirit feruent. Seruing our Lord. † Reioycing in
hope. Patient in tribulation. Instant in praier. † Communi-
cating to the 'necessities' of the saintes. Pursuing hospitalitie.
† Blesse them that persecute you: blesse, and "curse not. † To
reioyce vvith them that reioyce, to vveepe vvith them that
vveepe. † Being of one minde one toward an other. Not
minding high things, but cōsenting to the humble. -I ^b Be not
vvise in your ovvne conceite. † To no man rendring euil
for euil. Prouiding good things not only before God, but
also before al men. † If it may be, as much as is in you, ha-
uing peace vvith al men. † Not reuenging your selues my-
deereft, but giue place vnto. vvith, for it is vvritten: *Revenge*
to me: I will reuward, saith our Lord. † but if thine enemie hunger,
giue him meate: if he thirst, giue him drinke. for doing this, thou shalt beape coa-
les of fire vpon his head. † Be not overcome of euil, but over-
come in good the euil. -I

The Epistle vps
the 2 Sunday
after the Epi-
phanie.

"Prophecie is
interpretatiō of
the Scriptures,
which is accord-
ing to the rule
of faith, when
it is not against
the right faith,
or when it is
profitable to
edifie charitie,
as S. Augustine
speaketh li. 3.
Doct. Chr. c. 27
and li. 1. c. 36.
and in effect he
saith the same
li. 12. Confess. c.
18 vnto c. 12.

"Cursing is a
vice wherevnto
the common
people is much
giuen, who
often curse the
on whom they
can not other-
wise be reuen-
ged. they may
see here that it
is a great fault.
b The Epistle
vpō the 3 Sunday
alter the Epi-
phanie.

A N N O T A T I O N S

C H A P. XII.

1. *A living host.*] Lest men should thinke by the former discourse of Gods eternal predesti-
nation, that no reward were to be had of good life and workes, the Apostle now earnestly
recommendeth to them holiness of life.

1. *A living host.*] Man maketh his body a sacrifice to God by giuing it to suffer for him, by
chastising it vvith fasting, vvatching, and such like, and by occupying it in Workes of charitie and
vertue to Gods honour. Whereby appeareth how acceptable these workes are to God and grateful
in his sight, being compared to a sacrifice, which is an high seruice done to him.

6. *According to the rule of faith.*] By this, and many places of holy Write, we may gather, that
the Apostles by the holy Ghost, before they were sundered into diuers Nations, set downe
Articles of the Crede, but al other principles, groundes, and the whole platforme of al the Chri-
stian religion. Which Rule was before any of the bookes of the new Testament were written, &

The body cha-
stised by peni-
ce is a grateful
sacrifice.

The Apostoli-
cal rule or ana-
logie of faith.

Fff iij before

before the faith was preached among the Gentiles: by which not onely every other inferiour teachers doctrine was tried, but al the Apostles, and Euangelistes preaching, vriting, interpreting (which is here called prophcing) were of Gods Church approued and admitted, or disproued and reiected. This forme, by mouth and not by Scripture, euery Apostle deliuered to the countrey by them conuerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no mans plausible speache to be drawn from the same. This he commendeth to Timothee, calling it his *Depositum*. For not holding this fast and sure, he blameth the Galarians, further also denouncing to him self or an Angel that should write, teach, or expound against that which they first receiued. Anathema, and commaunding alwaies to bevvare of them that taught otherwise. For feare of missing this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might haue preached in vaine and lost his labour, he went to conferre with Peter and the rest, for the fast keeping of this Rule of truth, the Apostles held Councils, and their successors by their example. For the holding of this Rule, and by the measure thereof, were al the holy Scriptures written, for and by the same, al the glorious doctors haue made their sermons, commentaries, and interpretations of Gods vvord: al vritings and interpretatiōs no otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.

The Heretikes phantastical rule, or rather rules of faith; many and diuers one from an other.

And this is the sure Analogie and measure of faith, set downe and commended to vs euery where for the Apostles tradition: and not the phantastical rule or square that euery Sectmaster pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of doctor, Scripture, Church, and al. Arius had by that meanes a rule of his owne, Luther had his false Weightes, and Caluin his owne also. According to which seueral measure of euery Sect, they haue their expositions of Gods vvord: and in England (as in other infected Countries) they kept of late an apish imitation of this prophcing which S. Paul here and in other places speaketh of, and which was an exercise in the primitive Church, measured not by euery mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therefore al this new phantastical Prophcing & al other preaching in Caluins schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

CHAP. XIII.

To yeld obedience and al other duties vnto Potestats: s to loue their neighbour which is the fulfilling of the Law: 11 and specially to consider, that now being the time of grace, we must doe nothing that may not be some day light.



LET every soul be subiect to higher powers, 1 for there is no pouer but of God. And those that are of God are ordeined. † Therefore he that resisteth the pouer, resisteth the ordinance of God. And they that resist, purchase to them selues damnatiō. † for princes 3 are no feare to the good worke, but to the euil. But wilt thou not feare the pouer? Doe good: and thou shalt haue praise of the same. † for he is gods minister vnto thee for good. 4 But if thou doe euil, feare. for he beareth not the svvord without cause. For he is Gods minister: a reuēger vnto vvraeth, to him that doeth euil. † Therefore be subiect of necessitie, not 5 only for vvraeth, but also for conscience sake. † For therefore 6 you giue tributes also. for they are the ministers of God, seruing vnto this purpose. † Render therefore to al men their 7 deuy: * to vvhom tribute, tribute: to vvhom custome, custome: to vvhom feare, feare: to vvho honour, honour. † Ove 8 no

The Epistle vpo the 4 Sunday after the Epiphanie.

Tit. 3, 1.
1. Pet. 2, 13.

Mt. 23, 23.

Exo. 20,
13.Leu. 19,
18.

- no man any thing: but, that you loue one an other. For he that
 9 loueth his neighbour, hath :: fulfilled the law. † For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not conuey*, and if there be any other
 10 commaundement: it is comprised in this vvord, *Thou shalt loue thy neighbour as thy self.* † The loue of thy neighbour, vvorketh no euil. Loue therfore is the fulnesse of the law. †
 11 † And that knowing the season, that it is novv the houre for vs to rise from sleepe. For novv our saluation is neerer
 12 then vvhen vve beleueed. † The night is passed, and the day is at hand. Let vs therfore cast of the vvorkes of darknesse,
 13 and doe on the armour of light. † As in the day let vs vvake honestly: not in banketings and drunkennes, not in chamberings and impudicities, nor in contention and emulation:
 14 † but doe ye on our Lord Ie vs Christ, -I and make not prouision for the flesh in concupiscences.

Here vve learne that the Law may be & is fulfilled by loue in this lifec against the Aduersaries saying it is impossible to keepe the commaundements. The Epistle vv6 the 1 Sunday in Aduent.

A N N O T A T I O N S

CHA P. XIII.

1. *Every soul be subiect.*] Because the Apostles preached libertie by Christ from the yoke of the Law and seruitude of sinne, and gaue al the faithfull both example and commaundement to obey God more then men, and wth al euer charged them expressly to be obedient and subiect to their Prelates as to them which had cure of their soules and were by the Holy Ghost placed ouer the Church of God: there were many in those daies newly conuerted, that thought them selues free from al temporal Potestats, carnal Lordes, and humane creatures or powers: wherevpon the bondman tooke him self to be loofe from his seruitude, the subiect from his Soueraine, were he Emperour, King, Duke, or what other secular Magistrate so euer: specially the Princes of those daies being Heathens and persecutors of the Apostles, and of Christes religion. for which cause and for that the Apostles were vntrectly charged of their Aduersaries, that they withdrew men from order and obedience to Ciuil lawes and Officers: S. Paul here (as S. Peter doth 1 Chap. 2.) cleereth him self, and expressly chargeth euery man to be subiect to his temporal Prince and Superiour: Not euery man to al that be in Office or Superiority, but euery one to him whom God hath put in authoritie ouer him, by that he is his Maister, Lord, King, or such like: Neither to them in matters of religion or regiment of their soules (for most part were Pagans, whom the Apostle could not vvill men to obey in matters of faith) but to them in such things onely as concerne the publike peace & Policie, and what other causes so euer consist vvith Gods holy vvill and ordinance. for * against God no power may be obeyed.

Act. 4, 19,
5, 29.
Chrys. in
ep. Ro. ho.
24.

1. *No power but of God.*] S. Chrysostome here noteth, that power, rule, & Superioritie, is Gods ordinance, but not estiones al Princes: because many may vsurpe, who reigne by his permission onely, and not by his appointment: nor al actions that euery one doeth in and by his soueraine power, as Iulians apostasie and affliction of Catholikes, I haue tyranical oppression of the Israelites, Achabs persecution of the Prophets, Neros executing of the Apostles, Herods and Pilats condemning of Christ: al which things God permitted them, by the abuse of their power to accomplish, but they were out of the compasse of his causing and ordinance.

Obedience to
temporal rulers,
& in what ca-
ses.

In what sense,
al power or su-
perioritie is of
God.

2. *They that resist.*] Vvhosoeuer resisteth or obeieth not his lawfull Superior in those causes vvherein he is subiect vnto him, vvithstandeth Gods appointment, & sinneth deadly, and is vvorthy to be punished both in this vvorld by his Superior, and by God in the next life. for in temporal gouernement and causes, the Christians vvere bound in consci-
 ence to obey their Heathen Emperours: though on the other side, they were bound vnder
 paine of damnation to obey their Apostles and Prelates, and not to obey their kings or

In things law-
fully commaun-
ded it is mortal
sinne not to
obey our Super-
iors.

Emperours

Emperours, in matters of religion. Vvhereby it is cleere that vvhen vve be commaunded to obey our Superiors, it is meant alwaies and onely in such things as they may lawfully commaund, and in respect of such matters vvherein they be our Superiors.

The Apostle
speaketh of te-
poral powers.

Heresies against
rule and Super-
ioritie.

The obedience
of Catholikes
both to Spirit-
ual and tempo-
ral Superiors.

The Clergie ex-
empted from
tribute.

S. Augustines
conuerſion.

4. *Beareth not the sword.*] That the Apostle meaneh here ſpecially of temporal powers, vve may ſee by the ſword, tribute, & external compulſion, vvhih he here attributeth to them. And the Chriſtian men then had no doubt vvher they ſhould obey their Spiritual powers. but novv the diſeaſe is cleane contrarie. for al is giuen to the ſecular power, and nothing to the ſpiritual, vvhih expreſſy is ordained by Chriſt and the Holy Ghoſt: and al the faithfull are commaunded to be ſubiect therevnto, as to Chriſts ovne vvord and vvill. There vvare Peretikes called *Begardi*, that tooke avay al rule and Superioritie: The Wicleſſits vvould obey nor Prince nor Prelate, if he vvare once in deadly ſinne. The Proteſtants of our time (as vve may ſee in al Countries vvhere the ſecular ſword is dravven againſt their ſectes) care neither for the one nor for the other, though they extol onely the ſecular vvhen it maketh for them. The Catholikes onely moſt humbly obey both, euen according to Gods ordinance, the one in temporal cauſes, and the other in Spiritual: in vvhih order both theſe States haue bleſſedly flouriſhed in al Chriſtian countries euer ſince Chriſtes time, and it is the very vvay to preſerue both, as one day al the vvorld ſhal confeſſe vvith vs.

6. *You giue tributes.*] Though euery man ought to be ready to ſerue his temporal Prince vvith his goods, by tributes or vvhat other lawfull taxes and ſubſidies ſo euer: yet they may exempt by privileges vvhom they thinke good. As in al countries Chriſtian: Priests for the honour of Chriſt, vvhoſe Miniſters they be, haue by the grauntes and ancient charters of kings bene excepted and exempted. Notvvithſtanding they vvare neuer vnready to ſerue voluntarily their Soueraine, in al common cauſes, vvith vvhatſoeuer they had. See Annot. in Mat. 17, 26.

11. *Not in banquetings.*] This vvvas the very place vvhih S. Auguſtine, that glorious Doctor, vvvas by a voice from heauen directed vnto, at his firſt miraculous and happy conuerſion, not only to the Catholike faith, but alſo to perpetual continencie, by this voice coming from heauen, *Tolle, lege: Tolle, lege.* Take vp and read, take vp and read. as himſelf telleth li. 2 Conſeſ. c. 12.

Hier. in
Mat. 17.

CHAP. XIII.

Like a moderator and peacemaker betwene the firme Chriſtians (vvho vvwere the Gentils) and the infirme (vvho vvwere the Chriſtian Iewes, hauing yet a ſcruple to ceaſe from keeping the ceremonial meates and daies of Moyses Law) he exhorteth the Iew not to condemne the Gentil vſing hu libertie: and the Gentil againe, not to condemne the ſcrupulous Iew: but rather to abſtaine from vſing hu libertie, then offending the Iew, to be an occaſion vnto him of apoſtating.



ND him that is vveake in faith, take vn- 1
to you: not in diſputations of cogitiōs. 2
† For one beleeueth that he may^e eate al 2
things: but he that is vveake, let him 3
eate herbes. † Let not him that eateth, 3
deſpiſe him that eateth not: and he that 4
eateth not: let him not iudge him that 4
eateth. for God hath taken him to him. † Vvho art thou 4
that iudgeſt an other mans ſeruant? To his ovne Lord he 5
ſtandeth or falleth, and he ſhal ſtand: for God is able to make 5
him ſtand. † For one iudgeth^e betveene day and day: and 5
an other iudgeth euery day. let euery one aboundⁿ in his 6
ovne ſenſe. † He that reſpecteth the day, reſpecteth to our 6
Lord.

eateth

Lord. And he that eateth, eateth to our Lord: for he giueth thanks to God. And he that eateth not, to our Lord he eateth not, and giueth thanks to God. † For none of vs liueth to him self: & no man dieth to him self. † For whether vve liue, We liue to our Lord: or vvhether we die, we die to our Lord. Therefore vvhether vve liue, or vvhether vve die, vve are our Lords. † For to this end Christ died and rose againe: that he may haue dominion both of the dead and of the liuing.

† But thou, vwhy iudgest thou thy brother? or thou, vwhy dost thou despise thy brother? For * vve shal al stand before the iudgement seate of Christ. † For it is vvritten, *Line 1*, saith our Lord, *that euery knee shal bowe to me: and euery tongue shal confesse to God.* † Therefore euery one of vs for him self shal render account to God. † Let vs therefore no more iudge one another, but this iudge ye rather, that you put not a stumbling blocke or a scandal to your brother. † I knowv and am persuaded in our Lord I E S V S Christ, that nothing is :: cōmon of it self, but to him that supposeth, any thing to be cōmon, to him it is common. † For if because of meate thy brother be greeued: novv thou vvalkest not according to charitie.

* Do not vvith thy meate destroy him for vvhom Christ died. † Let not then our good be blasphemed. † For the kingdom of God is " nor meate and drinke: but iustice, and peace, and ioy in the holy Ghost. † for he that in this serueth Christ, pleaseth God, and is acceptable to men. † Therefore the things that are of peace let vs pursue: and the things that are of edifying one to vvard another let vs keepe. † Destroy not the vvorke of God for meate. * Al things in deede are cleane: but it is il for the man that eareth by giuing offence.

† It is good not to eate flesh, and not to drinke vvine, nor that vvherein thy brother is offended, or scandalized, or vvakened. † Hast thou faith? " haue it vvith thy self before God. Blessed is he that iudgeth not him self in that vvhiçh he approueth. † But " he that discerneth, if he eate, is damned: because not of faith, for " al that is not of faith, is sinne.

:: Common, that is, vn-cleane. See Annot. Marc.

7, 2. Though he vvish the vvage to be borne vvithal, yet he vttereth his minde plainly, that in deede al the meates forbidden and vn-cleane in the Lawv, are novv through Christ cleansed & law-ful for euery mā to vse.

A N N O T A T I O N S

CHAP. XIII.

1. *Eate al things.*] By similitude of vvordes the simple are soone deceiued, and Heretikes make their vantage of any thing to seduce the vnlearned. There vv ere diuers meates forbidden in the Lawv of Moyse, and for signification, made and counted vn-cleane, vvherof

G g g. the

2. Cor. 5,
10.

Eph. 45,
23.

1. Cor. 8.

Tir. 1, 15

The Apostles meaning about eating or not eating certaine meates.

the Iewes might not eate at al, as porke, hare, conny, and such like, both of fishes, foules, and beasts, a great number. Christ discharged al them that became Christians, after his Passiō, of that obseruance and al other ceremonies of the old Law: notwithstanding, because diuers that were brought vp in the Law, had a religion and conscience, soderly to foretake their former maner, the Apostle here admonisheth such as be stronger and better instructed in the case, to beare vvith the vveaker fort, that being Christians, could not yet finde in their hartes to eate and vse the meates forbidden by God in the Law: as on the other side he vvarneth the vveake that vvould not eate, not to take offence or scandal at them that did eate vvithout scruple, any of the irregular or forbidden meates in the Law, nor in any vvise to iudge or condemne the eater, but to commit that to God, and finally that neither nother should condemne the other for eating or not eating.

The Heretikes fondly abuse this place agaiſt the fastes of the Church.

Now the Protestants fondly apply al this to the fastes of the Church, and differences of meates in the same: as though the Church did forbid any meate vvholly neuer to be eaten or touched, or made any creatures vncleane, or othervvise prescribed any abstinence, then for chastising of mens bodies and seruice of God. It is a great blindness that they can put no difference betvvixt Christes fast of fourtie daies, *Mat. 4.* Johns abstaining from al delicate meates and drinckes, *Mat. 3. 11.* the vviddow Annes, *Luc. 2. 37.* the Nazareites, *Num. 6.* the Recabites, *Ierem. 35. 14.* the Ninuities, *Ion. 3.* S. Paulus, *1 Cor. 11. 27.* S. Timothees, *1 Tim. 5. 23.* Johns Disciples and Christis Disciples fast *Mat. 9. 14. 15.* (which he said they should keepe after his departure from them:) and the ceremonial distinction of creatures and meates, cleane and vncleane, in the old Law. of vvich it is euident the Apostle treateth in al this chapter, & of none other at al. Therefore vvhen the Protestants by the vvordes of this place vvould proue, that vve be either made free from fasting and from obeying the Churches commaundement or folloving Christes example in that matter, or that the obseruers of Christian fastes be vveake in faith, & ought not in any vvise cōdemne of sinne the breakers of the prescribed fastes of the holy Church, they doe abuse ignorantly or vvilfully the Apostles vvordes and discourse.

Folish Heretikes see not the differēces of things.

Distinction of daies.

1. *Betweene day and day.*] By the like deceit they abuse this place agaiſt the Holydaies of Christ and his B. Mother and Saints, vvich concerneth onely the Iewes festiuities and obseruation of times, vvhereof in the Epistle to the Galatians c. 4. 10.

The text explained concerning euery mans conscience in Iudaical meates and drinckes.

2. *Euery one in his owne sense.*] The Apostle doth not giue freedom, as the Churches enemies vvould haue it, that euery man may doe or thinke vvhat he list. but in this matter of Iudaical obseruation of daies and meates, & that for a time onely, til the Christian religion should be perfectly establisshed, he vvould haue no reſtrainte made, but that euery one should be borne vvithal in his owne sense: yet so, that they should not condemne one another, nor make necessitie of saluation in the obseruation of the Iudaical rites of meates, daies, &c.

Not eating, but disobedience damnable.

3. *Not meate and drinke.*] The substance of religion or the kingdom of God standeth not in meate or drinke, and therefore the better might they vse indifferencie and toleration in that point for a time, for peace sake and to auoid scandal. but if the precept of Moyses Law had bound still as before, then (not for the meates sake, but for the disobedience) it had been damnable to haue eaten the vncleane meates.

4. *Haue it vvith thy self.*] Thou that art perfect, and beleuest or knowest certainly that thou art free from the Law concerning meates and festiuities, yet to the trouble and hinderance of the feeble that can not yet be brought so far, be discrete & vtter not thy self out of season.

To doe agaiſt our conscience, is sinne.

5. *Hethat discerneth.*] If the vveake haue a conscience, and should be driuen to eate the things vvich in his owne hart he thinketh he should not doe, he committeth deadly sinne, because he doth agaiſt his conscience, or agaiſt his owne pretended knowledg.

Vvhat actions of infidels are sinne, and what are not.

6. *Al this is not of faith.*] The proper sense of this speech is, that euery thing that a man doeth agaiſt his knowledg or conscience, is a sinne, for so by the circumstance of the letter, faith must here be taken. though S. Augustine sometimes applieth it also to proue that al the actions of infidels (meaning those vvorkes vvich directly proceede of their lacke of faith) be sinnes. But in any vvise take heede of the Heretikes commentarie, vvho hereby vvould proue that the infidel sinneth in honouring his parents, fighting for his countrie, tilling his ground, and in al other vvorkes. And no marvel that they so hold of infidels, vvho maintaine * that Christian men also offend deadly in euery good dedde.

Chrys. hom. 26. in ep. Ro.

Epist.

CHAP. XV.

He proceedeth to make peace betwene the Christian Gentils and Iewes. 8 With this resolution, that the Iewes vocation is of promi in deede, but the Gentils also of mercie, and foretold by the Scriptures. 14 Then drawing to an ende, he excuseth him self to the Romanes for writing thus vnto them, 21 hoping now at length to see them, after that he hath been at Hierusalem, 29 whereto also he requeseth their prayers.



- 1 ND vve that are the stronger, must susteine
 2 the infirmities of the vveake, & not please
 3 our selues. † Let euery one of you please
 4 his neighbour vnto good, to edification.
 5 † For, Christ did not please him self, but as
 6 it is vvritten, *The reproches of them that reproched*
 7 *thee, fel vpon me.* † For: vvhat things soeuer haue been vvritten,
 8 to our learning they are vvritten: that by the patience and
 9 consolation of the Scriptures, vve may haue hope. † And
 10 the God of patience and of comfort giue you to be of one
 11 minde one tovvard an other according to I E S V S Christ:
 12 † that of one minde, vvith one mouth you may glorifie
 13 God and the Father of our Lord I E S V S Christ. † For the
 14 vvhich cause receiue one an other: as Christ also hath recei-
 15 ued you vnto the honour of God. † For I say Christ I E S V S
 16 to haue been: minister of the circumcision for the veritie of
 17 God to confirme the promisses of the fathers. † But the
 18 Gentils to honour God for his mercie, as it is vvritten: *Therefore*
 19 *vvil I confesse to thee in the Gentils o Lord, and vvil sing to thy name.* † And
 20 againe he saith, *Reioyce ye Gētils vvith his people.* † And againe, *Praise*
 21 *al ye Gentils our Lord: and magnifie him al ye peoples.* † And againe Elsie
 22 saith, *There shal be the roote of Iesse: and he that shal rise vp to rule the Gentils,*
 23 *in him the Gentils shal hope.* † And the God of hope replenish you
 24 vvith al ioy and peace in beleeuing: that you may abound in
 25 hope, and in the vertue of the holy Ghost. †
 26 † And I my self also, my brethren, am assured of you,
 27 that you also are ful of loue, replenished vvith al knowledge,
 28 so that you are able to admonish one an other. † But I haue
 29 vvritten to you (brethren) more boldly in part, as it were put-
 30 ting you in remembrance: for the grace vvhich is giuen me
 31 of God, † to be the minister of Christ I E S V S in the Gētils:
 32 sanctifying the Gospel of God, that the oblation of the
 33 Gentils may be made acceptable and sanctified in the holy

Ggg ij Ghost

Psa. 68,
10.Psa. 17.
50.
Deu. 32,
43.
Psa. 116,
1.
Esa. 11,
10.The Epistle vpo
the 2. Sunday
in Aduent.He meaneth
al that is vvrit-
ten in the old
Testamēt: much
more al things
vvritten in the
nevv Testamēt,
are for our lear-
ning and com-
fort.c Vnitie in reli-
gion commen-
ded.Christ did ex-
ecute his office
and ministerie
onely tovvards
the people of
Circumcision,
that is, the IeW-
es.

Ghost. † I haue therefore glorie in Christ I E S V S toward 17
 God. † For I dare not speake any of those things vvhich 18
 Christ vworketh not by me for the obedience of the Gentils,
 by vvord and deedes, † in the vertue of signes and vvōders, 19
 in the vertue of the holy Ghost: so that from Hierusalem
 round about vnto Illyricum I haue replenished the Gospel
 of Christ. † And I haue so preached this Gospel, not vvhere 20
 Christ vvas named, lest I should build vpon an other mans
 foundation: † but as it is vvritten, *They to vvhom it hath not been* 21
preached of him, shal see: and they that haue not heard, shal vnderstand.
 † For the vvvhich cause also I vvas hindred very much from 22
 comming vnto you. † But novv hauing no longer place in 23
 these countries, and hauing a desire to come vnto you these
 many yeres novv passed: † vvhen I shal begin to take my 24
 journey into Spaine, I hope that as I passe, I shal see you, and
 be brought thither of you, if first in part I shal haue enioyed
 you. † Novv therefore I vvil goe vnto Hierusalem to mini- 25
 ster to the :: saincts. † For Macedonia and Achaia haue liked 26
 vvell to make some contribution vpon the poore saincts that
 are in Hierusalem. † For it hath pleased them: and they are 27
 their detters. For if the Gentiles be made partakers of their
 spiritual things: they ought also in carnal things to minister
 vnto them. † This therefore vvhen I shal haue accōplis hed, 28
 and signed them this fruite, I vvil goe by you into Spaine.
 † And I knowv that comming to you, I shal come in a- 29
 boundance of the blessing of Christ. † I beseeche you ther- 30
 fore brethren by our Lord I E S V S Christ, and by the charitie
 of the holy Ghost, that you :: helpe me in your prayers for
 me to God, † that I may be deliuered from the infidels that 31
 are in Ievvrie, and the oblation of my seruice may become
 acceptable in Hierusalem to the saincts, † that I may come to 32
 you in ioy by the vvill of God, that I may be refreshed vvith
 you. † And the God of peace be vvith you all. Amen. 33

Esf. 52, 13

:: He meaneth
 the holy per-
 sons that ha-
 uing forsaken al
 their goods for
 Christ, vvere
 vvholly conuer-
 ted to serue our
 Lord vvith al
 their minde.
*S. Hiero. against
 Vigilantiu the
 Heretike repre-
 hending the al-
 mes giuen to
 such, as do the
 Heretikes also
 of our time.*

:: Inthar the
 Apostle desired
 to be praied for,
 vve may be mo-
 ued to seeke
 the same as a
 great benefite.

CHAP. XVI.

*He commendeth the bearer Phoebe to the Romanes, 3. and him self to many there by name.
 17 he declareth the doctrine vvvhich the Romanes had learned, to be the touch-
 stone to knowv Seducers. 21 he doth vnto them the commendations of al the
 Churches and of certaine persons by name: 25 and concludeth.*

AND

1



2

N D I commend to you Phœbè our sister, vvho is in the ministerie of the Church that is in Cenchris: † that you receiue her in our Lord as it is vvorthie for saincts: and that you assist her in whatsoeuer busines she shal neede you.

for she also hath assisted many and my self.

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† Salute Prisca and Aquila my helpers in Christ I E S V S, († vvho for my life haue laid dovvne their neckes: to vvho not I only giue thanks, but also al the Churches of the Gentiles) † and their domesticall Church. Salute Epænerus my beloued: vvho is the first fruite of Asia in Christ. † Salute Marie vvho hath laboured much about vs. † Salute Andronicus and Iulia my cosins and fellovv captiues: vvho are noble among the Apostles, vvho also before me vv ere in Christ. † Salute Ampliatus my best beloued in our Lord. † Salute Vrbānus our helper in Christ I E S V S, and Stachys my beloued. † Salute Apelles^c approued in Christ. Salute them that are of Aristóbolus house. † Salute Herodion my kinsman. Salute them that are of Narcissus house, that are in our Lord. † Salute Tryphæna and Tryphósa: vvho labour in our Lord. Salute Peris the beloued, vvho hath much laboured in our Lord. † Salute Rufus the elect in our Lord and his mother and mine. † Salute Asyncritus, Phlegon, Hermas, Pátrobas, Hermes: and the brethren that are vvith them. † Salute Philólogus and Iulia, Nereus, and his sister and Olympias: and al the saincts that are vvith them. † " Salute one an other in a holy kisse. Al the churches of Christ salute you.

† And I desire you brethren, "to marke them that make dissensions and scandals contrarie to the doctrine vv which you haue^c learned, and auoid them. † For such doe not serue Christ our Lord," but their ovvne belly: and :: by svete speaches and benedictions seduce the hartes of innocents. † For "your obedience is published into euery place." I reioyce therfore in you. But I vvould haue you to be vvise in good, and simple in euil. † And the God of peace crush Satan vnder your feete quickly. The grace of our Lord I E S V S Christ be vvith you.

21

22

23

† Timothee my coadiutor saluteth you, and Lucius, and Iason, and Sosípater, my kinsmen. † I Tertius salute you, that vvrote the epistle, in our Lord. † Caius mine host, and

Ggg iij

the

^c The onely salutation of so vvorthy a man is sufficient to fill him vvith greate grace that is to saluted. *Chrys. in 2. Tim. 4.*

:: This domesticall Church vv as either that faithfull and Christiā household, or rather the Christians meeting together there & in such good houses to heare diuine seruice and the Apostles preaching in those times of persecution.

The Protestants here reaso thus, Peter is not here saluted, therfore he vv as neuer at Rome.

See the Annotation.

^c Of the Prince of the Apostles, faith Theodorette vpon this place.

:: The special vvay that Heretikes haue euer had to beguile, vv as and is by svete vvords & gay speaches, vv which their sheepes cote see before described particularly in the Annotations vpon S. Mathevv. 67. 15.

Iulia

† τὸν δὲ
ἀπέλλει

the whole Churches, saluteth you. Erastus the Cofferer of the citie saluteth you, and Quartus, a brother. † The grace of our Lord I E S V S Christ be vvith al you, Amen.

† And to him that is able to confirme you according to 25. my Gospel and preaching of I E S V S Christ, according to the reuelation of the mysterie from eternal times kept sectere, † vvhich novv is opened by the Scriptures of the prophete 26 according to the precept of the eternal God, to the obediēce of faith knovven in al Gentiles, † to God the only vvise 27 through I E S V S Christ, 'to vvhom' be honour & glorie for euer and euer. Amen.

A N N O T A T I O N S

CHAP. XVI.

16. Salute one another.] Neuer Sectmaisters made more soule or hard shifts to proue or defend falsehod, then the Protestants: but in two points, about S. Peter specially, they passe euen them selues in impudencie. The first is, that they hold he vvvas not preferred before the other Apostles, vvvhich is against al Scriptures most euidently. The second is, that he vvvas neuer at Rome, vvvhich is against al the Ecclesiastical histories, al the Fathers Greeke and Latine, against the very sense and sight of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more vveighty testimonie, then of Romulus, Numas, Cæsar, or Ciceros being there: yet vvvere he a very brutish man that vvould deny this to the discredit of so many vvriters and the vvhole vvorld. Much more monstuous it is, to heare any deny the other. Theodorete saith he vvvas there, vvriting vpon this chapter. Prosper also *carmine de ingratiū in principia*. S. Leo *de natali Petri*. S. Augustine 10. 6 c. 4. *cont. ep. fund.* Orosius li. 7 c. 6. S. Chrysostome in *ps. 42*. S. Epiphanius *her. 27*. Prudentius in *hymno 2. S. Laurentij, & hymno 12*. Opatius li. 2. *contra Donatistas*. S. Ambrose li. 5. *ep. de Basilicis tradendis*. S. Hierome in *Catalogo*. Lactantius li. 4 c. 21. *de vera sapientia*. Eusebius *hist. Eccl. li. 2. c. 13, 15*. S. Athanasius *de fuga sua*. S. Cyprian. *ep. 55. nu. 6*. Tertullian *de praescriptionibus nu. 14*. and li. 4. *contra Marcionem nu. 4*. Origen in *Genes. apud Euseb. li. 3. c. 1*. Irenæus li. 3. c. 1. Hegesippus li. 3. c. 2 *de exid. Hierosolym.* Caius and Papias the Apostles ovyne scholars, and Dionysius the B. of Corinth, alleaged by Eusebius li. 2. c. 14 & 24. Ignatius *ep. ad Romanos*. The holy Council of Chalcedon, and many other affirme it. yea Peter him self (according to the iudgement of the aſcient Fathers) confesseth he vvvas at Rome, calling it Babylon 1. *ep. c. 5*. Euseb. li. 2. c. 14. *hist. Eccl.* Some of these tel the time and cause of his first going thither: some, how long he liued there: some, the maner of his death there: some, the place of his burial: and al, that he vvvas the first Bishop there. How could so many of such vvifedom and spirit, so neere the Apostles time deceiue or be deceiued? how could Caluin and his, after fiftene hundred yeres knovv that vvvhich none of them could see?

Some great argument must they needes haue to controule the credite of the vvhole vvorld. The Protestants This of truth is here their argument, neither haue they a better in any place, to vvvit, If S. Peter great argument, had bene at Rome, S. Paul vvould haue salutet him, as he did others here in the end of his letter to the Romanes. Is not this a high point to disproue al antiquitie by? Any man of discretion may straight see, that S. Peter might be knovven vnto S. Paul to be out of the Citie, either for persecution or busines, vvhen this epistle vvvas vvritten. (for he vvvent often out as S. Epiphanius declareth) & so the omitting to salute him, can proue no more, but that then he vvvas not in Rome. but it pro- ueth not so much neither, because the Apostle might for respect of his dignitie and other the Churches affaires, vvrite vnto him special letters, and so had no cause to salute him in his common Epistle. Or how knovv they that this Epistle vvvas not sent inclosed to S. Peter, to be deliuered by his meanes to the vvhole Church of the Romanes in some of their assemblies? it is very like it vvvas recommended to some one principal man or other that is not here named: and twenty causes there may be vnknovven to vs, Why he salutet him not: but no cause vvhy our Aduersaries vpon such frivulous reasons should reprove an approved truth. For euen as vvvel might they say that S. Iohn vvvas neuer at Ephesus, because S. Paul in his Epistle to the Ephesians doth not salute him. And plaine it is, that it is the Romane seate and faith of Peter, vvvhich they (as all Heretikes before them)

That S. Peter
was at Rome.

See the Anno-
tations 1 Pet. c.
5, 13.

Chalced.
conc. act. 3.

Epiph. her.
27.



THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

After salutation, & hauing acknowledged the graces of their Church, 10 he deborteth them from their Schismatical boasting against one an other in their baptizers (telling them that they must boast onely in Christ for their Baptisme) 17 and in their preachers, vvhich had the vvisdom of vvordes: telling them that it is the preaching of the Crosse, vvhereby God saucth the vvorld, and vvherein onely Christians should boast: 23 seing God of purpose chose the contemptible, that so him self might haue the glorie.

The 1. part,
Of Schismes
that vv ere
about their
baptizers &
preachers.

1 **P** A V L called to be an Apostle of
2 I E S V S Christ, by the vvil of God,
3 and Sôstheneſ a brother, † to the
Church of God that is at Corinth, to
the sanctified in Christ I E S V S, called
to be ſaincts, vvith al that inuocate
the name of our Lord I E S V S Christ
in euery place of theirs and ours.
† Grace to you and peace from God
our father and our Lord I E S V S Christ.
4 † I giue thanks to my God alvvayes for you for the grace
5 of God that is giuen you in Christ I E S V S, † that in al things
6 you be made riche in him, in al viterance, and " in al knovv-
7 ledge, († as the teſtimonie of Christ is confirmed in you,) †
8 so that nothing is vvanting to you in any grace, expecting
9 the reuelation of our Lord I E S V S Christ, † vvho alſo
vvil confirme you vnto the end vvithout crime, in the day of
the comming of our Lord I E S V S Christ. † God is faithfull:
by vvhom you are called into the ſocietie of his ſonne I E-
s v s Christ our Lord.

10 † And I beſeeche you brethren by the name of our Lord
I E S V S Christ, that you al ſay one thing, and that there be no
ſchiſmes among you: but that you be perfect in one ſenſe, &

H h h in

in one knowvledge. † For it is signified vnto me (my bre- 11
thren) of you, by them that are of Chloë, that there be con-
tentions among you. † And I meane this, for that euery one 12
of you saith, :: I certes am Paules, & I Apollos, but I Cephas,
and I Christs. † Is Christ deuided? Vvhy, vvas Paul crucified 13
for you? or in the name of Paul vvere you baptized? † I giue 14
God thanks, that I baptized none of you, but * Crispus and
Caius: † lest any man say that in my name you vvere bapti- 15
zed. † And I baptized also the house of Stéphanas, But I know 16
not if I haue baptized any other.

† For Christ sent me not to baptize, but to euangelize: 17
not in vvisedom of speache, that the croisse of Christ be not
made void. † For the vvord of the croisse, to them in deede 18
that perish, is folishnes: but to them that are saued, that is, to
vs, it is the povver of God. † For it is vvritten, *I vvill destroy the* 19
vvisedom of the vvise: and the prudence of the prudent I vvill reiecte. † *Vvhere is* 20
the vvise? vvhere is the Scribe? vvhere is the disputer of this vvorld? Hath
not God made the vvisedom of this vvorld folish? † For 21
because in the vvisedom of God the vvorld did not by vvise-
dom knowv God: it pleased God by the folishnes of the
preaching to saue them that beleue. † For both the Ievves 22
aske signes, and the Greekes seeke vvisedom: † but vve 23
preach Christ crucified, to the Ievves certes a scandal, and to
the Gentiles, folishnes: † but to the called Ievves & Greekes, 24
Christ the povver of God and the vvisedom of God. † For 25
that vvhich is the folish of God, is vviser then men: and
that vvhich is the infirme of God, is stronger then men. † For 26
see your vocation brethren, that not many vvise according
to the flesh, not many mightie, not many noble: † but the fo- 27
lish things of the vvorld hath God chosen, that he may con-
found the vvise: and the vveake things of the vvorld hath
God chosen, that he may confound the strong: † and the 28
base things of the vvorld and the contemptible hath God
chosen, and those things vvhich are not, that he might de-
stroy those things vvhich are: † that no flesh may glorie in 29
his sight. † And of him you are in Christ I E S V S, " vvho is 30
made vnto vs vvisedom from God, & iustice, & sanctificatiō,
and redemption: † that as it is vvritten, *He that doth glorie,* 31
may glorie in our Lord. †

11 The begin-
ning of al
Schismes is
ouer much ad-
miring & ad-
dicting mens
selues to their
owne particu-
lar Maisters.

The Epistle
for S. Agatha,
Febr. 5.

Act. 18,
8.

Ef. 33, 18

Ier. 9, 23

ANNOT.

A N N O T A T I O N S

CHAP. I.

9. *In al knowledge.*] Obserue that the Apostles neuer vvrote their letters but to such as vvere conuerted to Christes faith before: for men can not lightly learne the Christian religion by reading Scriptures, but by hearing, and by the presence of their teachers, which may instruct them at large and particularly of euery Article, as clerely & breefely by letters they could not doe. Neither doth novv any man learne his faith first, but by hearing of his parents and Maisters. for if vve should vvhen vve come to yeres of discretion, be set to picke our faith out of the Scriptures, there vvould be a madde vvorke and many faiths among vs.

Faith cometh by hearing rather then reading.

30. *Who u made.*] He meaneth not, as our Aduersaries captiously take it, that vve have no iustice, sapience, nor sanctity of our ovne, other then Christes imputed to vs: but the sense is, that he is made the author, giuer, and meritorious cause of al these vertues in vs. for so the Apostle interpreteth him self plainly in the 6 Chapter folovving, vvhen he vvriteth thus, *You be vvashed, you be iustified, you be sanctified in the name of our Lord I E S V S CHRIST and in the Spirit of our God.*

Christ is made our iustice, because he is the author of the iustice in vs.

CHAP. II.

That his ovne preaching among them, vvvas in humble maner in the sight of man. He vvbeit it u most profound vvisedom (as they should and vvould perceine, if they vvvere not carnal) vvwhich u taught in the Church of Christ.



1 ND I (brethren) vvhen I came to you, I
came not in loftinesse of speache or of
2 vvisedom, preaching to you the testimo-
nie of Christ. † For I iudged not my
self to knowv any thing among you but
3 I E S V S Christ, and him crucified. † And
* I vvvas vvith you in infirmitie, and feare
4 and much trembling: † and my speache and my preaching
vvvas not in the persuasible vvordes of humane vvisedom,
5 but in shewing of spirit and povver: † that your faith
might not be in the vvisedom of men, but in the povver
of God.

6 But vve speake vvisedom among the perfect. † but the
vvisedom not of this vvorld, neither of the princes of this
7 vvorld, that come to naught: † but vve speake the vvisedom
of God in a mysterie, which is hid, vvwhich God did predesti-
8 nate before the worlds, vnto our glorie: † vvwhich none of the
princes of this vvorld did knowv: for if they had knowven,
9 they vvould neuer haue crucified the Lord of glorie. † But
as it is vvritten, *That vvwhich eie hath not seen, nor eare hath heard, neither*
10 *hath it ascended into the hart of ma, vvhat things God hath prepared for them that*
loue him. † but to vs God hath reuealed by his Spirit. For the

H hh ij Spirit

Act. 18,

1.

Es. 64,

4.

Spirit searcheth al things, yea the profoundities of God.
 † For vvhat man knovveth the things of a man, but "the spi- 11
 rit of a man that is in him? so the things also that are of God
 no man knovveth, but the spirit of God.

† And vve haie receiued not the spirit of this vworld, but 12
 the spirit that is of God: " that vve may knovv the things
 that of God are giuen to vs. † vvhich also vve speake not in 13
 learned vvordes of humane vvifedom: but in the doctrine
 of the Spirit, comparing spiritual things to the spiritual. † But 14
 the sensual man perceiueh not those things that are of the
 spirit of God, for it is foolishnes to him, and he can not vn-
 derstand: because he is spiritually examined. † But the spi- 15
 ritual man iudgeth al things: and him self is iudged of no
 man. † For* vvho hath knovven the sense of our Lord that 16
 may instructe him? But vve haue the sense of Christ.

Esai. 40,
13.

AN NOT A T I O N S

CHAP. II.

How Angels
and Saints &
mortal men
know our co-
gitations.

11. *But the spirit of man.*] One man can not know anothers cogitations naturally: but God giueh to Prophets and other, euen in this vworld oftentimes, by extraordinary grace to know mens secretes. As he did to S. Peter, to know the fraude of Ananias and Sapphira: and to Eliseus, his seruants bribery in his absence, and what was done in the king of Syria his chamber, and as he giueh to al * Angels and Saints (so far as is conuenient to our necessities and their heavenly glorie) to vnderstand not onely our vocal praiers, but our inuward repentance and desires. *Act. 1, reg. 5 & 6.*

The Here-
tiques allegat-
ion for their vaine
securitie, an-
swered.

12. *That vve may know.*] The Protestants that chalenge a particular spirit reuealing to eche one his ovne predestination, iustification, and saluation, vvould dravv this text to that purpose. Vvhich importeth nothing els (as is plaine by the Apostles discourse) but that the holy Ghost hath giuen to the Apostles, & by them to other Christian men, to know Gods inestimable gifts bestowed vpon the belecuers in this time of grace: that is, Christes Incarnation, Passion, presence in the Sacrament, & the incomprehensible ioyes of heauen, vvvhich Pagans, Iewes, and Heretikes deride. *7.*

The sensual
man.

14. *The sensual man.*] The sensual man is he specially, that measureth these heavenly mysteries by natural reason, humane prudence, external sense, and vvorldly affection, as the Iew, Pagane, and Heretike doe: and sometime both here and els vvhere, the more infirme and ignorant sort of Christian men be called sensual or carnal also, vvho being occupied in secular affaires, and giuen to sensual ioy and vvorldlines, haue no such sense nor feeling of these great gifts of God, as the perfecter sort of the faithful haue. Vvho trying these high pointes of religion, not by reason and sense, but by grace, faith, and Spirit, be therefore called spiritual. The spiritual then is he, that iudgeth and discerneth the truth of such things as the carnal can not attaine vnto: that doth by the spirit of the Church, vvhereof he is partaker in the vnitie of the same, not onely see the errors of the carnal, but condemneth them and iudgeth euery povver resisting Gods spirit and vvord: the carnal Iew, Heathen, or Heretike, hauing no meanes nor right to iudge of the said spiritual man. For when the spiritual is said to be iudged of none, the meaning is not that he should not be subiect or obedient to his Pastors and spiritual Powvers and to the vvhole Church, specially for the trial or examination of al his life, doctrine, and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church, should not be any vvhit subiect to the iudgement of the Heathen or the Heretike, nor care vvhat of ignorance or infidelitie they say against him. For such carnal men haue no iudgement in such things, nor can attaine to the Churches vvifedom in any ceremonie, mysterie, or matter vvvhich they condemn.

The spiritual
man.

How the spi-
ritual man
iudgeth al, &
is iudged of
none.

Therefore

Therefore S. Irenæus excellently declaring that the Church and every spiritual child thereof, judgeth and condemneth all false Prophets and Heretikes of what sort so ever, at length he concludeth with these notable wordes: *The spiritual shal iudge also all that make schismes, which be cruel, not having the love of God, and respecting their owne private, more then the unitie of the Church: mangle, divide, and (as much as in them lieth) kill for smal causes the great and glorious body of Christ, speaking peace, and seeking bastaine. He shal iudge also them that be out of the truth, that is to say, out of the Church: which Church shal be under no mans iudgement. for to the Church are all things known, in which is perfect faith of the Father, and of all the dispensation of Christ, and firme knowledge of the Holy Ghost that teacheth all truth.*

The Church is under no mans iudgement.

CHA. III.

If they wil not be carnal stil, they must boast in God only, & not in their preachers, which are but his ministers, 10 and needs to looke wel how they preach: 11 because not al preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and unfruitful (as also any other like worke of other Catholikes.) marie if it be heretical, destroying the temple of God, then it worketh damnation. 12 The remedie is, to humble them selves and referre al to God.



- 1 ND I, brethren, could not speake to you as to
 2 spiritual, but as to carnal. As it were to litle
 3 ones in Christ, † I gaue you :: milke to drinke,
 4 not meate: for you could not as yet. but nei-
 5 ther can you now verely, for yet you are car-
 6 nal. † For vvh whereas there is among you emulation and con-
 7 tention, are you not carnal, and vvalke according to man?
 8 † For vvh when one saith, I certes am Pauls, & an other, I Apol-
 9 los: are you not men? Vvhat is Apollo then? and vvh what is
 10 Paul? † The ministers of him vvhom you haue beleueed, &
 11 to euery one as our Lord hath giuen. † I planted, Apollo
 12 vvatered: but God gaue the increase. † Therefore neither he
 13 that planreth is any thing, nor he that vvatereth: but he
 that giueth the increase, God. † And he that planreth and he
 that vvatereth are one. And euery one shal receiue his owne
 reward according to his owne labour. † For vve are Gods
 coadiutors: you are Gods husbandrie, you are Gods build-
 ing. † According to the grace that is giuen me, as a vvh
 vvorkemaster haue I laid the foundation: and an other build-
 der therevpon. but let euery one looke how he buildeth
 thereon. † For other foundation no man can lay, beside that
 vvhich is laid: vvhich is Christ I E S V S. † And if any man
 build vpon this foundation, gold, siluer, pretious stones,
 vvood, hay, stubble, † the vvorke of euery one shal be man-
 ifest: for the day of our Lord vvil declare, because it shal
 be reuealed in fire: and the vvorke of euery one of vvhat
 kinde

:: The Church onely hath truth both in her milke and in her bread: that is, vyether she instruct the perfect, or the imperfect who are called carnal. Aug. li. 15. c. 1. cont. Faust.

c A marvelous dignitie of spiritual pastors, that they be not onely the instruments or ministers of Christ, but also Gods coadiutors in the vvorke of our saluation.

kinde it is, the fire shal trie. † If any mans vvorke abide, 14
 vvvhich he built therevpon: he shal receiue revvard. † If 15
 any mans vvorke burne, he shal suffer detriment: but him
 self shal be saued: yet so^a as by fire. † Knowv you not that 16
 you are the temple of God: and the Spirit of God dvvelleth
 in you? † But if any violare the temple of God, God vvil 17
 destroy him. For the temple of God is holy: vvvhich you are.
 † Let no man seduce him self: if any man seeme to be vvise 18
 among you in this world, let him become a foole that he may
 be vvise. † For the vvifedom of this vvorld is solifhnes 19
 vvith God. For it is vvritten, *I vvil compass the vvise in their subtiltie.*
 † And againe, *Our Lord knowveth the cogitations of the vvise that they be* 20
vaine. † Let no man therfore glorie in men. For al things are 21
 yours: † vvwhether it be Paul, or Apollo, or Cephas, or the 22
 vvorld, or life, or death, or things present, or things to come,
 for al are yours: † and you are Christs, and Christ is Gods. 23

Iob 5, 13.

Pf. 93, 11

A N N O T A T I O N S

C H A P. III.

Good vvorkes
 meritorious,
 and the re-
 vvardes in
 heauē are dif-
 ferent accord-
 ing to the
 same.

οὐκ ἐστιν ἰσότης.

8. *Every man [shal receiue according.]* A most plaine text for prooffe that men by their labours, and by the diuersities thereof, shal be diuersly rewarded in heauen: and therefore that by their vvorkes proceeding of grace, they do deserue or merite heauen, and the more or lesse ioy in the same, for though the holy Scripture comonly vse not this vvord merite, yet in places innumerable of the old and new Testament, the very true sense of merite is contained, and so often as the vvord, *merces*, and the like be vsed, they be euer understood as correlatiues or correspondent vnto it. for if the ioy of heauen be retribution, repaiment, hire, vvages for vvorkes (as in infinite places of holy Scripture,) then the vvorkes can be none other but the valure, desert, price, vvorth, and merite of the same. And in deede this vvord, *revvard*, vvvhich in our English touge may signifie a voluntary or bountifull gift, doth not so vvell expresse the nature of the^a Latin vvord, or the Greeke, vvvhich are rather the very stipend that the hired vvorkeman or iournieman couenanteth to haue of him vvvhose vvorke he doth, and is a thing equally and iustly ansvvering to the time and vvweight of his trauels and vvorkes (in vvvhich sense the Scripture saith, *Dignus est operarius mercede sua.* the vvorkeman is vvworthy of his hire) rather then a free gift. though, because faithfull men must acknowvledge that their merites be the giftes and graces of God, they rather vse the vvord *revvard*, then hire, stipend, or repaiment. though in deede it be al one, as you may see by diuers places of holy vvrite. as, * *My merces (revvard) is vvith me to render to euery one^a according to his vvorkes.* And *Our Lord vvill render vnto me according to my iustice.* Ps. 117. And the very vvord is self merite (equivalent to the Greeke) is vsed thus, *Mercie shal make a place to euery one^a according to the merite of vvorkes.* Ecclesi 16, 15. And *If you doe your iustice before men, you shal not haue reVVard in heauen.* Mat. 6, 1. Vvhere you see that the revvard of heauen is recompense of iustice. And the euasion of the Heretikes is friuolous and evidently false, as the former and like vvordes do conuince, for they say heauen is our *Mercies* or revvard, not because is due to our vvorkes, but to the promises of God: vvhere the vvordes be plaine, *According to euery mans vvorkes or labours.* vpon vvvhich vvorkes, and for vvvhich vvorkes conditionally, the promises of heauen vvvas made.

Merces
1. Tim. 5.

1. Tim. 5.

Apo. 22,
12. Mat.
16, 27. Re.
22, 12.

Building of
 gold, or sub-
 ble.

12. *Upon this foundation.* The foundation is Christ, and faith in him vvorking by charitie. The vpper building may be either pure and perfect matter of gold, siluer, and precious stone, vvvhich (according to the most authentical and probable exposition) be good vvorkes of charitie and al Christian iustice done by Gods grace: or els, vvood, hay, stubble, vvvhich signifie the manifold actes of mans infirmitie and his venial sinnes. Vvvhich more or lesse mixed and medled vvith the better matter aforesaid, require more or lesse punishmēt or purgation at the day of our death. At vvvhich

day

day, if by penance or other meanes in the Church, the said venial finnes be before hand cleansed, there shall neede no purging at al, but they shall straight receiue the reward due to them.

11. *Shal be manifest.*] Vvwhether our life and workes be pure and neede no cleansing, novv in this world is hard to iudge: but the day of our Lord, vvvhich is at our death, vvill make it plaine in vvhat termes every mans life is tovwards God. for then Purgatorie fire shall reveale and proue it for, vvhosoever hath any impure matter of venial finnes or such other dettes, to Gods iustice payab- le and purgable, must into that fire, and after due payment and cleansing, be saved through the same. Vvhere the vvorkes of the perfect men and such as died vvith al dettes paid, cleansed, or forgiuen, are quitted from the fire, and neuer incurre damage, paine, or losse thereby. The places of fathers expounding this for Purgatorie, be very many most euident, vvvhich are cited in the last Annotation following.

12. *The day of our Lord shall declare.*] That this purgation rather signifieth the place of Gods iustice after our death, then any affliction in this life, the Apostles precise specifying of fire declareth, and of revealing and notifying the difference of mens vvorkes by the same: vvvhich is not done euidently euer in this life: and namely the vvord, *day of our Lord*: vvvhich commonly and properly signifieth in Scripture and namely in this Apostle (1 Cor. 5. 5. 2 Cor. 1. 14. Philip. 1. 10. 6. 1 Thes. 5. 2. 2 Thes. 2. 2.) either the particular, or the general iudgement: and therefore that the trial spoken of, is not properly nor literally meant any affliction or aduersitie of this life, as Caluin also cōfesseth, coynoyng a foolish new construction of his ovvne. Vvhere you may note also in that mans Commentarie, that this vvord, *dies Domini*, vvvas so prejudiciall against him and al other expositions of the trial to be made in this vvorld, that he vvould gladly haue (*Domini*) out, reading thus, *A day shall come vvvhich shall open &c.* Vvhere vvnderstand, that if it vvere only *Dies* (as in the Greeke) yet thereby also the Scripture is vvont to signifie the self same thing: as, 2 Tim. 1. 12. 22. and 2 Tim. 4. 8. and Heb. 10. 25, *the day*, as in this place, vvith the greeke article only, vvvhich is al one vvith *Dies illa*, or *Dies Domini*.

13. *As by fire.*] S. Augustine vpon these vvordes of the Psalme 37. *Lord rebuke me not in thine indignation, nor amend me in thy vv wrath.* For it shall come to passe (saith he) that some be amended in the vv wrath of God, and be rebuked in his indignation. And not al perhaps that are rebuked, shall be amended, but yet some there shall be saved by amending. It shall be so surely, because amending is named: yet so as by fire. but some there shall be that shall be rebuked, and not amended. to vv whom he shall say, *Go ye into euerlasting fire.* Fearing therefore these more greivous paines, he desireth that he may neither be rebuked in indignation by eternal fire, nor amended in his vv wrath. that is to say, Purge me in this life, and make me such an one as shall not neede the amending fire, being for them vvvhich shall be saved, yet so as by fire. Wherefore? but because here they build vpon the foundation, vvood, hay, stubble? for if they did build gold, silver, and pretious stones, they should be secure from both fires, not onely from that eternal vvvhich shall torment the impious eternally: but also from that vvvhich shall amend them that shall be saved by fire: for it is said, he shall be safe, yet so as by fire. And because it is said, he shall be safe, that fire is cotemned. Yea verely though safe by fire, yet that fire shall be more greivous, then vvvhatsoeuer a man can suffer in this life. And you know how great evils the vvicked haue suffered, and may suffer: yet they haue suffered such as the good also might suffer. for vvvhats haue any malefactor suffered by the lawres, that a Martyr hath not suffered in the confession of Christ? These evils therefore that are here, be much more easie, and yet see how men, not to suffer them, doe vvvhatsoeuer thou commaundest. How much better doe they that vvvhich God commaundeth, that they may not suffer those greater paines? Thus far. S. Augustine. See S. Ambr. vpon this place 1 Cor. 5. & Ser. 20 in Psal. 118. Micro. li. 2 c. 13 adu. Iovinianum. Greg. li. 6. Dialog. c. 39. & in Psal. 5. *Poenit. in principio.* Origen. bo. 6 in c. 15. Exod. and bo. 14 in c. 24. Lewis.

Our vvorkes shall be manifested by fire,

Vvhat is signified by, *the day of our Lord.*

Two fires after this life: one eternal, the other temporal, that is, the purging or amending fire.

Purgatorie fire passeth al the paines of this life.

CHAP. IIII.

He requireth to be esteemed for his office, but regardeth not to be praised of man for his vertue: considering that neither his ovvne conscience is a sufficient iudge thereof, but onely God vvho seeth al. He toucheth them for concerning in their pride, the Apostles them selues as miserable: is threatening to come to those proude falsapostles vvho vvvere the authors of al these schismes.

So

The Epistle
vpon the 4
Sunday of
Aduent.



O let a man esteeme vs as the ministers of 1
Christ, and the dispensers of the mysteries of
God. † Here novv is required among the 2
dispensers that a man be found faithfull. † But 3
to me it is a thing of lest account, to be iud-
ged of you, or of mans day: but I iudge not
my self neither. † For I am not guilty in conscience of 4
any thing: but I am not iustified herein: but he that iudgeth
me, is our Lord. † Therefore iudge not before the time: vntil 5
our Lord do come, vvhich also wil lighten the hiddē things of
darkenes, and vvil manifest the counsels of the hartes: & then
the praise shal be to euery man of God. -1

:: Loe vwhen
he named him
self, and Apo-
lo, & Cephas:
he meēt other
seditious and
factious prea-
chers vvhose
names he spar-
red.

a The Epistle
vpon S. Iames
day, *1st Jul. 25.*
b The Epistle
for a Confes-
sion for that is not
a Bishopp.

† But these things, brethren, :: I haue transfigured into 6
my self and Apollo, for you: that in vs you may learne, one
not to be puffed vp against an other, about that is vwritten.
† For vvhich discerneth thee? Or vvhich hast thou that thou 7
hast not receiued? And if thou hast receiued, what doest thou
glorie as though thou hast not receiued? † Now you are filled, 8
now are you become riche: without vs you reigne: & I would
to God you did reigne, that vve also might reigne vwith you.
† a For I thinke that God hath shewed vs Apostles the last, 9
as it were depured to death: because b vve are made a spe-
ctacle to the vworld, and to Angels and men. † Vve are 10
fooles for Christ: but you vwise in Christ. vve vveake: but
you strong, you noble, but vve base. † Vntil this houre we 11
doe both hunger, and thirst, and are naked, and are beaten
vwith buffets, and are vvanderers, † and labour vvorking 12
vwith our ovvne handes. vve are cursed: and do blesse. vve
are persecuted: and susteine it. † vve are blasphemed: and vve 13
beseeche. vve are made the refuse of this vworld, the drosse of
al euen vntil novv. † Not to confound you, do I vwrite these 14
things: but as my deereft children I admonish you. -1 † For 15
c if you haue ten thousand pädagoges in Christ: yet not
many fathers. For in Christ I es vs by the Gospel I begat
you. -1 † I beseeche you therefore be folowers of me. 16
† Therefore haue I sent to you Timothee, vvhich is my deereft 17
sonne and faithfull in our Lord: vvhich vvil put you in minde
of my vvaies that are in Christ I es vs, as euery vvhere in
euery Church I teach. † As though I vvould not come to 18
you, so certaine are puffed vp. † But I vvil come to you 19
quickly, if our Lord vvil: and vvil knowv not the vvordes
of

a So may S.
Augustine our
Apostle say to
vs English
men.

20 of them that be puffed vp, but the povver. † For the king-
 21 dom of God is not in vvordes, but in povver. † Vvhat vvil
 you? "in rodde that I come to you: or in charitie, and the
 spirit of mildnes?

A N N O T A T I O N S

CHAP. IIII.

4. *But not iustified.*] The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conscience, durst not assure him self that he vvvas iustified, neither could take vpon him to be iudge of his ovvne hart and cogitations, vvwhether they vvvere pure or no: but the trial thereof he left onely to Gods iudging day.

21. *In rodde.*] The Apostles haue povver of discipline and censures against offenders, and povver of gentlenes, meekenes, and indulgence also: to vse either punishing or pardoning, according to their wisdom, and according to the occasions of time and place.

No man sure of grace or iustification.

Spiritual power to punish or pardon.

CHAP. V.

Sharply rebuking their Clergies negligence, & him self absent excommunicateth that publike incestuous person: & commaunding that hereafter no Christian be so tolerated in any open crime, but excommunicated.



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HERE is plainly heard fornication among you, and such fornication, as the like is not among the heathen, so that one hath his * fathers wvife. † And you are puffed vp: and :: haue not mourned rather, that he might be taken avvay from amōg you, that hath done this deede. † "I in deede absent in body, but present in spirit, haue already iudged, as present, him that hath so done, † in the name of our Lord I E S V S Christ, "you being gathered together and my spirit, "vvith the verue of our Lord I E S V S † to deliuer such an one" to Satan for the destruction of the flesh, that the spirit may be saued in the day of our Lord I E S V S Christ. † Your glorying is not good. Knowv you not that a litle leaven corrupteth the vvhole paste? † Purge the old leaven, that you may be a nev v paste, as you are azymes For our Pasche, Christ, is immolated. † Therfore "let vs feast, not in the old leaven, nor in the leaven of malice and vvickednes, but in the azymes of sinceritie and veritie. -

The second part of the Epistle: of the incestuous fornicator: & lavv- ing before Infidels.

:: Christian men should be sorovvful to see greivous offences borne vvithal, and ought zelously to seeke the offenders punishment by excomunica- tion.

The Epistle vpon Easter day.

c Either this Epistle in the vvordes before, or some other.

Iii vvorld,

vworld, or the couetous, or the extortioners, or seruers of Idols: othervvise you should haue gone out of this vworld. † But novv I vvrote to you, not to keepe companie, if he 11 that is named a brother, be a fornicatour, or a couetous person, or a seruer of Idols, or a railer, or a drunkarde, or an extortioner: vvith such an one" not so much as to take meate. † For vvhat is it to me to iudge of them that are vvithout? 12 Do not you iudge of them that are vvithin? † for them that 13 are vvithout, God vvil iudge. Take away" the euil one from among your selues.

e A notorious wilful corruption in the bible 1562: translating in the verse before, *Idolaters*: and here, *vvorshipper of images*: the Apostles vvord being one, *ειδωλολάτρης*, *Idolater*.

ANNOTATIONS

CHAP. V.

3. *I absent.*] S. Paul here vseth his Apostolike pover, of binding this incestuous person, excommunicating him by his letters and *Mandatum*, though absent.

The authority of Ecclesiastical censures is in the Clergie only, and is executed in the name of Christ.

4. *You being gathered.*] Though he commaunded the asse-should be done in the face of the Church, as such sentences and censures be at this day executed also, yet the iudgement and authority of giuing sentence vvvas in him self, and not in the vvhole multitude, as the Protestants and the popular Sectaries affirme. for the pover of binding, and loosing vvvas not giuen to the vvhole Church, but as in the persons of the Prelats, & to them for the benefite of the vvhole Vvherevpon S. Chrysostome vpon those vvordes, *Die Ecclesia, Tel the Church*, Mat. 18: *Complaine to the Church, that u,* saith he, to the Prelats and Presidents thereof.

4. *With the vertue.*] All such great pover ouer sinners, is holden and exercised in the name and vertue of CHRIST IESVS. And vvho soeuer setteth light by it, despiseth our Lordes name and pover.

The terrible sentence of excommunication.

5. *To Satan.*] To assure vs that al excommunicate persons be in the pover and possession of the Diuel, and quite out of Christes protection as soone as they be separated by the Churches sentence, from her body, and the Sacraments and felovvship of Christian Catholike men: it pleased God to giue pover to the Apostles and Prelates in the primitive Church, to cause the Diuel straight vpon their sentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally, so Christ excommunicated Iudas, and the Diuel entered into him, and he vvvent forth of the happie felovvship of the Apostles. 10. 13. 32. so this Apostle excommunicated Alexander and Hymenæus, and Satan straight rooke them: *Tim. 1.* Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for signe of his pover and terrour of the sentence, strooke them both starke dead. *De mirabil. S. Scripturali. 3 c. 16 apud D. August.* Vvch miraculous pover though it be not ioyned novv to that sentence, yet as far as concerneth the punishment spiritual, vvch it specially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctours (*Cyp. ep. 62. num. 3. Chrys. in 1. Tim. 1. ho. 5. Ambros. in 1. Tim. 1. Hiero. ep. ad Heliod. c. 7. August. de cor. & gra. c. 11.*) the terriblest and greatest punishment in the vworld, yea far passing al earthly paine and torment of this life, and being a very resemblance of damnation, and so often called by the Fathers, namely by S. Augustine. *And by this spiritual sword* (saith S. Cyprian) *al must lovis citadi in their soules, that obey not the Priests of Christ in the new law, as they that vvvere disobedient to the iudges of the old law, vvvere slaine vvith the corporal sword.* Vvould God the vworld knew vvhat a maruelous punishment Christ hath appointed the Priests to execute vpon the offenders of his lawes, and specially vpon the disobedient, as Heretikes namely.

Puritie in receiving the B. Sacrament.

8. *Let vs feast.*] The Paschal lambe, vvch vvvas the most expresse figure of Christ euery vvay, vvvas first sacrificed and afterward eaten vvith azymes or vnleavened bread. so Christ our Paschal, being then nevly sacrificed on the Crosse, is recommended to them as to be eaten vvith al puritie and sinceritie, in the holy Sacrament. Vvch mysterie the holy Church in these vvordes commendeth to the faithful euery yere at the feast of Easter.

Vve are bound to avoid, not al sinners, but

11. *Not to take meate.*] It is not meant that vve should separate our selues corporally from al sinners, or that vve might refuse to lue in one Church or felovvship of Sacraments vvith them, vvch vvvas the error and occasion of the Donatistes great schisme: nor that euery man is straight after he hath committed any deadly sinne, excommunicated, as some Lutherans hold: but that vve

should

should auoid them vwhen the Church hath excommunicated them for such, though in minde, and condemnation of their faults, euery one ought to be aluwaies far from them. As for the Heathen and Pagans, vvhich be not vnder the Churches discipline, and at that tyme in external vvorlly affaires dealt vvith Christians and liued amongest them vvheither they vvould or no, the Apostle did not forbid Christians their companie.

the excommu-
nicate only, &
them, except
in certain
cases.

13. *The exilone.* He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike-offenders, yet the il person by him excommunicated being one of their ovvne body, they may cut of, as is aforelaid, and auoid his companie. Vpon vvch commaundement of the Apostle, vvē see that vve are bound by Gods vvord to auoid al companie and conuersation vvith the excommunicate, except in cases of necessitie, and the spiritual profite of the person excommunicated.

CHAP. VI.

Herebuketh them for going to lawv before Iudges that vvēre not Christians, 9 telking that extortion (as many other offenses like vvrise) is a morial sinne. 12 And vvith diuers reasons he inuicigheth against fornication, bidding also to flee al occasion thereof.



- 1 ARE any of you hauing a matter against
2 an other, to be iudged before the vniust, and
3 not before the saincts? † Or knovv you not
4 that :: the saincts shal iudge of the vvorld? And
5 if the vvorld shal be iudged by you: are you
6 vnnvorthie to iudge of the lest things? † Knovv you not
7 that vve shal iudge Angels? hovv much more secular things?
8 † If therfore you haue secular iudgements: the contempti-
9 ble that are in the Church, set them to iudge. † I speake to
10 youi shame. So is there not among you any vvise man, that
11 can iudge betvvēne his brother? † but brother vvith brother
12 "contendeth in iudgement: and that before infidels?
13 † Novv certes there is plainely "a fault in you, that you haue
14 iudgements amōg you. Vvhy do you not rather take vvrong?
15 vvhy do you not rather suffer fraude? † But your selues doe
16 vvrong and defraude: and that to the brethren. † Knovv
17 you not that the vniust shal not possesse the kingdom of
18 God? Do not erre, Neither fornicatours, nor^c seruers of Idols,
19 nor aduouterers, nor the effeminat, nor the liers vvith man-
20 kinde, † nor theeuēs, nor the couetous, nor drunkards, nor
21 railers, nor extortioners shal possesse the kingdom of God.
22 † And these things certes you vvēre: but you are vvashed,
23 but you are sanctified, but you are iustified in the name of
24 our Lord I E S V S Christ, and in the Spirit of our God.
25 † Al things are lavvful for me, but al things are not
26 expedient. Al things are lavvful for me, but I vvil be brought
27 vnder the povver of none. † The meate to the belly, and

:: The faith-
ful iudge and
giue sentence
vvith God at
the later day,
specially the
Apostles and
the perfect
Christians that
haue forsaken
al for Christs
sake.

c For this, the
English bible
1562 falsely
translateth,
vvorshippers of
images.

the belly to the meates: but God vvil destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body. † But God both hath raised vp our 14 Lord, and vvil raise vp vs also by his povver. † Knowv you 15 not that your bodies are the members of Christ? Taking therefore the members of Christ, shal I make them the members of an harlot? God forbid. † Or knowv you not, that he 16 which cleaueth to an harlot, is made one body? *For they shal be,* saith he, *two in one flesh.* † But he that cleaueth to our Lord, is one 17 spirit. † Flee fornication. Euery sinne vvhatsoever a man 18 doeth, is vvithout the body: but he that doth fornicate, sinneth :: against his ovvne body. † Or knowv you not that 19 your members are the temple of the holy Ghost vvwhich is in you, vvhom you haue of God, and you are not your ovvne? † For you are bought vvith a great price. Glorifie and beare 20 God in your body.

:: Fornication is not onely enemy to the soule, but wasteth, weakeneth, corrupteth and defileth the body, more properly and directly then any other sinnes doe.

Gen. 2,
24.

AN NOT A T I O N S

CHAP. VI.

Going to law before heathen or heretical iudges.

6. *Contendeth in iudgement.*] To be given much to brabbling and litigiousnes for euery trifles, to spend a pound rather then lose a peny, the Apostle much reprehendeth in Christian men. I or a Christian man to draw an other to the iudgements seates and courtes of Heathen Princes (vvhich then onely reigned) and not to suffer their controuersies and quarels to be taken vp among them selues brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for mere trifles, before secular or heretical Officers, is a very vnchristian part.

Going to law not forbidde: but to agree othervvise, better.

7. *A fault.*] He forbade not al iudgements of controuersies, but onely signified that it was a fault, and that it proceeded of some iniuries done one to an other, and imperfections, that they so molested one an other: and that it had been more agreeable to Christian perfection and charitie, rather to tolerate and suffer a small iniurie, then to draw his fellow to iudgement seates.

CHAP. VII.

The 3. part.
Of Mariage and continencie.

That married folke may aske their debt, and must pay it, though it be better for them so contene, 8 as also for the unmarried and vndervvives to continue single, though they may marrie. 10 That the married may not depart from one an other (nor in any case marrie an other, during the life of the former) 12 vnles it be from one that is vn baptized, vvhich yet he dissuadeth: 17 counseling also euery one to be content vvith his state vvherein he vvvas Christened. 25 Virginie is not commaunded, but counseled as the better and more meritorious then Mariage, 39 as also vndervvied.

AND



- 1 ND concerning the things vvhereof you
 2 vvrote to me: It is good for a man not to
 3 touch a vvoman. † But because of forni-
 4 cation let euery man haue "his ovvne vvife,
 5 and let euery vvoman haue her ovvne hus-
 6 band. † " Let the husband c render his dette
 7 to the vvife: and the vvife also in like ma-
 8 ner to her husband. † The vvoman hath not povver of her
 9 ovvne body: but her husband. And in like maner the man
 10 also hath not povver of his ovvne body: but the vvoman.
 11 † Defraude not one an other, except perhaps by consent for a
 12 time, :: that you may " giue your self to praiet: and returne
 13 againe together., lest Satan tempt you for your incon-
 14 tinencie. † But I say this " by indulgence, not by commaun-
 15 dement. † For I vvould al men to be as my self: but euery
 16 one hath " a proper gift of God: one so, and an other so.
 17 † :: But I say to the vnmarried and to vvidovves: it is
 18 good for them if they so abide euen as I also. † But " if they
 19 doe not containe them selues, let them marie. For it is " better
 20 to marie then c to be burnt.
 21 † But to them that be ioyned in matrimonie, not I giue
 22 commaundement, but our Lord, * that the vvife depart not
 23 from her husband: † and if she depart, " to remaine vnma-
 24 ried, or to be recõciled to her husband. And let not the hus-
 25 band put avvay his vvife.
 26 † For to the rest, " I say, not our Lord. If any brother haue
 27 a vvife an infidel, and she consent to dvvel with him: let him
 28 not put her avvay. † And if any vvoman haue a husband
 29 an infidel, and he consent to dvvel vvith her: let her not put
 30 avvay her husband. † For the man an infidel is sanctified by
 31 the faithful vvoman: and the vvoman an infidel " is sancti-
 32 fied by the faithful husband: otherwise your children should
 33 be vncleane: but novv they are holy. † But if the infidel
 34 depart, let him depart. for the brother or sister is not subiect
 35 to seruitude in such, but in peace hath god called vs. † For how
 36 knowest thou woman, if thou shalt saue thy husbād? or how
 37 knowest thou man, if thou shalt saue the vvoman? † But to
 38 euery one as our Lord hath deuided, as God hath called euery
 39 one, so let him vvalke, and as in al Churches I teach. † Is any
 40 man called being circumcised? let him not procure prepuce.
 41 Is any man called in prepuce? let him not be circumcised.

Iii iij † Circumcision

:: If the lay
man can not
pray, vnles he
abstaine from
his vvife: the
Priest that al-
waies must of-
fer sacrifices,
and alwaies
pray, must ther
fore alwaies
be free from
matrimonie.
Hiero. li. i c. 19
aduert. Iouin.

:: Before he
treated of the
continencie of
such as vvere
married, novv
he giueth les-
sons for the
vnmarried
also.

c debitu
reddas

to fa-
sting &
prayer:

c vñ. πv-
gũdũ.

Mt. 5, 32
19, 9.
Mr. 10,
9. Lu,
16, 18.

† Circumcision is nothing, and prepuce is nothing: but the 19
 obseruation of the commaundements of God. † Euery one 20
 in the vocation that he vvas called, in it let him abide. † Vvast 21
 thou called being a bondman? care not for it: but and if thou
 canst be made free, vse it rather. † For he that in our Lord is 22
 called, being a bondman, is the "franchised of our Lord. like-
 vvise he that is called, being free, is the bondman of Christ.
 † You vvhere bought vvith price, be not made the "bōdmen 23
 of men. † Euery "brother vvherein he vvas called, in that 24
 let him abide before God.

∴ You must
 not serue men
 so that you
 obey & please
 them more
 then God.

The Epistle
 for holy Vir-
 gins not Mar-
 tyrs.

† And as concerning virgins, a commaundement of our 25
 Lord I haue not: but "counsel I giue, as hauing obtained
 mercie of our Lord to be faithfull. † I thinke therfore that 26
 this is good for the present necessitie, because it is good for a
 man so to be. † Art thou tied to a vvife? seeke not to be 27
 loosed. Art thou loose from a vvife? seeke not a vvife. † But 28
 if thou take a vvife, ∴ thou hast not sinned. And "if a virgin
 marie, she hath not sinned. neuerthelesse "tribulation of the
 flesh shal such haue, but I spare you. † This therfore I say 29
 brethren, the time is short, it remaineth, that they also which
 haue vvives, be "as though they had not: † and they that 30
 vveepe, as though they vvept not: and they that reioyce, as
 though they reioyced not: and they that bye, as though they
 possessed not: † and they that vse this vvorld, as though
 they vsed it not. for the figure of this vvorld passeth away. 31
 † But I vvould haue you to be vvithout carefulnes. He that is 32
 without a vvife, is "careful for the things that pertaine to our
 Lord, how he may please God. † But he that is vvith a vvife, 33
 is careful for the things that pertaine to the vvorld, howv he
 may please his vvife: and he is deuided. † And the vvoman 34
 vnmaried & the virgin, thinketh on the things that pertaine
 to our Lord: that she may be holy both in body and in spir-
 it. ¶ But she that is maried, thinketh on the things that per-
 taine to the vvorld, howv she may please her husband. † And 35
 this I speake to your profit: not to cast a snare vpon you, but
 to that vvich is honest, & that may giue you powver vvich-
 out impediment to attend vpon our Lord. † But if any 36
 man thinke that he seemeth dishonoured vpon his virgin,
 for that she is past age, and if it must so be, let him doe that
 he vvill. He sinneth not if she marie. † For he that hath de- 37
 termined in his hart being settled, not hauing necessitie, but
 hauing

clibertus

one, bre-
 thren,

∴ Virginie
 counseled as
 the better:
 Mariage not
 forbidden, be-
 cause it is no
 sine.

38 hauing powver of his owne vvil, and hath iudged this in his hart, to keepe his virgin, doeth vvel. † Therefore both he that ioyneth his virgin in matrimonie, doeth vvel: & he that ioyneth not, doeth better.

Ro. 7.2. 39 † * A vvoman is bound to the lavv so long time as her husband liueth: but if her husband sleepe, she is at libertie:

40 let her marie to vvhom she vvil: only in our Lord. † But more blessed shal she be, if she so remaine, according to my counsel, and I thinke that I also haue the Spirit of God.

c The state of vvidowhod more blessed, then the state of matrimo-
nie.

A N N O T A T I O N S

C H A P. VII.

Who is
vvil?

2. *His owne vvife.*] He saith not, as the Protestants here pretend to excuse the vnlavvful coniunction of Votaries, *Let everyone marry*: but, let euery one haue, keepe, or vie his owne vvife to vvhom he vvvas married before his conuersion. for the Apostle answereth here to the first question of the Corinthians, vvich vvvas not, vvwhether it vvvere lavvful to marry, but vvwhether they vvvere not bound vpon their conuersion, to abstaine from the company of their vvuiues married before in their infidelitie, as some did persuaade them that they ought to doe. *Hiero. li. 1. cont. Iouin. c. 4. Chrys. in hunc locum ho. 19.*

The Apostle biddeth not al to marie, but to keepe their vvuiues before married.

3. *Let the husband render.*] These vvordes open the Apostles inrention and talke to be onely of such as are already married, and to iustifie them of the bond and obligation that is betwene the married couple for rendering of the dette of carnal copulation one to another: declaring that the married persons haue yelded their bodies so one to another, that they can not vvithout mutual consent, neither perpetually, nor for a time, defraude one the other.

4. *Giue your self to praier.*] This time, & the Heretikes doctrine, and high estimatiõ of matrimonial actes, are far from the puritie of the Apostolike and primitiue Church, vvhen the Christians to make their praiers and fastings more acceptable to God, abstained by mutual consent euen from their lavvful vvuiues. our new Maisters not much abstaining (as it may be thought) from their vvuiues for any such matter. And yet S. Augustine saith, the Prelate should passe order in this case, and thinke that not to be lavvful for him, that may be borne in others, because he must daily supply Christiens room, offer, baptize, and pray for the people. So saith he *li. 1. q. ex utroque test. q. 127 in fine. See S. Hiero. li. 1 c. 19 aduers. Iouin. S. Ambr. li. 1 Offic. c. ult.* But alas for the people, vvwhose married Pastors are in this point far vvorse then the vulgar folke, neither teaching continencie, nor giuing good example.

Continence in married folkes for praier sake.

6. *By indulgence, not commandement.*] Left some might misconstre his former vvordes, as though he had precisely commanded married persons not to abstaine perpetually from carnal copulation, or not to giue their consent one to another of continencie but for a time onely: he declareth plainly that he gaue no rule or precept absolutely therein, but that he spake al the foresaid, condescending to their infirmities onely, insinuating that continence from carnal copulation is much better, and that him self kept it continually. *Aug. de bon. coniug. c. 10. Enchirid. c. 78.*

Perpetual continencie, euen in married folkes, better then carnal copulation.

7. *A proper gift.*] To such as may lavvfully marry, or be already married, God giueth not al vvayes that more high and special gift or grace of continencie, though euery one of them al that duely aske and labour for it, might haue it: but such are not bound to endeavour or seeke for it alvvayes, and therefore can not be commanded to abstaine further then they like. but vvhensoever a man is bound to abstaine, either by vvow or any other necessarie occasion (as if one of the parties be in prison, vvarrre, banishment, sickness, or absent perpetually by lavvful diuorce) the other must needs in paine of damnation abstaine, and can not excuse the vvant of the gift of chastitie, for he is bound to aske it and to seeke for it of God by fasting, praying, and chastising his body: and so labouring duely for it, God vvill giue the grace of chastitie. So had S. Paul it, and so had al the

Who are bound to liue continently: and for that God giueth this gift to al that aske it.

* See S. Augustine li. 2. c. 19. 20. de Adult. so fevv of the new Sectes or rather none novv a daies haue that gift, but that vve see it is obtained by those meanes vvich our forefathers vsed, & they vse not at all. To liue in marriage continently vvithout

vwithout the breach of coniugal fid. litle, is a gift of God also, but men must not breake their faith of vvedlocke for vwant of it, but must knowv that God giueth that gift to such as humbly aske it of him. *August. de grat. & lib. arbitrio c. 4. De continent. c. 1.*

The Apostle permitte th marriage to them that be free, not to vovved persons.

8. *If they continence not.* He meaneth of such as be free: for if they marry after they haue made vow or promies to God of chastitie, they are vvorthely damned, such being bound to continence, and so may continue if they list. *August. de bono viduit. c. 3. 2. & de adul. coniug. li. 1. c. 15. & de file ad Petrum c. 3. in fine. Ambrosi. ad virg. lapsam c. 5.*

9. *Better to marry.* It is better to marry for the said persons that be free, then to be overthrown and fall into fornication. for, *to burne*, or, *to be burnt*, is not to be tempted onely (as the Protestants thinke that picke quarels easely to marry) but it signifieth * to yeld to concupiscence either in minde or external vvork. Vve say also, for such as be free, for concerning others lawfully made Priests, and such as otherwise haue made vow of chastitie, they can not marry at all, and therefore there is no comparison in them betvvixt marriage and fornication or burning. for their marriage is but pretended, and is the vvorst sort of continence and fornication or burning.

Theodore
in hunc
locum.

After diuorce not to marie.

11. *To remaine unmarried.* Neither partie may dimisse the other and marry an other for any cause, for though they be separated for fornication, yet neither may marry againe. *August. de adul. coniug. li. 1. c. 8. 9. and li. 2. c. 5. 19. See Annotat. Mat. 19. and S. Augustine in his vvhole bookes, de adulter. coniugij 10. 6.*

The Apostles precepts.

12. *I say, not our Lord.* By this vve learne, that there vvere many matters ouer and aboue the things that Christ taught or prescribed, left to the Apostles order and interpretation: vvherin they might, as the case required, either commaund or counsell, and vve bound to obey accordingly.

Howv the infidel, or infidels childe, are sanctified by the Christian.

14. *Sanctified.* Vvhen the infidel partie is said to be cleane or sanctified by the faithful, or the children of their marriage to be cleane, vve may not thinke that they be in grace or state of saluation thereby, but onely that the marriage is * an occasion of sanctification to the infidel partie and to the children. for S. Augustine (*li. 3. de pec. mer. & remis. c. 12.*) concludeth against the Pelagians, as vve may doe against the Calvinists, holding Christian mens children to be holy from their mothers wombe and not to neede Baptisme, that vvhat other sanctification soeuer it be that is here meant, it can not be ynough to saluation vvithout faith, Baptisme, &c.

Hiero. li. 1
c. 5. aduers.
Iouin.

The differēce of counsels & precepts.

19. *But the observation.* Neither to be levv nor Gentil, bond or free, married or single, nor the faith it self vvich is proper to Christian men, vvil serue to saluation, vvithout good vvorkes and keeping the commaundements. S. Hierom *adu. Iouin. li. 1. c. 16.*

A professed virgin may not marrie.

25. *Counsell I giue.* A counsell is one thing, a commaundement is an other. To doe that vvich is counseled, is not necessarie, because one may be saued notwithstanding, but he that vvil doe that vvich he is counseled vnto, shall haue a higher degree of glorie. He that fulfilleth not a commaundement, except he doe penance, can not escape punishment. *August. li. de virg. c. 13. & 14.*

28. *If a virgin marrie.* He speaketh not of that virgin vvich hath dedicated her self to God, (for if any such mary, she shall be damned for breaking her first vow) but onely of yong maidens vnmarried in the vvorld. *Hiero. adu. Iouin. li. 1. c. 7. Chrys. ho 20. Theodoret, Photius, and the other Greeke Doctors vpon this place apud Oecum. Epiph. heres. 61.*

Virginie counseled as more meritorious.

28. *Tribulation of the flesh.* They are maruelously deceived (saith S. Augustine *li. de virg. c. 11*) that thinke the Apostle counseleth virginie rather then marriage, onely for that marriage hath many miseries and molestations ioyned vnto it, vvich by virginie shall be auoided, & not in respect of the greater reward in heauen. for the Apostles prouident counseling to virginie, is for the next life, and he alleageth these troubles of marriage in that sense specially as they be a hinderance from the seruice of God here, and therefore an impediment to vs toward the next life and the more ample ioyes thereof.

The continence of married folke. Their perpetual continencie, best.

29. *As though they had not.* He exhortheth that such as haue vvives, should not vvholly bestow their selues in the vaine transitorie pleasure and voluptuousnes of their flesh, but liue in such moderation, that their maiage hinder them as litle as may be, from spiritual cogitations. Vvich is best fulfilled of them that by mutual consent doe vvholly continie, vvether they haue had children or none, concerning carnal issue for the ioyes of heauen. And these mariages be more blessed then any other, saith S. Augustine *de Ser. Do. in monte li. 1. cap. 14.*

Virginie preferred, and vvhy. Vvhy continencie is required in the clergie.

32. *Careful for the things of our Lord.* The Protestants might here learne if they list, first that virginie is not onely preferred before marriage, for that it is a more quiet state of life in this vvorld, but for that it is more conuenient for the seruice of God. Secondly that virginie hath a graefull puritie and sanctitie both of body & soule, vvich marriage hath not. Thirdly, they may learne the cause vvhy the Church of God requireth chastitie in the clergie, and forbiddeh not onely fornication, but al carnal copulation euen in lawful vvedlocke: Vvich is not onely to the end that Gods Priests be not diuided from him by the clogges of marriage, but also that they be cleane and pure from the fleshly actes of copulation.

CHAP. VIII.

He rebuketh the learned vvhho in pride of their knowvledge did eate Idolothya, that is things offered to Idols, vsing (as they said) their libertie: but not considering that the ignorant tooke their doing as an example for them to frequent such meates so, as they did before in their Paganisme, vvith opinion that they did sanctifie the eaters.

The 4 part.
Of meates
sacrificed to
Idols.



1 ND concerning those things that are
2 sacrificed to Idols, vve knovv that " vve al
3 haue knowvledge. :: Knowvledge puffeth
4 vp: but charitie edifieth. † And if any
5 man thinke that he knoweth something,
6 he hath not yet knowven, as he ought to
7 knowv. † But if any man loue God, the
8 same is knowven of him. † But as for the meates that are
9 immolated to Idols, vve knovv that an Idol is nothing in
10 the vworld, and that there is no God, but one. † For al-
11 though there be that are called gods, either in heauen, or in
12 earth (for there are many gods, and many lordes) † yet to vs
13 there is one God, the Father, of vvhom al things, and vve
vnto him: and one Lord, I E S V S Christ, by vvhom al things,
and vve by him. † But there is not knowvledge in al. For
" some vntil this present vvith a conscience of the Idol, eate
as a thing sacrificed to Idols: and their conscience being
vveake, is polluted. † But meate doth not commend vs to
God. For neither if vve eate, shal vve abound: nor if vve
eate not, shal vve lacke. † But take heede lest perhaps this
your libertie be an offense to the vveake. † For if a man see
him that hath knowvledge, sit at table" in the Idols temple:
shal not his conscience, being vveake, be edified, to eate
things sacrificed to Idols? † And through thy knowvledge
shal the* vveake brother perish, for vvhom Christ hath died?
† But sinning thus against the brethren, and striking their
vveake conscience: you sinne against Christ. † Vvherfore
if* meate scandalize my brother: I vvil neuer eate flesh, lest
I scandalize my brother.

:: Knowledge
vvithout cha-
ritie puffeth
vp in pride,
and profiteth
nothing at al.
vvhe it is ioy-
ned vvith cha-
ritie, then it e-
difieth. Aug. li.
9 cii, Dei c. 20.

R^o. 14, 15.

R^o. 14,
21.

AN NOTATIONS

CHAP. VIII.

1. *Vve al haue knowvledge.*] The spiritual and perfectly instructed Christians kuev no meates, novv to be vncleane, neither for signification, as in the Law of Moyses: nor alwaies

No meates
vncleane.

Kkk by

Giuing of
scandal repre-
hended.

The Here-
tiques ridicu-
lously apply
S. Pauls
wordes agaiſt
the Churches
faſtes and ab-
ſtinenſe.

Going to the
Communion,
vvhath a ſinne
in Catholikes.

by nature and creation, as the Manichees thought: nor by any other pollution, as in that they vvere offered to Idols: and therefore they did eate boldly of ſuch meates as vvere ſacrificed, contemning and condemning their Idols as mere nothing, and the vvorſhip of them as the honour of things imaginarie. vvvhich their faſte, for their vvant of diſcretion and charitie, and for the vſe of that their libertie to the offeñſe and ſcandal of the vvake, the Apoſtle doth here reprehend.

7. *Some vvith a conſcience.*] The perfecter mens fault vvvas, that they gaue offeñſe by their eating, to the vvaker Chriſtians. Who ſeeing them vvhom they reputed vvife and learned, to eate the meates offered to Idols, conceived that there vvvas ſome vertue and ſanctificatiõ in thoſe meates, from the Idol to which they vvere offered: and thought that ſuch things vvore or might be eaten vvith the ſame conſcience and deuotion as before their conuerſion.

Therefore the caſe ſtanding thus, and the Apoſtles diſcourſe of eating or not eating meates being ſo as is declared (a thing ſo euident that it admitteth no other interpretation) if the Proteſtants apply any of this admonition againſt our faſtes in the Cath. Church, they be ſo to ridiculous.

10. *In the Idols temple.*] Like as novv, ſome Catholikes haue ſaid, they knowv that Caluins communion is but as other bread and vvine. But yet the ignorant ſeing ſuch goe to the Communion, thinke that it is a good act of Religion. Yea vvhatſoeuer they pretend, it muſt needs ſeeme an honour to Caluins Communion, when they are ſeen in the Idols temple ſolely fitting or communicating at the abominable table.

CHAP. IX.

To them that ſo vvanted their libertie about Idolothya, he bringeth his ovvne example, to vvitt, that he alſo had libertie to liue by the Goſpel, but yet that he vved it not, ſo to avoid ſcandal of the infirme, and becauſe it vvvas more meritorious. 24 Declaiming againſt their ſecuritie, and ſhevving them by ſimilitudes and exampler, 24 both of him ſelf, 1 And of the Iſraelites, that ſaluation is not ſo lightly come by: 14 and ſo concludeth againe againſt eating of Idolothya, becauſe it is alſo to commit idolatrie, 22 and not onely to giue it example to the infirme.



16 He nameth Cephas (that is Peter) to proue his purpoſe by the example of the cheefe and Prince of the Apoſtles. S. Ambro. S. Chryſ. Decum. vpon this place.

22 In that countrie they did tread out their corne vvith oxen, as vve do threſh it out.

M I not free? Am I not an Apoſtle? Haue I not ſeen Chriſt I E S V S our Lord? Are not you my vvorke in our Lord? † And if to others I be not an Apoſtle, but yet to you I am. for you are the ſeale of my Apoſtleſhip in our Lord. † my deſenſe to them that examine me is this: † Haue I not vve povver to eate and drinke? † Haue vve not povver to lead about a vvoman a ſiſter, as alſo the reſt of the Apoſtles, and our Lordes brethren, and 22 Cephas? † Or I only and Barnabas haue not vve povver to doe this? † Vvho euer plaieth the ſouldiar at his ovvne charges? Vvho planteth a vine, and eateth not of the fruite thereof? Vvho feedeth a flocke, and eateth not of the milke of the flocke? † Speake I theſe things according to man? Or doth not the 8 Lavv alſo ſay theſe things? † For it is vvritten in the Lavv of Moyſes, *Thou ſhalt not mooſel the mouth of the oxe that treadeth out the corne.* Vvhy, hath God care of oxen? † Or for vs certes doth 10 he ſay it? For they are vvritten for vs. becauſe he that eareth, ought

ought to eare in hope: and he that treadeth, in hope to re-
 11 ceive fruite. † If vve haue sovven vnto you spiritual things,
 12 is it a great matter if vve reape your carnal things? † If other
 be partakers of your povver: vvhy not vve rather? Hovv-
 beit vve haue not vsed, this povver: but vve beare al things,
 lest vve should giue any offence to the Gospel of Christ.

13 † Knowv you not *that they which vvorke in the holy place,
 eate the things that are of the holy place: and they that serue
 14 the altar, participat with the altar? † So also our Lord ordain-
 ed for them that preach the Gospel, to liue of the Gospel.

15 † But I haue vsed none of these. Neither haue I vvritten
 these things, that they should be so done in me: for it is
 good for me to die rather, then that any man should make
 16 my glorie void. † For and "if I euangelize, it is no glorie
 to me: for necessitie lieth vpon me: for vvoe is to me if I
 17 euangelize not. † For if I doe this vvillingly, I haue re-
 vvard: but if against my vvil, a charge is committed to me.

18 † Vvhat is my revvard then? That preaching the Gospel, I
 yeld the Gospel vvithout cost, that I abuse not my povver in
 19 the Gospel. † For vvhereas I vvvas free of al, I made my self
 20 the seruant of al: that I might gaine the moe. † And I be-
 came to the Ievves as a Ievv, that I might gaine the Ievves.
 21 † to them that are vnder the Lavv, as though I vvwere vnder
 the Lavv (vvhereas my self vvvas not vnder the Lavv) that I
 might gaine them that vvwere vnder the Lavv. to them that
 vvwere vvithout the Lavv, as though I vvwere vvithout the
 Lavv (vvhereas I vvvas not vvithout the lavv of God, but
 vvvas in the lavv of Christ) that I might gaine them that
 22 vvwere vvithout the Lavv. † To the vveake I became vveake,
 that I might gaine the vveake. To al men: I became al things,
 23 that I might saue al. † And I doe al things for the Gospel,
 "that I may be made partaker thereof.

24 † Knowv you not that they that runne in the race, al rúne
 in deede, but one receiueth the price? "So runne that you
 25 may obtaine. † And euery one that strueth for the maistrie,
 refraineth him self from al things: and they certes, that they
 may receive a corruptible crowne: but vve an incorruptible.
 26 † I therefore so runne, not as it vvwere at an vncertaine thing:
 27 so I fight, not as it vvwere beateing the aire: † but "I chastise my
 body, and bring it into seruitude, "lest perhaps vvhen I haue
 preached to others, my self become reprobate.

c The English
 bible (1:62)
 here and in the
 next chapter,
 saith thrise for
 altar, temple:
 most falsely &
 heretically,
 against holy
 altars, vvwhich
 about the time
 of that transla-
 tion were dig-
 ged downe in
 England.

:: Not by fi-
 ction or simu-
 lation, but by
 compasion of
 the infirmities
 of al fortes.
 Aug. ep. 9.

The Epistle
 vpon the Sun-
 day of Septu-
 agesimæ.

ANNOTATIONS

CHAP. IX.

The Heretikes fond pretense of Gods honour.
Heretical translation.

1. *My worke.*] As he called him self before Gods coadiutor, so here he boldly also chalenge the Corinthians conuersion to be his handy worke in our Lord: nothing derogating thereby to Christ, as the Protestants rudely charge the Fathers & Catholike men (vnder pretense of Gods honour) for vsing such phrases or speeches in the Apostles sense, of the Saints or Sacraments.

5. *A woman a sister.*] The Heretikes peruerfly (as they do al other places for the aduantage of their Sect) expound this of the Apostles wiues, and for, *woman*, translate, *wise*, al belies founding vvedding to them. Vvhere the Apostle meaneth plainely the deuout vvomen that after the manner of Ievvrie * did serue the preacher of necessities, of vvvhich fort many folovved Christ, and sustained him and his of their substance. So doth S. Chrysostome, Theodoret, and al the Greekes (*Oecu. in collect super hunc lo.*) take it. So doth S. Augustine *De op. Monach. c. 4.* and S. Hierom li. 1. *adu. Iovinianum c. 14.* both disputing and prouing it by the very vvordes of the text. S. Ambrose also vpon this place. And the thing is most plaine, for to vvhat end should he talke of burdening the Corinthiâs vvith finding his vvife, vvhen him self (c. 7. 7. 8.) clerely saith that he vvvas single?

Pastors and preachers due.

7. *Who plaieith the fouldiar?*] He proueth by the Scriptures and natural reasons that Preachers and Pastors may chalenge their finding of their flocke, though him self for causes had not, nor intended not to vse his right and libertie therein.

Vvorne of supererogation.

16. *If I Euangelize.*] If I should preach either of compulsion and seruil feare, or mere necessity, not hauing otherwise to liue and sustaine my self in this vvorld, I could not looke for revvard in heauen, but novv doing it, not onely as enioyned me, but also as of loue and charitie, and freely vvithout putting any man to cost, and that voluntarily and of very desire to saue my hearers, I shal haue my revvard of God, yea and a revvard of Supererogation, vvvhich is giuen to them that of abundant charitie do more in the seruice of God then they be commaunded, as S. Augustine expoundeth it. *De op. Mon. c. 1.*

Doing vvell in respect of revvard.

23. *That I may be partaker.*] A singular place to conuince the Protestants, that vvill not haue men vvorne vvell in respect of revvard at Gods hand: the Apostle conselling expressly, that al this that he doth either of duty or of Supererogation aboue duty (as to preach of freecost, and to vvorne vvith his ovne hands to get his ovne meate and his fellows, and to abstaine from many lawfull things) al is, the rather to attaine the revvard of heauen.

Running for the game.

24. *So runne.*] If such as runne for a price, to make them selues more swift, and to vvinne the game, abstaine from many meates and pleasures: vvhat should not vve doe or suffer to vvinne the crowne of glorie, proposed and promised to none but such as runne, trauel, and endeavour for it?

Penance meritorious.

27. *I chastise.*] The goale of euerlasting glorie is not promised nor set forth for onely-faith men, for such runne at random: but it is the price of them that chastise and subdue their bodies and fleshly desires by fasting, vvatching, voluntary pouertie, and other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the manners of these daies from the Apostles spirit. Vvherein euen vve that be Catholikes, though vve do not condemne vvith the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christs death,) but much commend them, yet vve vse nothing the zeale and diligence of our first Christian aunceters herein, and therefore are like to be more subiect to Gods temporal chastisements, at the least in the next life, then they vvere.

S. Paul had not the Protestants securitie of saluation.

32. *Left perhaps.*] Here may vve lambes tremble (saith a holy father) vvhen the ramme, the guide of the flocke, must to labour and punish him self (besides al his other miseries adioyned to the preaching of the Gospel) lest perhaps he misse the marke. A man might thinke S. Paul should in hunc be as sure and as confident of Gods grace & saluation as vve poore vvretched catties: but the Heolocum, heretikes vnhappy securitie, presumption, and faithles persuasion of their saluation is not *fides Apostolorum* but *fides demoniorum*, not the faith of the Apostles, but the faith of Devils.

CHA. X.

See the argument of the 9 Chapter, vvvhich comprehendeth the contents of this also.

FOR



Exo. 13,

21.

Nu. 8, 18

Exo. 14,

22.

Exo. 16,

15.

Exo. 17,

6. Nu.

20, 10.

Nu. 26,

63.

Nu. 11, 4

Exo. 32,

6.

Nu. 25, 1

Nu. 21, 5

Nu. 11,

23, 14,

37.

Tenta-
tion hath
not ap-
prehen-
ded

e'nf'act'v

- 1 OR I vvil not haue you ignorant bre-
 thren, that our fathers vvere al * vnde
 the cloude, & al * passed through the sea,
 † and al in Moyfes vvere baptized in the
 cloude and in the sea: † and * al did eate
 " the same spiritual foode, † and al
 * drunke the same spiritual drinke (and
 they * drunke of the spiritual rocke that
 folovved them, and the rocke vvas Christ,) † but in the
 more part of them God vvas not vvell pleased. -I for they
 * vvere ouerthrowven in the desert. † And these things
 vvere done in a figure of vs, that vve be not coueting euil
 things, as * they also coueted. † Neither become ye Idola-
 ters, as certaine of them: as is vvritten: *The people sate downe to*
eate and drinke, and rose vp to play. † Neither let vs fornicate, * as
 certaine of them did fornicate, and there sel in one day three
 and twentie thousand. † Neither let vs tempt Christ: as
 certaine of them tempted, and * perished by the serpents.
 † Neither doe you murmur: as * certaine of them murmur-
 ed, and perished by the destroyer. † And al these things
 chaunced to them in figure: but they are vvritten to our cor-
 reption, vpon vvhom the endes of the vvorld are come.
 † Therefore he that thinketh him self to stand, let him take
 heede :: lest he fall. † Let not temptation apprehend you, but
 humane. and God is faithfull, vvho vvil not suffer you to be
 tempted aboue that vvwhich you are able: but vvil make also
 vvith temptation e' issue, that you may be able to susteine. -I
 † For the vvwhich cause, my deereft, flee from the seruing
 of Idols. † I speake " as to vvise men: your selues iudge
 vvhat I say. † The chalice of benediction " vvwhich vve
 do blesse: is it not the comunication of the bloud of Christ?
 and the bread vvwhich vve breake, is it not " the participation
 of the body of our Lord? † For being many, vve are " one
 bread, one body, al that participate of one bread. † Behold
 Israe'l according to the flesh: " they that eate the hostes, are
 they not partakers of the altar? † Vvhat then? do I say that
 that vvwhich is immolated to Idols, is any thing? or that the
 Idol is any thing? † But the things that the heathen do im-
 molate, to deuils they do immolate, and not to God. And " I
 vvil not haue you become fellovves of deuils. † " You can
 not drinke the chalice of our Lord, and the chalice of deuils:

The Epistle
vpon the 9
Sunday after
Pentecost.

:: It is profi-
table to al, or
in a maner to
al, for to keepe
them in humi-
litie, not to
know vvhat
they shal be:
saith S. Augu-
stine. Vvwhich
maketh agast
the vaine secu-
ritie of the
protestants.

you can not be "partakers of the table of our Lord, and of the table of deuils. † Or do vve emulate our Lord? Vvhy, are we 22 stronger then he?

"Al things are lawfull for me, but al things are not expedient. † Al things are lawfull for me, but al things do not 23 edifie. † Let no man seeke his ovvne, but an other mans. 24 † Al that is sold in the shambles, eate: asking no question for 25 conscience. † *The earth is our Lordes, and the fulnes thereof.* † If any 26 inuite you of the infidels, and you vvill goe: eate of al that is 27 set before you, asking no question for conscience. † But if 28 any man say, This is imolated to Idols: do not eate for his sake that shewved it, and for conscience: † conscience I say 29 not thine but the others. For vvhy is my libertie iudged of an other mans conscience? † If I participate vvith thanks: 30 vvhy am I blasphemed for that vvwhich I giue thanks for? † Therefore vvwhether you eate, or drinke, or do any other 31 thing: doe al things vnto the glorie of God. † Be vvithout 32 offense to the Iewes and to the Gentiles, and to the Church of God: † as I also in al things doe please al men, not seeking that vvwhich is profitable to my self, but vvwhich is to man- 33 ny: that they may be saued.

Pf. 23, 16

ANNOTATIONS

CHAP. X.

The old figures of our Sacraments.

Vve receiue greater benefites by our Sacraments then the Iewes did by theirs.

The Apostle and auncient fathers speake couertly of the B. Sacrament.

The Apostles blessed the Chalice, & so consecrated.

1. *The same.*] The red sea and the cloud, a figure of our Baptisme: the Manna from heauen and vvater miraculously draynen out of the rocke, a figure of the holy Sacrament of Christes body and bloud: our Sacraments containing the things and graces in truth, vvwhich theirs only signified. And it is an impudent forgerie of the Caluinists, to vvrite vpon this place, that the Iewes receiued no lesse the truth and substance of Christ and his benefites in their figures or Sacraments, then vve do in ours: and that they and vve al eate and drinke of the self same meate and drinke: the Apostle saying onely, that they among them selues did al feede of one bread, & drinke of one rocke: vvwhich vvvas a figure of Christ, therein especially, that out of Christes side peared vpon the Crosse, gushed our bloud and vvater for the matter of our Sacraments.

Calu. in hunc loc.

15. *As to vvise men.*] To cause them to leaue the sacrifices and meates or drinckes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Christes body and bloud: of vvwhich and the sacrifice of Idols also, they might not be in any case partakers. Vving this terme, *ut prudentibus loquor*, in the same sence (as it is thought) as the Fathers of the primitive Church did giue a vvatch vvord of keeping secrete from the Infidels and vnbaptized, the mysterie of this diuine Sacrifice, by these vvordes, *Norunt fideles, norunt qui initiati sunt.* August. in *Pf. 39. & 33. Conc. 1. 2. & Pf. 109. Ho. 42. c. 4. in lib. 10 hom. Orig. in Leuit. ho. 9. Chrys. ho. 27 in Gen. in fine ho. 31 ad ps. Antioch. ho. 5. in 1 Tim.*

S. Paul saith, I speake to you boldly of this mysterie as to the vvifer and better instructed in the same. 16. *Which vve blesse.*] That is to say, the Chalice of Consecration vvwhich vve Apostles and Priests by Christes commillion do consecrate, by vvwhich speech as vvell the Caluinists (that vse no consecration of the cuppe at al, blasphemously calling it magicall murmuration, and peruersely referring the benediction to thanks giuing to God) as also the Lutherans be refuted, vvho affirme Christes body and bloud to be made present by receiuing & in the receiuing onely, for the Apostle expressly referreth the benediction to the chalice, and not to God; making the holy bloud and the communicating thereof the effect of the benediction.

Calix eius benediximus. & vltimo

16. *The participation of the body.*] The holy Sacrament and Sacrifice of Christs body and blood being receivd of vs, ioyneth vs in soul and body and engrafteth vs into Chrift him self, making vs partakers and as a peece of his body and blood. For not by love or spirit onely (saith S. Chrysostom) but in very deepe vve are united in his flesh, made one body with him, members of his flesh and bones. Chrys. ho. 45 in 10. sub finem. And S. Cyril, Such is the force of mysticall benediction that it maketh Chrift corporally by communicating of his flesh to dwell in vs. Cyril. li. 10. in 10. c. 13.

17. *One bread, one body.*] As vve be first made one with Chrift by eating his body and drinking his blood, so secondly we are conioyned by this one bread which is his body, and cuppe which is his blood, in the perfect vnion and felowship of al Catholike men, in one Church which is his body Mystical. Vvhich name of Body mystical is specially attributed and appropriated to this one common wealth and Societie of faithfull men, by reason that al the true persons and true members of the same, be marvellously knit together by Christes ovrne one body, and by the self same blood in this Divine Sacrament. See S. August. li. 21. c. 25 de ciu. Dei. Hilar. li. 8 de Trin. circa med.

18. *They that eate the hostes.*] It is plaine also by the example of the Iewes in their Sacrifices, that he that eateth any of the host immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of vvhose sacrifice he eateth.

20. *I will not haue you.*] I conclude then (saith the Apostle) thus: that as the Christian vvhich eateth and drinketh of the sacrifice or Sacrament of the altar, by his eating is participant of Christes body, and is ioyned in felowship to al Christian people that eate and drinke of the same, being the host of the new Law: and as al that did eate of the hostes of the Sacrifices of Moyse Law, were belonging and associated to that state and to God to vvhom the Sacrifice was done: euen so vvhosoener eateth of the meates offered to Idols, he sheweth and professeth him self to be of the Communion and Societie of the same Idols.

21. *You can not drinke.*] Vpon the premises he vvarneth them plainly, that they must either forsake the sacrifice and felowship of the Idols and Idolaters, or els refuse the Sacrifice of Christs body and blood in the Church. In al vvhich discourse vve may obserue that our bread and chalice, our table and altar, the participation of our host and oblation, be compared or resembled point by point, in al effects, conditions, and proprieties, to the altars, hostes, sacrifices and immolations of the Iewes and Gentils. Vvhich the Apostle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or seruice of our religion, if it onely had not bene a Sacrifice and the proper vvorship of God among the Christians, as the other were among the Iewes and Heathen. And so do al the Fathers acknowledge, calling it onely, & continually almost, by such termes as they do no other Sacrament or ceremonie of Christes religion: *The lambe of God laid vpon the table:* Conc. Nic. the vnbloody seruice of the Sacrifice, In Conc. Ephes. ep. ad Nestor. pag. 605. the Sacrifice of sacrifices: Dionys. Ec. Hier. c. 3. the quickening holy sacrifice: the vnbloody host and victime: Cyril. Alex. in Conc. Ephes. Anath. 11. the propitiatorie sacrifice both for the liuing and the dead: Tertul. de cor. Milit. Chrys. ho. 41 in 1 Cor. Ho. 3. ad Philip. Ho. 66 ad po. Antioch. Cypr. ep. 66. & de cœm. Do. nu. 1. August. Encl. 109. Quæst. 2. ad Dulcit. to. 4. Ser. 34. de verb. Apost. the Sacrifice of our Mediator: the sacrifice of our price: the Sacrifice of the new Testament: the sacrifice of the Church: August. li. 9. c. 13. & li. 3 de bapt. c. 19. the one onely inconsumptible victime without which there is no religion: Cyprian. de cœm. Do. nu. 2. Chrys. ho. 17 ad Hebr. The pure oblation, the new offering of the new Law: the vital and impolluted host: the honorable and dreadful Sacrifice: the Sacrifice of thanks giuing or Eucharistical: and the Sacrifice of Melchisedec. Vvhich Melchisedec by his oblation in bread and vvine did properly and most singularly prefigure this office of Christes eternal Priestthod and sacrificing him self vnder the formes of bread and vvine: vvhich shal continue in the Church through out al Christian Nations in steed of al the offerings of Aarons Priestthod, as the * Prophete Malachie did foretel, as S. Cyprian, S. Iustine, S. Irenæus and others the most ancient Doctors and Martyrs do testify. Cypr. ep. 63. nu. 2. Iustine. Dial. cum Trypho. post med. Irena. li. 4. c. 32. And S. Augustine li. 17. c. 20 de ciu. Dei. & li. 1. cont. adu. leg. & proph. c. 18. & li. 3 de bapt. c. 19: S. Leo ser. 8 de Passione: and others do expressely auouch that this one Sacrifice hath succeeded al other and fulfilled al other differences of sacrifices, that it hath the force and vertue of al other, to be offered for al persons and causes that the others, for the liuing and the dead, for sinnes and for thanks giuing, and for vvhath other necessitie so euer of body or soule. * Vvhich holy action of Sacrifice they also call the M A S S E in plaine vvorde. August. ser. 251. 91. Con. Carthag. 2. c. 3. 4. c. 84. Mileuit. c. 12. Leo ep. 88. 81 c. 2. Grego. li. 2. ep. 9 93. & c. This is the Apostles and Christes doctrine. God graunt the Aduersaries may find mercie to see so euident and inuincible a truth.

21. *Partakers of the table.*] Though the faithfull people be many vvaies knovven to be Gods peculiar, and be ioyned both to him & among them selues, and also seuered and distinguished from of Christian al others that pertaine not to him, as vvel Iewes and Pagans, as Heretikes and Schismatices, by Catholikes fro sundry other external signes of Sacraments, doctrine, and gouernement: yet the most proper and the rest, is by substantial vnion or difference consisteth in the Sacrifice and Altar: by vvhich God so specially not euenicabindeth his Church vnto him, and him self vnto his Church, that he acknowledgeth none to be being with the

Our vnion among our selues by the B. Sacrament.

Participation in Sacrament or sacrifice, sheweth of vvhath societic vve are.

The sacrifice of the altar is procured, by the Apostles comparison with the sacrifices of Iewes and Gentils.

It is proued to be a sacrifice, out of the fathers.

The fathers called this sacrifice, the M A S S E.

* Cypr. Iustin. Irena. infra.

* Malac. 1, 11.

* Ambros. ep. 33.

Speciall in
their sacrifici-
es, and at the
Communion
table.

The heretikes
Communiō is
the very table
and cup of
Diuels.

his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquit-
teth him self of al such as ioynē in selouvs hip vvith any of the Heathen at their Idolatrie,
or vvith the Iewes at their Sacrifices, or vvith Heretikes and Schismatikes at their pro-
phane and detestable table. Vvvhich because it is the proper badge of their separation
from Christ and his Church, and an altar purposely erected against Christs Altar, Priest-
hod, and Sacrifice, is in deede a very sacrifice, or (as the Apostle here speakeh) a table
and cuppe of Diuels, that is to say, wherein the Diuel is properly serued, and Christs
honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of
Gentilitie) defiled. And therefore al Catholike men, if they looke to haue selouvs hip
vvith Christ and his members in his body and bloud, must deeme of it as of Idolatrie or
sacrilegious superstition, and abstaine from it and from al societie of the same, as good
Tobie did from Ieroboams calues and the altars in Dan and Bethel: and as the good
faithful did from the Excellēs, and from the temple and sacrifices of Samaria. Nowv in the
Christian times vve haue no other Idols, but heresies, nor Idolothytes, but their false ser-
uices shifed into our Churches in steede of Gods true and onely vvorship. *Cypr. de vnit
Ec. nu. 2. Hiero. in 11 Ofse. & 8. Amos. & in 2. Habac. Aug. in pf. 80. v. 10. De Ciu. Dei li. 18. c. 31.*

Howv by par-
ticipatiō with
idolaters, ido-
latrie is com-
mitted.

22 *Al things are lawfull.*] Hitherto the Apostles arguments and examples vvhereby he
vvould auert them from the meates offered to Idols, seeme plainly to cōdemne their fact
as Idololatrical, or as participant & accessory to Idolatrie, & not onely as of scandal giuen
to the weake brethren: and so no doubt it vvvas in that they went into the very temple of
the Idols, and did vvith the rest that serued the Idols, eate and drinke of the flesh and
libaments directly offered to the Idol, yea and fasted toge, her in the same bankets made
to the honour of the same Idols: vvvhich could not but defile them and enangle them vvith
Idolatrie: not for that the meate it self vvvas iustly belonging to any other but to God, or
could be defiled, made noisome or vnlawfull to be eaten, but for and in respect of the abuse
of the same and detestable dedicating of that to the diuel, vvvhich belonged not to him, but
to God alone. Of vvvhich sacrilegious act they ough: not to be partakers, as needes they
must, entering and eating vvith them in their Ioiemnnities to this end hath S. Paul hi herto
admonished the Corinthians. Nowv he declareh that otherwise in prophane feasts it is
lawfull to eate vvithout curious doubting or asking vvheher this or that vvvere offered
meates, and in markettes to bye vvhat soeuer is there sold, vvithout scruple and vvithout
taking knowledge vvheher it be of the Idolothytes or no: vvith this exception, first, that
if one should inuite him to eate, or bye this or that as sacred and offered meates, that
then he should not eate it, lest he should seeme to approve the offering of it to the Idol,
or to like it the better for the same. Secondly, vvhe the vvweake brother may take offence by
the same. For though it be lawfull in it self to eate any of these meates vvithout care of
the Idol: yet al lawfull things be not in euery time and place expedient to be done.

How to auoid
scandal in
things indiffe-
rent.

CHAP. XI.

*He commendeth them for keeping his Traditions generally. 3 and in particular for this,
that a man praised and prophesied bareheaded, a vvoman veiled, he bringeth
many reasons. 17 About another, he reprimandeth the rich: that at the Cha-
ritable supper supped vncharitably, 23 telling them that they received ther-
fore vnvvorthly the B. Sacrament, and shewing them vvhat an heinous
sinne that is, seeing it is our Lordes body and the representation of his death, as
he by tradition had taught them.*

The 5. part.
Of his Tra-
ditions.



In the greeke,
Traditions,
παράδοσις.

E ye folowvers of me, as I also of 1
Christ. † And I praise you brethren, 2
that in al things you be mindeful of
me: and as I haue deliuered vnto
you, you keepeⁿ my^c precepts.

† And I vvill haue you knowv, 3
that the head of euery man, is Christ:
and the head of the vvoman, is the
man: and the head of Christ, is God.

† Euery

4 † Euery man praying or prophesying vvith his head coue-
 5 red: dishonesteth his head. † But " euery vvoman praying
 or prophesying vvith her head not couered: dishonesteth
 6 her head: for it is al one as if she vvere made balde. † For if
 a vvoman be not couered, let her be polled. but if it be a
 foule thing for a vvoman to be polled or made balde: let her
 7 couer her head. † The man truely ought not to couer his
 head, because he is the image and glorie of God, but the vvoman
 8 is the glorie of the man. † For the man is not of the
 9 vvoman, but the vvoman of the man. † For * the man vvas
 not created for the vvoman, but the vvoman for the man.
 10 († Therefore ought the vvoman to haue povver vpon her
 11 head for the Angels.) † But yet neither the man vvithout
 the vvoman: nor the vvoman vvithout the man, in our Lord.
 12 † For as the vvoman is of the man, so also the man by the
 13 vvoman: but al things of God. † Your selues iudge: doth
 14 it become a vvoman not couered to pray vnto God? † Nei-
 15 ther doth nature it self teache you, that a man in deede if he
 nourish his heare, it is an ignominie for him: † but if a vvoman
 nourish her heare, it is a glorie for her, because heare is
 16 giuen her for a veile? † But if any man seeme to be conten-
 tious, vve haue no such " custome, nor the ' CHVRCH ' of
 God.

17 † And this I commaund: not praising it that you come
 18 together not to better, but to vvorse. † First in deede vvhen
 you come together into the Church, I heare that there are
 19 schismes among you; and in part I beleue it. † For " there
 must be heresies also: that they also vvwhich are approued,
 20 may be made manifest among you. † Vvhen you come ther-
 fore together in one, is it not novv to eate " our Lordes sup-
 21 per. † For euery one taketh his ovvne supper before to eate.
 22 And one certes is an hungred, and an other is drunke. † Vvhy,
 haue you not houses to eate and drinke in? or contemne
 ye the Church of God: and confound them that haue not?
 Vvhat shal I say to you? praise I you in this? I do not praise
 you.

23 † A For I receiued of our Lord that vvwhich also " I haue de-
 livered vnto you, :: that our Lord I E S V S " in the night that
 24 he vvas betraied, " rooke " bread: † and giuing thanks brake,
 and said: " Take ye & eate, " THIS IS " MY BODY VVHICH
 SHAL BE DELIVERED FOR YOU: " this doeye for

The Epistle
vpon Maunday
Thursday.

a The Epistle
vpon CORPVS
Christi day.

:: The Apostles
drife in al that
he saith here
of the Sacra-
mēt, is against
vvnorthly re-
ceiuing (as S.
Augustine also
noeth Ep. 118.
c. 3.) and not
to set out the
vvhole order
of ministratiō,
as the here-
tiques do igno-
rantly imagine.

LII the

Gen. 2,
21.

chur-
ches

Mat. 26,
26.
Mr. 14,
22.
Luc. 22,
19.

the commemoration of me. † In like maner also the chalice 25
 after he had supped, saying, THIS CHALICE IS THE
 NEW TESTAMENT IN MY BLOVD. this doe ye, as
 often as you shal drinke, for the cōmemoration of me. † For 26
 as often as you shal eate this bread, and drinke the chalice,
 "you shal shew the death of our Lord, vntil he come. † Ther- 27
 fore vvhosoever shal eate this bread, or drinke the chalice
 of our Lord vnvvorthily, he shal be " guilty of the body and
 of the bloud of our Lord. † But let a man proue him self: 28
 and so, let him eate of that bread, and drinke of the chalice.
 † For he that eateth and drinketh vnvvorthily: eateth and 29
 drinketh iudgement to him self, " not discerning the body of
 our Lord. ¶ † Therefore are there among you many weake 30
 and feble, and " many sleepe. † But if vve did " iudge our 31
 selues: vve should not be iudged. † But vvholes vve are 32
 iudged, of our Lord vve are chastised: that vvith this world
 vve be not damned. ¶ † Therefore my brethren, vvhen you 33
 come together to eate, " expect one an other. † If any man 34
 be an hungred, let him eate at home: that you come not to-
 gether vnto iudgement. And the rest " I vvil dispose, vvhen
 I come.

ANNOTATIONS

CHAP. XI.

2. *My precepts.*] Our Pastors and Prelates haue authoritie to command, and vve are bound to obey. And the Gouerners of the Church may take order and prescribe that vvich is comely in euery state, as time and place require, though the things be not of the substance of our religion.

5. *Euery woman.*] Vvhat gifts of God so euery vvomen haue, though supernatural, as some had in the Primitiue Church, yet they may not forget their vvomanly shamefastnes, but shew them selues subiect and modest, and couer their heads vvith a veile.

16. *Custom.*] If vvomen or other, to defend their disorder & malipertnes, dispute or allége Scriptures and reasons, or require causes of their preachers vvhy & by vvhat authoritie they should be thus restrained in things indifferent, make them no other answer but this, This is the custome of the Church, this is our custome. Vvwhich is a goodly rule to repress the sauidnesse of contentious ianglers, vvich being out of al modestie and reason, neuer vvant vvordes and replies against the Church, Vvwhich Church if it could then by prescription of vventy or thirty yeres, and by the authority of one or tvo of their first preachers, stoppe the moutnes of the seditious: vvhat should not the custome of fiftene hundred yeres, & the decrees of many hundred Pastors, gaine of reasonable, modest, and humble men?

The Custome of the Church, is a good answer against all vvranglers.

That heresies shal come, and vvherfore.

Vvhat cōmoditie vve may make of heresies.

19. *There must be heresies*] Vvhen the Apostle saith, *Heresies must be*: He sheweth the euent, and not that God hath directly so appointed it as necessaric. for, that they be, it cometh of mans malice and free vvil: but that they be conuerted to the manifestation of the good and constant in faith & the Churches vnitie, that is Gods special vvorke of providence that vvorketh good of euil. And for that there should fall Heresies and Schismes, specially concerning the Article and vse of the B. Sacrament of the Altar, vvhereof he nowv beginneth to treat, it may make vs maruel the lesse, to see so great distensions, Heresies, and Schismes of the vvicked and vvake in faith concerning the same. Such things then vvil be, but vvto him by vvhom scandals or Sectes do come.

Let vs rise Heretikes, saith S. Augustine, *not to that end to approue their errors, but that by defending the*

Catholike

Catholike doctrine against their deceites, vsi may be more watchful and wary: because it is most truly written, There must be heresies that the tried and approved may be manifested or discovered from the holovv hartes among you. Let vs use this benefite of Gods providence, for Heretikes be made of such as would erre or be naught, though they were in the Church: but being out, they profite vs exceedingly, not by teaching the truth which they know not, but by stirring up the carnal in the Church to seeke truth, and the spiritual Catholikes, to cleere the truth, for there be innumerable holy approved men in the Church, but they be not discerned from other among vs, nor manifest, so long as we had rather sleepe in darknes of ignorance, then behold the light of truth, therefore many are raised out of their sleepe by Heretikes to see the day of God, and are glad thereof, August. c. 8. de vera relig.

20. Our Lordes supper.] The Christians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feastes: vvhich continued long, for that the reliefe of the poore vpon the common charges of the richer sort, and the charitie and vnitie of al sortes vvore much preferred thereby, for vvhich cause they vvore called *ἀγάπαι*, that is, Charities, of the auncient Fathers, and vvore kept commonly in Church houses or porches adioyning, or in the body of the Church (vvhereof see Tertullian *Apolog.* c. 39. Clemens Alexand. S. Iustine, S. Augustine cont. *Faust.* li. 20 c. 20.) after thel Sacrifice and Communion vvvas ended, as S. Chrysostom *ho.* 27. in 1 Cor. in initio iudgeth. Those feastes S. Paul here calleth *Cenae Domini*, becaufe they vvore made in the Churches vvhich then vvore called *Dominica*, that is, Our Lordes houses. The disorder therefore kept among the Corinthians in these Church-feastes of Charite, the Apostle seekech here to redresse, from the foule abuses expresseid here in the text. And as S. Ambrose in *hunc locum*, and most good authors novv thinke, this vvhich he calleth *Dominicam cenam*, is not meant of the B. Sacrament, as the circumstances also of the text do giue, namely, the reiecting of the poore, the rich mens priuate denouncing of all, not expecting one an other, glottony and drunkenness: in the same, vvhich can not agree to the holy Sacrament. And therefore the Heretikes haue smal reason, vpon this place, to name the said holy Sacramēt, rather, the *Supper of the Lord*, then after the manner of the primitiue Church, the *Eucharist*, *M A S S E*, or *Liturgie*. But by like they vvould bring it to the supper againe or Eucening seruice, vvhen men be not fasting, the rather to take avay the old estimation of the holines thereof.

21. I haue deliuered.] As al other partes of religion vvore first deliuerd by preaching and vvord of mouth to euery Nation conuerted, so this holy order and vse of the B. Sacrament vvvas by S. Paul first giuen vnto the Corinthians by tradition. Vnto vvhich as receiued of our Lord he reuoketh them by this Epittle, not putting in vvriting particularly al things pertaining to the order, vse, and institution, as he afterward saith: but repeating the summe and substance thereof, and leauing the residue to his returne. But his vvordes and narration here vvritten vve vvil particularly prosecute, becaufe the Heretikes make profession to folovv the same in their pretended reformation of the *M A S S E*.

22. In the night.] First the Aduertaries may be here conuincid that al the circumstances of time, person, & place vvhich in Christs action are noted, neede not to be imitated. As, that the Sacramēt should be ministred at night, to men onely, to onely rvelue, after or at supper, & such like: becaufe (as S. Cyprian *ep.* 63. nu. 7. & S. Augustine *ep.* 118. c. 6. note) there vvore causes of those accidents in Christ that are not novv to be alleged for vs. He instituted then this holy act: vve do not, he made his Apostles Priests, that is to say, gaue them commission to do and minister the same: vve do not. he vvould haue this the last act of his life & vvithin the bounds of his Passion: it is not so vvith vs. he vvould eate and make an end of the Paschal to accomplish the old Lavv: that can not be in our action, therefore he must needs doe it after supper and at night: vve may not do so. he excluded al vvomen, al the rest of his Disciples, al lay men: vve inuite al faithful, men & vvomen. In many circumstances then, neither vve may imitate Christs first action, nor the Heretikes as yet do: though they seeme to decline by abandoning other names sauing this (calling it Supper) to haue it at night and after meate. though (as is before noted) they haue no iust cause to call it so vpon Christs fact, seeing the Euāgelistis do plainly shew * that the Sacrament vvvas instituted after Supper, as the Apostle him self here recordeth of the later part in expresse speech. And most men thinke, a long sermon and the vsal hing of the Apostles seere came betvvene, yea and that the supper vvvas quite finished, & grace said. But in al these and such like things, the Catholike Church onely, by Christs Spirit can tel, vvhich things are imitable, vvhich not, in al his actions.

23. Tooke.] Christ tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did blesse the very element, vsed pover and actiue vvord vpon it, * as he did our the bread and fishes vvhich he multiplied: and so doth the Church of God: and so do not the Protestants, if they folovv their ovvne booke and doctrine, but they let the bread & cuppe stand a loose, and occupie Christs vvordes by vvay of report and narration, applying them not at al to the matter proposed to be occupied: and therefore hovvsoeuer the simple people be deluded by the rehearsal of the same vvordes vvhich Christ vsed, yet consecration, benediction, or sanctification of bread and vvine they profess they make none at al. At the first alteration of religion, there vvvas a figure of the Crosse at this vvord, *He blesed*: and at the vvorde, *He tooke*, there vvvas a glosse or

Agapæ or suppers of charitie.

Vvwhether the Apostle meane by our Lord's supper, the B. Sacrament.

Traditio vvithout vvriting.

Whether the catholikes or Protestants doe more imitate Christs institution of the B. Sacrament.

Al circumstances in our Saviours action about the B. Sacramēt, neede not be imitated.

The Protestants imitate not Christ in blessing the bread and vvine.

inbrike that appointed the Minister to imitate Christs action, and to take the bread into his hands: afterward that was reformed and Christs action abolished, and his blessing of bread turned to thanks giuing to God.

The imitate him not in vnleavened bread, and mingling water with wine.

23. *Bread.*] Christ made the holy Sacrament of vnleavened bread, and al the Latin Church imitate him in the same, as a thing much more agreeable to the signification both in it self and in our liues, then the leauen. Yet our Aduersaries neither follow Christ, S. Paul, nor the vvest Church, in the same: but rather purposely make choise of that kind that is in it self more vnseemely, and to the first institution lesse agreeable. In the other part of the Sacrament they contemne Christ and his Church much more impudently and damnablely. For Christ and al the Apostles and al Catholike Churches in the world haue euer mixed their wine with water, for great myserie and signification, specially for that water gushed together with bloud out of our Lordes side. *This our Lord did* (saith S. Cyprian *Ep. 63 ad Cecilium. nu. 4. 7.*) and none rightly offereth, that serueth not him therein. Thus Irenæus (*li. 5. c. 1.*) Iustine (*Apolog. 2. in fine.*) and al the Fathers testifie the Primitive Church did, and in this sort it is done in al the Masses of the Greekes, S. Iames, S. Basils, S. Chrysostoms: and yet our Protestants pretending to reduce al to Christ, vvill not doe as he did, and al the Apostles and Churches that euer vvere.

The vvordes of consecration, to be said ouer the bread and vvine, the vvchich the Protestants do not.

24. *This is.*] These vvordes being set dovne, not in the person of the Euangelistes or Apostles, but expressed as in Christes owne person, to be said ouer the bread, and the like ouer the vvine, are the formes of the Sacrament and vvordes of consecration: neither is it a Sacrament but (as S. Augustine saith) vvhen the vvordes come, that is to say, actually and presently be applied to the elements of the same. Therefore the Protestants neuer applying these vvordes more then the vvhole narration of the institution, nor reciting the vvhole (as is said) other vvise then in historical maner, (as if one vvould minister Baptisme & neuer apply the vvordes of the Sacrament to the childe, but onely read Christs speeches of the same) make no Sacrament at al. And that these proper vvordes be the onely forme of this Sacrament, and so to be spoken ouer or vpon the bread and vvine, S. Ambrose plainly and precisely vvriteth, recording how far the Euangelists narrative vvordes do goe, and vvhere Christes owne peculiar mystical vvordes of consecration begin: and so the rest of the fathers. *Ambro. li. 4. de Sacr. c. 4. & c. 9. de init. Myster. Iust. Apolog. 2. in fine. Cyp. de Can. Do. nu. 1. 2. Aug. Ser. 28. de verb. Do. sec. Mat. Tertul. li. 4. cont. Marc. Chrys. ho. 2. in 2. ad Tim. in fine. & ho. de prodit. Iude 10. 3. Grego. Nyss. in orat. Catech. Damasci. li. 4. c. 14.*

The Protestants haue taken away the B. Sacrament altogether.

24. *My body.*] Vvhen the vvordes of Consecration be by the said impietie of the Protestants, thus remoued from the elements: no maruel if Christes holy body and bloud be not there, or that it is now no more a Sacrament, but common bread and vvine. So they that vniustly charge the Cath. Church vvith defrauding the people of one peece of the Sacrament, haue in very deepe left no part nor spiee of Sacrament, neither following Christ, as they pretend, nor S. Paul, nor any Euangelist, but their owne detestable Secte, hauing boldly defaced the vvhole institution, not in any accidental indifferent circumstances, but in the very substance and al. The right name is gone, the due elements both gone, no blessing or consecration, or other action ouer them, the formes be gone: and consequently the body and bloud, the Sacrament and the sacrifice.

The power to consecrate giuen to Priests onely.

24. *This doe.*] By these vvordes, authoritie and power is giuen to the Apostles, and by the like, in the Sacrament of Orders, to al lawfull Priests onely. No maruel then that the new heretical Ministers being lay men, giue the people nothing but bare bread and vvine, profane, naked, and natural elements void of Sacrament and al grace. See the Annotation vpon S. Luke chap. 22. 19.

The Sacrament consisteth not in the receiving.

24. *Take and eat.*] This pertaineth to the receiuing of those things vvchich by consecration are present and sacrificed before: as vvhen the people or Priests in the old Law did eate the hostes offered or part thereof, they vvere made partakers of the sacrifice done to God before. And this is not the substance, or being, or making of the Sacrament or sacrifice of Christes body and bloud: but it is the vse and application to the receiuer, of the things vvchich vvere made and offered to God before. There is a difference betvvixt the making of a medicine or the substance and ingredient of it, and the taking of it. Now the receiuing being but a consequence or one of the endes vvhy the Sacrament was made, & the meane to apply it vnto vs: the Aduersaries vnlearnedly make it al and some, ad ther-

Vvhy the Protestants call it the Communion.

Communion, vvchich is a part of the

fore improperly name the vvhole Sacrament and ministration thereof, by calling it the Communion. Vvchich name they giue also rather then any other, to make the ignorance beleue that many must communicate together: as though it vvwere so called for that it is common to many. By vvchich collusion they take away the receiuing of the Priest alone, of the sicke alone, of reseruing the consecrated Host and the vvhole Sacrament. Against vvchich deceite, know that this part of the Masse is not called Communion, for that many should concur together alvvayes in the external Sacrament: but for that vvwe do commu-

tract. so in 10.

nicate

nicate or ioyne in vnitie and perfect selouvsfhip of one body, with al Chriſtian men in the vvorlde, vvith al (vve ſay) that eate it through the vvhole Church, and not vvith them onely vvvhich eate vvith vs at one time. And this ſelouvsfhip riſeth of that, that vve be, every time we receiue either alone or vvith companie, partakers of that one body vvvhich is receiued through out al the vvorlde. It is called *communion* (ſaith S. Damascene) & ſo in deede it is, for that by it vve communicate vvith Chriſt. & be partakers of his fleſh & diuinitie, & by it doe communicate and are vnitied one vvith an other. onely let vs take heede that vve doe not participat vvith heretikes. And vvhen the Apoſtle ſaith, that al be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that al be ſo, that communicate in vnitie through the whole Church. The name Communion is as ignorantly vfed of them, as the name of Supper.

MAſſE, vvhen it ſignifieth.

de orthod.
ſide.

26. *You ſhal ſhevv.*] Vpon this vvord the Heretikes fondly ground their falſe ſuppoſition, that this Sacrament can not rightly be miniſtred or made vvithout a ſermon of the death of Chriſt: and that this and other Sacraments in the Church, be not profitable, vvhen they be miniſtred in a ſtrange language. As though the grace, force, operation, & actiuitie, together vvith the inſtruction and representation of the things vvvhich they ſignifie, vvere not in the very ſubſtance, matter, forme, vſe, and vvork it ſelf of euery of the Sacraments: and as though preaching vvere not one vvay to ſhevv Chriſtes Paſſion, and the Sacraments an other vvay: namely this Sacrament, containing in the very kindes of the elements and the action, a moſt liuely representation of Chriſtes death. As wvſely might they ſay that neither Abels ſacrifice nor the Paſchal lambe could ſignifie Chriſtes death vvithout a ſermon.

How Chriſts death is ſhevv- ed by the B. Sacrament it ſelf, vvithout ſermon or otherwiſe.

27. *Guilty of the body.*] Firſt herevpon marke vvell, that il men receiue the body and blood of Chriſt, be they infidels or il liuers. For in this caſe they could not be guilty of that vvvhich they receiue not. Secondly, that it could not be ſo heinous an offence for any man to receiue a peece of bread or a cuppe of vvine, though they vvere a true Sacrament. For it is a deadly ſinne to receiue any Sacrament vvith vvill & intentio to cōtinue in ſinne, or vvithout repentance of former ſinnes: but yet by the vvnnorthy receiuing of no other Sacrament is man guilty of Chriſtes body and blood, but here, vvhere the vvnnorthy (as S. Chryſoſtom ſaith) doth vilany to Chriſtes ovne perſon, as the Iewes or Gentiles did, that crucified it. Chryſ. ho. de non contemn. Ec. & c. Ho. 60 & 61 ad po. Antioch. Vvvhich inuincibly proueth againſt the Heretikes that Chriſt is really preſent.

The vvicked receiue the body & blood. The real preſence is produced by the heinous offence of vvnnorthy receiuing.

28. *Let him proue.*] A man muſt examine his life diligently vvwhether he be in any mortal ſinne, and muſt confeſſe him ſelf of euery offence vvvhich he knoweth or feareth to be deadly, before he preſume to come to the holy Sacrament. For ſo the Apoſtles doctrine here, vvith the continual cuſtom of the Cath. Church and the Fathers example, binde him to doe. Cyr. de laſp. nu. 7. Aug. Ecl. dog. c. 57.

Confefſiō before receiuing the B. Sacrament.

29. *Not diſſorning the body.*] That is, becauſe he putteth no difference nor diſtinction betvvixt this high meate and others. and therefore S. Auguſtine ſaith ep. 118. c. 3. that it is he that the Apoſtle ſaith ſhal be damned, that doth not by ſingular veneration or adoration make a difference betvvene this meate and al others. And againe in Pſal. 98. No man eateth it before he adore it. And S. Ambroſe li. 3. c. 12 de Sp. San. We adore the fleſh of Chriſt in the Myſteries. S. Chryſoſtome ho. 24 in 1 Cor. We adore him on the altar, as the Sages did in the manger. S. Nazianzen in Epitaph. Gergonie. My ſiſter called on him vvvhich is vvorſhipped vvpon the altar. Theodorete Dial. 2 Inconf. The Myſtical tokens be adored. S. Denys, this Apoſtles ſcholer, made ſolemne inuocation of the Sacrament after Conſecration. Eccleſiaſt. Hier. c. 3 part. 1 in princip. and before the receiuing, the vvhole Church of God crieth vvpon it, Domine non ſum dignus, Deus propitiuſ eſto mihi peccatori. Lambe of God that takeſt away the ſinnes of the vvorld, haue merie on vs. And for better diſcerning of this diuine meate, vve are called from common profane houſes to Gods Church: for this, vve are forbidden to make it in vulg. apparel, and are appointed ſacred ſolemne veſtiments. Hiero. in Epitaph. Nepot. & li. 2 adu. Pelag. c. 9. Paulinus ep. 12 ad Sever. Jo. Diacon. in vit. D. Greg. li. 7. c. 19. For this, is the halloving of Corporals and Chalice, Ambroſe 2 Off. c. 28. Nazianz. Orat. ad Arianoſ. Optatulus li. 6 in initio. for this, profane tables are removed and altars conſecrated: Auguſt. Ser. de temp. 255. for this, the very Priſts them ſelues are honorable, chaſt, ſacred, Hiero. ep. 1 ad Heliodorum c. 7. Li. 1 adu. Iovin. c. 19. Ambroſ. in 1 Tim. 3. for this, the people is forbidden to touch it vvith cōmon hands, Nazianz. orat. ad Arianoſ in initio. for this, great care and ſolitude is taken that no part of either kinde fall to the ground, Cyril. Hieroſ. myſtag. 5 in fine. Orig. ho. 13 in c. 25 Exod. for this, ſacred prouiſion is made that if any hoſts or parts of the Sacrament doe remaine vnreceiued, they be moſt religiously referred vvith al honour and diligence poſſible. and for this, examination of conſciences, confeſſion, continencie, & (as S. Auguſtine ſaith) receiuing it faſting. Thus doe vve Catholikes and the Church of God diſcerne the holy Body and blood by S. Pauls rule, not onely from your profane bread and vvine (vvvhich not by any ſecret abuſe of your Curats or Clerkes, but by the very order of your booke the Miniſter, if any remaine after your Communion, may take home vvith him to his ovne vſe

Adoration of the B. Sacrament.

The manifold honour and diſcerning of Chriſtes body in the Cath. Church.

The Profane bread of the Proteſtants.

Holy bread.

Vnyworthie
receiuing.

Penance and
satisfaction.

The Masse is
agreeable to
the Apostles
yse and tradi-
tion: the Com-
munion is not.

and therefore is no more holy by your owne iudgement then the rest of his meates) but from al other either vulgar or sanctified meates, as* the Catechumens bread, and our vsual holy bread. If al this be plaine and true, and you haue nothing agreeable to the Apostles nor Christs institution, but al cleane contrarie: then *immet vobis Deus* and confound you for not discerning his holy Body, and for conculcating the blood of the new Testament.

30. *Many sleepe.*] Vve see here by this, it is a fearful case and crime to defile by sinne (as much as in vs lieth) the body of Christ in the Sacrament. seeing God strooke many to death for it in the Primitive Church, and punished others by greuous sicknesses. No maruel that so many strange diseases and deaths fall vpon vs now in the world.

31. *Iudge your selues.*] Vve may note here that it is not ynough, onely to sinne no more, or to repent lightly of that which is past: but that vve should punish our selues according to the weight of the faults past and forgiven: and also that God vvil punish vs by temporal scourges in this life or the next, if vve do not make our selues very cleane before vve come to receiue his holy Sacrament. vvhose heavy hands vve may escape by punishing our selues by fasting and other penance.

32. *Expect one an other.*] Returning now to their former fault and disorder for the vvhich he tooke this occasion to talke of the holy Sacrament, and hovv great a fault it is to come vnyworthily to it: he exhorteth them to keepe their said suppers or feastes in vnitie, peace, and sobriety, the riche expecting the poore &c.

34. *I vvil dispose.*] Many particular orders & decrees, moe then be here or in any other booke of the new Testament expressly vvritten, did the Apostles, as we see here, and namely S. Paul to the Corinthians, set dovne by tradition, vvhich our vvhole ministration of the M A S S E is agreeable vnto, as the substance of the Sacrifice and Sacrament is by the premises proued to be most consonant: Caluins supper and Communion in al points vvholly repugnant to the same. And that it agreeth not to these other not vvritté traditions, they easily confesse. The* Apostles deliuered vnto the Church to take it onely fasting: they care not for it. The Apostles taught the Church to consecrate by the vvordes and the signe of the Crosse, vvithout vvhich (saith S. Augustine *tract. in 10. 118. Ser. 77. in append. Chrys. ho. 11 in 16 Mat.*) no Sacrament is rightly perfited: the Protestants haue také it avay. The Apostles taught the Church to keepe* a Memorie or inuocatio of Saints in this Sacrifice: the Calvinists haue none. The Apostles decreed that in this Sacrifice there should be special praiers for the dead, *Chrys. ho. 3 in ep. ad Philip. Aug. de cur. pro mort. c. 1*: they haue none. Like wile that water should be mixed with the wine, and so forth. See *Annot. in c. 11, v. 25. Bread.* Therefore if Caluin had made his new administration according to all the Apostles vvritten vvordes, yet not knowing how many things beside, the Apostle had to prescribe in these vvordes, *Cetera cum venero disponam* (the rest I wil dispose, when I come) he could not haue satisfied any wile man in his new change. But now seeing they are fallen to so palpable blindness, that their doing is directly opposit to the very Scripture also, which they pretend to folow onely, and haue quite destroyed both the name, substance, and al good accidents of Christs principal Sacrament, we trust al the world wil see their folly and impudencie.

Aug. ep. 118 c. 6.

Aug. tract. 84 in 10. & Chrys. ho. 21 in Act.

CHAP. XII.

They must not make their diuersitie of Giftes an occasion of Schisme, considering that al are of one Holy Ghost, and for the profit of the one body of Christ vvhich is the Church: 12. Vvhich also could not be a body, vvithout such varietie of members. 12. Therefore neither they that haue the inferiour giftes, must be discontent, seeing it is Gods distribution: nor they that haue the greater, contemne the other, considering they are no lesse necessarie: 25. but al in al ioyne together, 28. and euery one know his owne place.

The 6. part.
As touching
the Giftes of
the Holy
Ghost.

The Epistle
vpon the 10
Sunday after
Pentecost.



And concerning spiritual things, I vvil not 1
haue you ignorant, brethren. † You know 2
that vvhen you vv ere heathen, you vv ent
to dumme Idols according as you vv ere
ledde. † Therefore I doe you to vnderstand 3
that no mā speaking in the Spirit of God,
saith anáthema to I E S V S. And no man
can say, Our Lord I E S V S: but in the holy Ghost.

† And

4 † And there are diuisions of graces, but one Spirit. † And
 5 there are diuisions of ministrations: but one Lord. † And
 6 there are diuisions of operations, but one God, vvhich vvor-
 7 keth al in al. † And the manifestation of the Spirit is giuen
 8 vnto euery one to profit. † To one certes by the Spirit is gi-
 9 uen: the vword of vvifedom: and to an other, the vword of
 10 knowvledge according to the same Spirit: † to an other,
 11 "faith in the same Spirit: to an other, the grace of doing cu-
 12 res in one Spirit: † to an other, the vvorking of miracles: to
 13 an other, prophetic: to an other, discerning of spirites: to an
 14 other, kindes of tonges: to an other, interpretation of lan-
 15 guages. † And al these things vvorketh one and the same
 16 Spirit, diuiding to euery one according as he vvil. †

∴ Al these Gi-
 ftes be those
 vvich the lear-
 n ecall *Gratias
 gratis datas*:
 vvich be be-
 stowved often
 euen vpon il-
 liuers, vvich
 haue not the
 other graces
 of god where-
 by their per-
 sons should be
 grateful, iust
 & holy in his
 sight.

12 † For * as the body is one, and hath many members, and
 13 al the members of the body vvhereas they be many, yet are
 14 ∴ one body: so also Christ. † For in one Spirit vvere vve
 15 al baptized into one, vvwhether Iewes, or Gentiles, or bond-
 16 men, or free: and in one Spirit vve vvere al made to drinke.

∴ A marue-
 lous vniō be-
 twixt christ &
 his Church &
 a great cōfort
 to al Catho-
 likes being
 members ther-
 of, that the
 church and he,
 the head & the
 body, make &
 be called one
 Christ. *Aug. de
 vnit. Ec.*

14 † For the body also is not one member, but many. † " If
 15 the foote should say, because I am not the hand, I am not of
 16 the body: is it therefore not of the body? † And if the eare
 17 should say, because I am not the eie, I am not of the body:
 18 is he therefore not of the body? † If the vvhole body vvere
 19 the eie: vvhere is the hearing? If the vvhole vvere the hea-
 20 ring: vvhere is the smelling? † But novv God hath set
 21 the members, euery one of them in the body as he vvould.

19 † And if al vvere one member, vvhere vvere the body? † But
 20 novv there are many members in deede, yet one body. † And
 21 the eie can not say to the hand: I neede not thy helpe. or
 22 againe the head to the feete, You are not necessarie for me.

21 † But much more those that seeme to be the more vvake
 22 members of the body, are more necessarie: † and such as
 23 vve thinke to be the baser members of the body, vpon them
 24 vve put more abundant honour: and those that are our vn-

23 honest partes, haue more abundant honestie. † And our
 24 honest partes neede nothing: but God hath tempered the
 25 body, giuing to it that vvanted, the more abundant honour,

24 † that there might be no schisme in the body, but the mem-
 25 bers together might be careful one for an other. † And if
 one member suffer any thing, al the members suffer vvith it.
 or if one member do glorie, al the members reioyce vvith it.

† And

Ro. 12, 4
 Eph. 4,
 7.

* one bo-
 dy,

¶ S. Augustine
ep. 137 giueth
the same rea-
son, vvhv mi-
racles & cures
be done at the
memories or
bodies of some
Saints more
then at others:
& by the same
Saints in one
place of their
memories ra-
ther then at
other places.

† And you are the body of Christ, and members of mem- 26
ber.

† And *some verily God hath set in the Church first A- 27
postles, secondly prophets, thirdly doctors, next miracles, the
the graces of doing cures, helps, gouernements, kindes of
tonges. † Are al Apostles? are al prophets? are al doctors? 28
† :: are al miracles? haue al the grace of doing cures? do al 29
speake vwith tonges? do al interpret? † But pursue the better; 30
giftes. And yet I shevv you a more excellent vway.

Eph. 4.
11.

AN NOT A T I O N S

CHAP. XII.

Zealous faith.

9. *Faith in the same.* } This faith is not an other in substance then the common faith in Christ, but is of an other accidental qualitie onely, that is, of more seruor, deuotiō, zeale, and confident trust, specially for doing of miracles.

Vnitie.

11. *If the foote.* } The Church is of exceeding great distinctiō of members, giftes, orders, and offices: yet of great concord, concurrence, mutual communion and participation in al actions of her members among them selues, and vwith Christ the head of the Body.

Schisme.

25. *Schisme in the body.* } As Charitie and vnitie of spirit, is the proper bond and vveale of the common Body: so is diuision or Schisme, vvhich is the interruption of peace and mutual Societie betuene the partes of the same, the special plague of the Church, and as odious to God as rebellion to the temporal Soueraine.

CHAP. XIII.

That aboue al other Giftes they should seeke after Charitie: as that vwithout vvhich nothing profiteth, & and vvhich doth al as it to be done, and remaineth also in heauen.

The Epistle
vpon the Sun-
day of Quin-
quagesme, cal-
led Shroue-
sunday.

¶ This pro-
ueth that faith
is nothing
vworth to sal-
uatiō without
vworkes, and
that there may
be true faith
vwithout Cha-
ritie.



F I speake vwith the tonges of men and 1
of Angels, and haueⁿ not charitie: I am
become as sounding brasce, or a tinkling
cymbal. † And if I should haue prophe- 2
cie, and knevv al mysteries, and al know-
ledge, and if I should :: haue al faith
so that I could remoue mountaines, and
haue not charitie, I am nothing. † And if I should distribute 3
al my goods to be meate for the poore, and if I shouldⁿ deli-
uer my body so that I burne, and haue not charitie, it doth
profit me nothing.

† Charitie is patient, is benigne: Charitie enuieth not, 4
dealeth not peruersly: is not puffed vp, † is not ambitious, 5
seeketh not her ovvne, is not prouoked to anger, thinketh
not euil: † reioyceth not vpon iniquitie, but reioyceth 6
vwith

- 7 vwith the truth: † suffereth al things, beleueth al things, hope
 8 perth al things, beareth al things. † Charitie neuer falleth
 9 avway: vwhether prophecies shal be made voide, or tonges
 10 shal cease, or knowvledge shal be destroyed. † For in part
 11 vve knovv, and in part vve prophecie. † But: vwhen that
 12 shal come that is perfect, that shal be made voide that is in
 13 part. † Vwhen I vvas a litle one, I spake as a litle one, I vnder-
 stood as a litle one, I thought as a litle one. But vwhen I vvas
 made a man, I did avway the things that beloged to a litle one.
 † Vve see novv by a glasse in a darke sort: but then face to
 face. Novv I knovv in part: but then I shal knovv as also I
 am knovven. † And novv there remaine, faith, hope, charitie,
 "these three. but the: greater of these is charitie.

By this text S. Augustine li. 22. Civ. c. 29 proueth that the Saints in heauen haue more perfect knowvledge of our affaires here, then they had vwhen they liued here.

Charitie is of al the three the greatest. How then doth onely faith, being inferior to it, saue & iustifie, and not Charitie?

A N N O T A T I O N S

C H A P. XIII.

1. *Not Charitie.*] Vwithout Charitie, both tovvard euery particular person, and specially tovvard the common body of the Church, none of al the gistes and graces of God be profitable.

Charitie.

2. *Deliuor my body.*] Beleeue (saith S. Augustine) assuredly and hold for certaine, that no Heretike and Schismaticke that vniteth not him selfe to the Catholike Church againe, how great almes so euer he giue, yea or shede his blood for Christes name, can possibly be saued. For, many Heretikes by the cloke of Christes cause, deceiuing the simple, suffer much. But vwhere true faith is not, there is no iustice, because the iust liueth by faith. So it is also of Schismatickes, because vwhere charitie is not, iustice can there be none: vvhich if they had, they vould neuer plucke in peeces the body of Christ vvhich is the Church. Aug. seu Fulg. de fid. ad Pet. c. 39. So saith S. Augustine in diuers places, not onely of Heretikes that died directly for defense of their heresie, as the Anabaptistes and Calvinists novv a daies do (for that is more damnable:) but of some Heretikes and Schismatickes that may die among the Heathen or Turkes for defense of truth or some Article of Christes religion. Aug. de verb. Do. ser. 10 c. 2. & in Ps 34 conc. 2. prope finem. Cypr. de vnit. Ec. vii. 8.

Falſe Martyrs.

13. *These three.*] These are the three vertues Theological, eche one by nature and definition distinct from an other. and faith is by nature the first, and may be and often is before, and vwithout Charitie: and truly remaineth in diuers after they haue by deadly sinne lost Charitie. Bevvare therfore of the Heretikes opiniion, which is, that by euery mortal sinne faith is lost no lesse then charitie.

The 3 vertues theological. Charitie is lost by mortal sinne, not faith.

C H A P. XIII.

Against their vaine childisshnes, that thought it a goodly matter to be able to speake (by miracle) strange languages in the Church, preferring their languages before prophecie, that is, opening of Mysteries: he declareth that the Gift of languages is inferior to the Gift of prophecie. 26 Giving order also how both gistes are to be used, to wit, the Prophet to submit him selfe to other Prophets: and the Speaker of languages not to publiſh his inspiration, vnles there be an interpreter. 34. Provided alvvayes, that vvomen speake not at al in the Church.

"Much like to some fond Linguists of our time, who thinke them selues better then a doctor of Diuinitie that is not a Linguist.

Mmm

FOLOVV



OLOVV Charitie, earnestly pursue 1
spiritual things: but " rather that you
may prophetic. † For he that speaketh 2
vvith tongue, speaketh " not to men, but
to God: for no man heareth. But in spi-
rit he speaketh mysteries. † For he that 3
prophecieth, speaketh to men vnto edi-
fication, and exhortation, and consolati-

tion. † He that speaketh vvith tongues, edifieth him self: but 4
he that prophecieth, edifieth the Church. † And I would haue 5
you al to speake vvith tongues, but rather to prophetic. For
greater is he that prophecieth, then he that speaketh vvith
tongues: vnlesse perhaps he interpret, that the Church may
take edification. † But novv brethren " if I come to you spea- 6
king vvith tongues: vwhat shal I profit you, vnlesse I speake
to you either in reuelation, or in knowvledge, or in prophe-
cie, or in doctrine? † Yet the things vvithout life that giue a 7
sound, be it pipe or harpe, vnlesse they giue a distinction of
soudes, howv shal that be knowven which is piped, or which
is harped? † For " if the trumpet giue an vncertaine voice, vvho 8
shal prepare him self to battel? † So you also by a tōgue vnlesse 9
you vtter manifest speech, howv shal that be knowven that is
said? for you shal be speaking into the aire. † There are (for 10
example) so many kindes of tongues in this vvorld, & none
is vvithout voice. † If then I knowv not the vertue of the 11
voice, I shal be to him to vvhom I speake, barbarous: and he
that speaketh, barbarous to me. † So you also, because you 12
be emulators of spirities: seeke to abound vnto the edifying
of the Church. † And therfore he that speaketh vvith the 13
tongue, " let him pray that he may interpret. † For if I pray 14
vvith the tongue, " my spirit praieth, but my vnderstanding
is vvithout fruite.

† Vvhat is it then? I vvil pray in the spirit, I vvil pray also 15
in the vnderstanding: I vvil sing in the spirit, I vvil sing also
in the vnderstanding. † But if thou blesse in the spirit: he 16
that supplieth the place ° of the vulgar howv shal he say,
Amen, vpon thy blessing? because he knowveth not vvhat
thou saiest. † For thou in deede giuest thanks vvell: but the 17
other is not edified. † I giue my God thanks, that I 18
speake vvith the tongue of you al. † But in the Church I vvil 19
speake siue vvordes vvith my vnderstanding that I may in-
struct

c By this word
are meant al
rude vnlearn-
ed men, but
specially the
simple which
were yet vn-
christened, as
the Catechu-
mens, vvich
came in to
those spiritual
exercises, as
also infidels
did at their
pleasures.

c idioze

vwith
tongues
more the
you all.

Es. 28, 11

struck others also : rather then ten thousand vvordes in a
 20 tongue. † Brethren, be not made children in sense, but in
 21 malice be children : and in sense be perfect. † In the Law it
 is vvritten, *That in other tongues and other lippes I vvil speake to this peo-*
 22 *ple : and neither so vvil they heare me, saith our Lord.* † Therefore lan-
 guages are for " a signe not to the faithfull, but to infidels : but
 23 prophecies, not to infidels, but to the faithfull. † If therefore
 the vvhole Church come together in one, and al speake with
 tongues, and there enter in vulgar persons or " infidels, vvil
 24 they not say that you be madde? † But if al prophecie, and
 there enter in any infidel or vulgar person, he is conuincd
 25 of al, he is iudged of al. † the secrets of his hart are made
 manifest, and so falling on his face he vvil adore God, pro-
 nouncing that God is in you in deede.

† Vvhat is it, then brethren? vvhen you come together,
 euery one of you hath " a psalme, hath a doctrine, hath a re-
 uelation, hath a tongue, hath an interpretation : let al things
 27 be done to edification. † Vvwhether a man speake with tōgue,
 by tūvo, or at the most by thtee, and " in course, and let
 28 one interpret. † But if there be not an interpreter, let him
 hold his peace in the Church, and speake to him self and to
 29 God. † And let prophets speake tūvo or three, and let the
 30 rest iudge. † But if it be reuealed to an other sitting, let the
 31 first hold his peace. † For you may al prophecie one by one:
 32 that al may learne, and al may be exhorted, † and the spirites
 33 of prophets are subiect to prophets. † For God is not the
 God of dissension, but of peace : as also in all the Churches
 of the saincts I teache.

D. Tim.
2, 12.Gen. 3,
16.

† " Let * vvomen hold their peace in the Churches : for
 it is not permitted them to speake, but to be subiect, as also
 35 * the Law saith. † But if they learne any thing, let them aske
 their ovvne husbands at home. For it is a foule thing for a
 36 vvoman to speake in the Church. † Or did the vvord of
 37 God proceede from you? came it vnto you onely? † If any
 man seeme to be a prophet, or spiritual, let him knowv the
 things that I vvrite to you, that they are the cōmaundements
 38 of our Lord. † But if any man knowv not, he shal not be
 39 knowven. † Therefore, brethren, be earnest to prophecie : and
 40 to speake vvith tōgues prohibit not. † But let al things be
 done honestly and according to order among you.

A N N O T A T I O N S CHAP. XIII.

1. Rather prophetic.] The gift of prophesying, that is, of expounding the hard points of our religion, is better then the gift of strange tongues, though both be good.

2. Not to men.] To talke in a strange language, vnknown also to him self, profiteth not the hearers, though in respect of God who vnderstandeth al tongues and things, and for the mysteries which he vttereth in his spirit, and for his owne edification in spirit and affection, there be no difference; but the Prophet or Expofitor treating of the same matters to the vnderstanding of the whole assemble, edifieth not him self alone but al his hearers.

6. If it come.] That is, If I your Apostle and Doctōr should preach to you in an vnknown tongue, and neuer vse any kinde of exposition, interpretation, or explication of my strange vvordes, what profite could you take thereby?

8. If the trumpet.] As the Trumpeter can not giue vvarning to or from the fight, vnles he vse a distinct & intelligible found or stroke known to the souldiars: euen so the preacher that exhorteth to good life, or dehortheth from sinne, except he doe it in a speech vvch his hearers vnderstand, can not attaine to his purpose, nor doe the people any good.

13. Let him pray that.] He that hath onely the gift of strange tongues, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. for, to exhort or preach in a strange, tongue vvas not vnlavvful nor vnprofitable, but glorious to God, so that the speech had bene either by him self, or by an other, afterward expounded.

14. My spirit praith.] Also vvhen a man praith in a strange tongue vvch him self vnderstandeth not, it is not so fruitfull for instruction to him, as if he knev particularly vvhat he praied. Neuertheles the Apostle forbiddeth not such praying neither, confessing that his spirit, hart, and affection praith vvel tovvards God, though his minde and vnderstanding be not profited to instruction, as othervvise it might haue bene if he vnderstood the vvordes. Neither yet doth he appoint such an one to get his strange praier translated into his vulgar tongue, to obtaine thereby the foresaid instruction. See the Declaration folowing of this Chapter.

22. A signe.] The extraordinarie gift of tongues vvas a miraculous signe in the primitive Church, to be vsed specially in the Nations of the Heathen for their conuerſion.

23. Infidels.] In the primitive Church, vvhen Infidels dvelt neere or among Christians, and often times came vnto their publike preaching & exercises of exhortation and exposition of Scriptures and the like: it vvas both vnprofitable and ridiculous to heare a number talking, teaching, singing Psalmes & the like, one in this language, & an other in that, al ar once like a blacke faunts, and one often not vnderstood of an other, sometime not to them selues, and to strangers or the simple standers by, nor at al. Vvhere othervvise if they had spoken either in known tongues, or had done it in order, hauing an expofitor or interpreter vvithal, the Infidels might haue bene conuincid.

26. A Psalme.] Vve see here that those spiritual exercises consisted specially, first, in singing or giuing forth new Psalmes or praiers and laudes: secondly, in Doctrine, teaching, or reading lectures: thirdly, in Reuelation of secrete things either present or to come: fourthly, in speaking Tonges of strange Nations: lastly, in translating or Interpreting that vvch vvas said, into some common known language, as into Greeke, Latin, &c. Al vvch gifts they had among them by miracle from the holy Ghost.

27. In courſe.] Al these things they did vvithout order, of pride and contention they preached, they prophesied, they praied, they blessed, vvithout any seemly respect one of an other, or obseruing of turnes and entercourse of vttering their Gifts. Yea vvomen vvithout couer or veile, and vvithout regard of their sexe or the Angels or Priests or their owne husbands, malepartly spake tongues, taught, or prophesied vvith the rest. This vvas then the disorder among the Corinthians, vvch the Apostle in this vvhole chapter reprehendeth and fought to redresse, by forbidding vvomen vtterly that publike exercise, and teaching men, in vvhat order and courſe as vvel for speaking in tongues, as interpreting and prophesying, it should be kept.

A MORE AMPLE DECLARATION OF THE sense of this 14 Chapter.

That S. Pauls place maketh nothing agaist the seruice in the latin toge.

This then being the scope and direct drift of the Apostle, as is most cleere by his vvhole discourse, and by the record of al antiquitie: let the godly, graue, and discrete Reader take a tast in this one point, of the Protestants deceitfull dealing, abusing the simplicitie of the popular, by peruerſe application of Gods holy vvord, vpon some smal ſimilitude and equiuocation of certaine termes,

agaist

secrated and sanctified in and by the Holy Ghost that first inspired them. and there is a reverence and Maieſtie in the Churches tongue dedicated in our Sauious Croſſe, and giueſt more force and value to them ſaid in the Churches obedience, then to others. The children cried * *Hoſanna* to our Sauour, and were allowed, though they knew not what they ſaid. It is vvel neceſſary a thouſand yeres that * our people which could nothing els but *barbarum fremere*, did ſing *Allcluia*, and not, *Praife ye the Lord*. and longer agoe ſince the poore husbandmen ſang the ſame at the plough in other Countries. Hiero. 10. 1 ep. 18. And *Suſanna corda*, and *Kyrie eleiſon*, and the Pſalmes of Dauid ſung in Latin in the Seruice of the Primitive Church, haue the ancient and flat teſtimonies of S. Cyprrian, S. Auguſtine, S. Hiero. and other Fathers. Grego. li. 7 ep. 63. Cyp. exp. orat. Do. nu. 13. Auguſt. c. 13 de dono perſeuer. & de bono vid. c. 16. and ep. 178. Hiero. preſat. in Pſal. ad Sephyron. Aug. de Catechiz. rud. c. 9. de Doſt. Chr. li. 2 c. 13. See ep. 10. Auguſt. of S. Hieroms latin tranſlation readde in the Churches of Africa. Praiſes are not made to teach, make learned, or increaſe knowlege, though by occaſion they ſometimes inſtru vs, but their ſpecial vſe is, to offer our hartes, deſires, and vvvants to God, and to ſhevv that vve hang of him in al things: and this euery Catholike doth for his condition, vvwhether he vnderſtand the vvordes of his praier or not. The ſimple ſort can not vnderſtand al Pſalmes, nor ſcarſe the learned, no though they be tranſlated or read in knowven tonges: men muſt ceaſe to vſe them for al that, vvhen they are knowen to containe Gods holy prailes. The ſimple people vvhen they deſire any thing ſpecially at Gods hand, are not bound to knowv, neither can they tel, to vvhat petition or part of the *Pater noſter* their demand pertaineth, though it be in Engliſh neuer ſo much. they can not tel no more vvhat is, *Thy kingdom come*, then *Adueniat regnum tuum*, nor vvwhether their petition for their ſicke children or any other neceſſitie, pertaine to this part, or to *Fiat voluntas tua*, or *Nos inducas*, or to vvhat other part els. It is ynough that they can tel, this holy Oraſon to be appointed to vs, to call vpon God in al our deſires, more then this, is not neceſſarie. And the tranſlation of ſuch holy things often breedeth manifold danger and irreuerence in the vulgar (as to thinke God is author of ſinne, vvhen they read, *Lead vs not into tentation*) and ſeldom any edification at al. For, though vvhen the prayers be turned and read in Engliſh, the people knowveth the vvordes, yet they are not edified to the inſtruſtion of their minde and vnderſtanding, except they knew the ſenſe of the vvordes alſo and meaning of the holy Ghoſt. For if any man thinke that S. Paul ſpeaking of edification of mans minde or vnderſtanding, meaneth the vnderſtanding of the vvordes onely, he is ſouly deceived. for, vvhat is a childe of ſiue or ſixe yeres old edified or increaſed in knowlege by his *Pater noſter* in Engliſh? It is the ſenſe therefore, vvch every man can not haue, neither in Engliſh nor Latin, the knowlege vvhereof properly and rightly ediſieth to inſtruſtion, and the knowlege of the vvordes onely, onely ediſieth neuer a vvhit, and ſometimes buildeth to error and deſtruſtion: as it is plaine in al Heretikes and many curious perſons beſides. finally both the one and the other vvithout charitie and humilitie maketh the Heretikes and Schiſmatikes vvith al their Engliſh and vvhat other tonges and intelligence ſo euery, to be as *ſonans cymbalum tinniens*, ſounding braſſe and a tinkling cymbal.

The ſeruice al-
vvaiſes in Latin
through out
the vveſt
Church.

It is not neceſ-
ſarie to vnder-
ſtand our praie-
ers.

Hovv far is ſuf-
ficient for the
people to vnder-
ſtand,

Hovv the mind
or vnderſtanding
is edified.

A notable rule
of S. Auguſtine.

To conclude, for praying either publickly or priuately in Latin vvch is the common ſacred tōgue of the greateſt part of the Chriſtiā world, this is thought by the vvifeſt & godlieſt to be moſt expedient, and is certainly ſeen to be nothing repugnant to S. Paul. If any yet vvil be contentious in the matter, vve muſt anſwyer them vvith this ſame Apoſtle, *The Church of God hath no ſuch cuſtome*, and vvith this notable ſaying of S. Auguſtine, ep. 118. c. 5. *Any thing that the vvhole Church doth praife and obſerve through out the vvorld, to diſpute thereof as though it were nat to be done, is moſt inſolent madneſſe*

34. *Let vvomen hold their peace.*] There be, or were, certaine Heretikes in our Countrie (for ſuch euery take the Scriptures diuerſely for the advantage of time) that denied vvomen to hold lawfully any kingdom or temporal Souerainty: but that is falſe and againſt both reaſon & the Scriptures. This onely in that ſexe is true, that it is not capable of holy orders, ſpiritual Regiment or Cure of ſoules: and therefore can not doe any function proper to Prieſts and Biſhopes: not ſpeake in the Church, and ſo not preach, nor diſpute, nor haue or giue voice either deliberatiue or deſinitive in Councils and publike Aſſemblies, concerning matters of Religiō, nor make Eccleſiaſtical lawes concerning the ſame, nor binde, nor looſe, nor excommunicate, nor ſuſpend, nor degrade, nor abſolve, nor miniſter Sacramēts, other then Baptiſme in the caſe of mere neceſſitie, vvhen neither Prieſt nor other man can be had: much leſſe preſcribe any thing to the Clergie, how to miniſter them, or giue any mā right to rule, preach, or execute any ſpiritual function as vnder her and by her authoritie: no creature being able to impart that vvhereof it ſelf is incapable both by nature and Scriptures. This Regiment is expreſly giuen to the Apoſtles, Biſhopes, and Prelates: they onely haue authoritie to bind and looſe, *Mat. 18*: they onely are ſet by the Holy Ghoſt to gouerne the Church, *Act. 20*: they onely haue cure of our ſoules directly, and muſt make account to God for the ſame, *Hebr. 13*.

Vvomen may
haue any tem-
poral Soue-
raintie, but no
Eccleſiaſtical
function.

CHAP. XV.

The 7 part.
Of the resur-
rection of
the dead.

He proueth the Resurrection of the dead by the Resurrection of Christ, and vvvith many other arguments: and 31 answereth also objections made against it. 49 And then exhorteth in respect of it, vnto good life.

The Epistle
vpō the 11 sū-
day after Pen-
tecost.



ND I do you to vnderstand, brethren, 1
the Gospel vvhich I preached to you,
which also you receiued, in the vvhich also
you stand, † by the vvhich also you are 2
saued, after vvhich maner I preached vnto
you if you keepe it, vnlesse you haue belec-
ued in vaine. † For^c I deliuered vnto you first of al vvhich 3
I also receiued: that Christ died for our sinnes * according
to the Scriptures: † and that he vvas buried, and that he rose 4
again the third day, * according to the scriptures: † and 5
that he vvas * seen of Cephas: and after that of the eleuen.
† Then vvas he seen of moe the siue hundred brethren to- 6
gether: of vvhich many remaine vntil this present, & some
are a sleepe. † Moreouer he vvas seen of Iames, then of al 7
the Apostles. † And last of al, as it vvere of^c an abortiue * he 8
vvas seen also of me. † For I am the least of the Apostles, 9
vwho am not worthy to be called an Apostle, because I perse-
cuted the Church of God. † But by the grace of God I am 10
that vvhich I am: & his grace in me hath not been :: void, †
but I haue laboured more abundantly then al they: yet not
I, but the grace of Godⁿ vwith me. † For vvhether I, or 11
they, so vve preach, and so you haue beleueed.

† But if Christ be preached that he is risen againe from 12
the dead: hovv doe certaine among you say, that there is no
resurrection of the dead? † And if there be no resurrection 13
of the dead, neither is Christ risen againe. † And if Christ 14
be not risen againe, then vaine is our preaching, vaine also is
your faith. † and vve are found also :: false witnesses of God: 15
because vve haue giuen testimonie against God, that he hath
raised vp Christ, vvhom he hath not raised vp, if the dead rise
not againe. † For if the dead rise not againe, neither is 16
Christ risen againe. † And if Christ be not risen againe, 17
vaine is your faith, for yet you are in your sinnes. † Then 18
they also that are a sleepe in Christ, are perished. † If in this 19
life onely vve be hoping in Christ, vve are more miserable
then al men.

† But

^e This deliue-
rie in the latin
& greeke im-
porteth traditi-
on. so by Tra-
dition did the
Apostles plant
the Church in
al truth, before
they vyrote a-
ny thing.

^{cc} In him Gods
grace is not
void, that wor-
keth by his
free vvill ac-
cording to the
motion and di-
rection of the
same grace.

^{cc} So may we
say, If the
Cath. faith in
al pointes be
not true, then
our first Apo-
stles vvere
false witnesses
then hath our
Countrie be-
lieued in vaine
al this while,
then are al our
forefathers

*c tradidi
παρε-
δωκε
Ef. 53, 8.
Dan. 9,
26.
Ps. 115, 10
Ion. 2, 2.
Lit. 24.*

*Act. 9, 3
cane borne
out of
time*

Col. 1, 18 20 † But now Christ is risen againe from the dead, the
Ap. 1, 5. 21 *first fruites of them that sleepe: † for *by a man death: and
Ro. 5, 12. 22 by a man the resurrection of the dead. † And as in Adam al
1. Thes. 4, 15. 23 die, so also in Christ al shal be made aliue. † But * euery one
24 in his owne order: the first fruites Christ, then they that are
of Christ, that beleueed in his comming. † Then the ende,
vwhen he shal haue deliuered the kingdom to God and the
Father, vwhen he shal haue abolished al principalitie and au-
thoritie and powver. † And he must reigne, *Until he put al his*
Ps. 109. 1. 25 enemies vnder his feete. † And theemie death shal be destroyed
Ps. 8, 8. 26 last. *For he hath subdued al things vnder his feete.* And vwhereas he
27 saith, † *Al things are subdued to him:* Vndoubtedly, except him
28 that subdued al things vnto him. † And vwhen al things
shal be subdued to him: then the Sonne also him self shal
be subiect to him that subdued al things vnto him, that God
may be al in al.
29 † Otherwise what shal they do that are baptized for the dead,
30 if the dead rise not againe at al? † vwhy also are they baptized
31 for them? vwhy also are vve in danger euery houre? † I die
daily by your glorie brethren, vvhich I haue in Christ I E s vs
32 our Lord. † If (according to man) I fought vvith beastes at
Ephesus, vwhat doth it profit me, if the dead rise not againe?
Esa. 22, 13. 33 *Let vs eate and drinke, for so morovv vve shal die.* † Be not seduced,
Menander. 34 *Evil communications corrupt good maners.* † Awake ye iust, and sinne
not. for some haue not the knowvledge of God, I speake to
your shame.
35 † But some man saith, Howv doe the dead rise againe? and
36 vvith vvhat maner of body shal they come? † Foole, that
vvhich thou sovvest is not quickened, vnlesse it die first.
37 † And that vvhich thou sovvest, not the body that shal be,
doest thou sov: but bare graine, to vvit, of vvheate, or of
38 some of the rest. † And God giueth it a body as he vvill: and
39 to euery seede his proper body. † Nor al flesch, is the same
flesch: but one of men, an other of beastes, an other of birdes,
40 an other of fishes. † And bodies celestial, and bo-
dies terrestriall: but one glorie of the celestial, and an
41 other of the terrestriall. † One glorie of the sunne, an other
glorie of the moone, and an other glorie of the starres. For
42 * starre differeth from starre in glorie: † so also the resurre-
ction of the dead. It is sovven in corruption, it shal rise in in-
43 corruptiō. † It is sovven in dishonour, it shal rise in glorie. It is

dead in their
sinnes and pe-
rished. which
(presupposing
Christ to be
God) vv ere the
greatest absur-
ditie in the
vvorld.

* The glorie
of the bodies
of Saints shal
not be al alike,
but discret in
heaven accord-
ing to mens
merits.

As to become
spiritual doth
not take away
the substance
of the body
glorified: no
more vvhhen
Christes body
is said to be in
spiritual fort
in the Sacra-
ment, doth it
import the ab-
sence of his
true body and
substance.

Flesh and
blood signifie
not here the
substance of
those things,
but the corrupt
qualitie inci-
dent to them
in this life by
the fall of
Adam.

b The Epistle
vpō Al-foules
day.

so vven in infirmitie, it shal rise in povver. † It is so vven a 44
natural body: it shal rise a :: spiritual body. If there be a
natural body, there is also a spiritual, † as it is vvritten, *The first* 45
man Adam vvvas made into a liuing soul: the last Adam into a quicke-
ning spirit. † Yet that is not first vvwhich is spiritual, but that 46
vvwhich is natural: after vvward that vvwhich is spiritual. † The 47
first man of earth, earthly: the second man from heauen,
heauenly. † Such as is the earthly, such also are the earthly. 48
and such as the heauenly, such also are the heauenly. † Ther- 49
fore as vve haue borne the image of the earthly, let vs beare
also the image of the heauenly. † This I say brethren, that 50
:: flesh and blood can not possesse the kingdom of God: nei-
ther shal corruption possesse incorruption.
† ^b Behold I tel you a mysterie. Vve shal al in deede rise a- 51
gain: but vve shal not al be changed. † In a moment, in 52
the tvinkling of an eie, at the * last trompet (for * the trom-
pet shal sound) and the dead shal rise againe incorruptible:
and vve shal be changed. † For this corruptible must doe 53
on incorruption: & this mortal doe on immortalitie. † And 54
vvhen this mortal hath done on immortalitie, then shal
come to passe the saying that is vvritten, *Death is swalloved vp in*
victorie. † *Death vvhere is thy victorie? Death vvhere is thy sting?* † And 55
the sting of death, is sinne: and the povver of sinne is the 56
Law. † But thanks be to God that hath giuen vs the vi- 57
ctorie by our Lord I E s v s Christ. † Therefore my beloued 58
brethren, be stable & vnmoueable: abounding in the worke
of our Lord alvvayes, knovving that your labour is not
vaine in our Lord.

Gen. 2, 7

Ap. 8, 2.
11, 15.

Of. 13,
14.

ANNOTATIONS

CHAP. XV.

Free vvil
vvith grace.
Heret. trans-
lation.

Fasting is me-
ritorious.

11 *Vvith me.*) God vseth not man as a brute beast or a blocke: but so vvorketh in him
and by him that free vvil may concurre in euery action vvith his grace, vvwhich is alvvayes,
the principal. The heretikes to auoid this concurrence in vvorking & labouring, translate,
vvwhich is vvith me: vvhere the Apostle rather saith, *vvwhich laboureth vvith me.*

32 *Let vs eate and drinke.*] S. Ambrose applieth these vvordes to our Christian Epicu-
rians that taks avvay fasting, and deny the merite thereof: *How can vve be saued* (saith he) *if*
we vvash not avvay our sinnes by fasting, seeing the scriptures say, fasting and almes deliuer from sinne?
vvhat are these new maisters then that exclude al merite of fasting? is not this the very voice of the
heathen saying, Let vs eate and drinke, to morovv vve shal die? li. 10. epist. ep. 82.

CHAP. XVI.

He prescribeth an order for their contributing to the Christians at Hierusalem, 3 promising to come vnto them. 10 Of Timothee, and of Apollos comming thither. 13 and so vvith exhortation, and diuers commendations, he endeth.

The 8 part.
Of the contributions.



1 ND concerning the collections that are made
2 for the saincts, as I haue ordeined to the Churches of Galatia, so doe ye also. † In
3 † And vvhen I shal be present: vvhom you shal approue by letters, them vvil I send to carie your grace into Hierusalem.
4 † And if it be vvorthie that I also goe, they shal goe vvith me.

∴ That is Sunday. *Hiero. q. 4. Hedibie.* So quickly did the Christians keepe Sunday, holiday, and assembled to Diuine Seruice on the same.

5 † And I vvil come to you, vvhen I shal haue passed through Macedonia. for I vvil passe through Macedonia.
6 † And vvith you perhaps I vvil abide, or vvil vvinter also: that you may bring me on my vvay vvitherfoeuer I goe.
7 † For I vvil not novv see you by the vvay, for I hope that I shal abide vvith you some litle time, if our Lord wil permit.
8 † But I vvil tarie at Ephesus vntil ∴ Pentecost. † For a great
9 doore and euident is opened vnto me: and many aduerfaries.
10 † And if Timothee come, see that he be vvithout feare vvith you, for he vvorketh the vvorke of our Lord, as also I.
11 † Let no mā therfore despise him, but cōduct ye him in peace: that he may come to me. for I expect him vvith the brethren.
12 † And of brother Apollo I doe you to vnderstand, that I much intreated him, to come vnto you vvith the brethren: & at all it vvvas not his minde to come novv. but he vvil come vvhen he shal haue leifure.

∴ The Heretikes & other nevv fangled striue among them selues, vvwhether Pentecost signifie here the terme of fiftie daies, or els the le-vves holy day so called. But it cōmeth not to their mindes that it is most like to be the feast of whitsonide kept & instituted euē thē by the Apostles, as appeareth by the Fathers
See S. Aug. ep. 119 c. 15 & 16. Ambr. inc. 12. Luca.

13 † Vvatch ye, stand in the faith, doe manfully, & be strengthened.
14 † Let al your things be done in charitie. † And I beseeche you brethren, you knowv the house of Stēphanas, and of Fortunátus, that they are the first frutes of Achaia, & haue ordeined them selues to the ministerie of the saincts:
16 † that you also be subiect to such, and to euery one that helpeth and laboureth vvith vs. † And I reioyce in the presence of Stephanas and Fortunatus and Achaicus, because c that
17 vvwhich you vvanted, they haue supplied. † For they haue refreshed both my spirit and yours. Knowv them therfore that are such.

Nnn ij † The

† The churches of Asia salute you. Aquila and Priscilla 19
 vvith their domestical church salute you much in our Lord.
 † Al the brethren salute you. Salute one an other in a^c holy 20
 kisse. † The salutation vvith mine ovvne hand Paules. † If 21
 any man loue not our Lord I E S V S Christ, be he an^athema. c Ma- 22
 † The grace of our Lord I E S V S Christ be vvith 23
 you. † My charitie be vvith you al in Christ I E S V S. 24
 Amen.

c See Ro.
16, 16.

מן
תת

c. That is, our
 Lord is come.
 Hiero. ep. 173. *vanatha.*
 Therefore *anathema* to al that
 loue him not,
 or beleue not.
 Theophyl. upon
 this place.

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.



OR the time vvhen this Epistle vvvas vvritten, looke
 the Argument of the epistle to the Romanes: to vvrit, about
 the eightenth yere after his conuersion. & our Lordes pas-
 sion. because in the 11 chapter he maketh mention of 14
 yeres, not only after his Conuersion, as to the Galatians,
 but also after his rapte, vvwhich seemeth to haue bene vvhen
 he vvvas at Hierusalem Act. 9, 26. foure yeres after his
 Conuersion (Gal. 1, 18) in a traunce or excesse of minde,
 as he calleth it, Act. 22, 17. It vvvas vvritten at Troas (it is thought) and sent by
 Titus, as vve reade chap. 8.

It is for the most part against those false Apostles vvhom in the first part of the
 first to the Corinthians, he nored, or rather spared, but nowv is constrained to deale
 openly against them, & to defend both his ovvne person vvwhich they sought to bring
 into contempt, making vvay thereby to the correption of the Corinthians, and vvith-
 all to mainteine the excellencie of the Ministerie and Ministers of the newv Testa-
 ment, aboue vvwhich they did magnifie the Ministerie of the old Testament: bearing
 them selues very high because they vvvere Levves.

Against these therefore S. Paule auoucheth the preeminent porver of his Mi-
 nisterie, by vvwhich porver also he giueth a pardon to the incestuous fornicator
 vvhom he excommunicated in the last Epistle, seeing nowv his penance, and againe
 threateneth to come & excommunicate those that had greivously sinned and remained
 impenitent. Two chapters also he interposeth of the contributions to the church
 of Hierusalem, mentioned in his last, exhorting them to doe liberally, and also to
 haue all in a readines against his coming.

THE

2. Cor. II. 2.
 Gal. 2. 1.



THE SECOND

EPISTLE OF PAVL TO THE

CORINTHIANS.

CHAP. I.

By his troubles in Asia he comforteth them, and (against his Adversaries the false apostles of the Ierues) alleageth to them the testimonie of his owne and also of their conscience, 17 answering them that objected lightnes against him, for not conning to Corinth according to his promis.



PAVL an Apostle of IESVS Christ by the vvil of God, and Timothee our brother: to the Church of God that is at Corinth, vvith al the saincts that are in al Achaia. † Grace vnto you and peace from God our father, and from our Lord IESVS Christ.

† Blessed be the God and father of our Lord IESVS Christ, the fa-

The Epistle for a Martyr that is a Bishop.

ther of mercies, and God of al comfort, † vvho comforteth vs in al our tribulation: that vve also may be able to comfort them that are in all distresse, by the exhortation vvherevvith vve also are exhorted of God. † For as the "passions of Christ abound in vs: so also by Christ doth our "comfort abound. † And vvwhether vve be in tribulation, for your exhortation and saluation: vvwhether vve be exhorted, for your exhortation and saluation, vvwhich vvorketh the toleration of the same passions vvwhich vve also doe suffer: † and our hope is firme for you: knowvving that as you are partakers of the passions, so shal you be of the consolation also. ¶

† For vve vvil not haue you ignorant brethren: concerning our tribulation, vvwhich happened in Asia, that vvē vvē pressed aboue measure aboue our povver, so that it vvvas tedious vnto vs euen to liue. † But vve in our selues had the ansvver of death, that vve be not trusting in our selues, but in

Nnn iij God

ο δὲ τῆς
παρα-
κλησεως
ἡς παρὰ
μαλ' αὐ-

God vvho raifeth vp the dead, † vvho hath deliuered and 10
doth deliuer vs out of fo great dangers: in vvhom vve hope
that he vvil yet alfo deliuer vs, † you" helping vvithal in 11
praier for vs, that " by many mens persons, thanks for that
gift vvwhich is in vs, may be giuen by many in our behalfe.
† For our glorie is this, the testimonie of our conscience, that 12
in simplicity and sincerity of God, and not in carnal vvifedō,
but in the grace of God vve haue conuerfed in this vvorld:
and more abundantly tovvards you. † For vve vvrite no 13
other things to you, then that you haue read and knowv. And
I hope that you fhāl knowv vnto the ende: † as alfo you 14
haue knowven vs in part, that vve are " your glorie, as you
alfo ours in the day of our Lord I E S V S Christ. † And in 15
this confidence I vvould firft haue come to you, that you
might haue a ſecond grace: † and by you paſſe into Mace- 16
donia, and againe from Macedonia come to you, and of you
be brought on my vvay into Ievvrie.

† Vvhereas then I vvvas thus minded, did I vſe lightenes? 17
Or the things that I minde, do I minde according to the fleſh,
that there be vvith me, *It is* and *It is not*? † But God is faithful, 18
becauſe our preaching vvwhich vvvas to you, there is not in it,
" *It is*, and, *It is not*. † For the Sonne of God I E S V S Christ, 19
vvho by vs vvvas preached among you, by me and Syluanus
and Timothee, vvvas not, *It is*, and, *It is not*, but, *It is*, vvvas in him.
† For al the promiſes of God that are, in him *It is*: therfore 20
alfo by him, Amen to God, vnto our glorie. † And he that 21
confirmeth vs vvith you in Christ, and that hath anointed
vs, God: † vvho alfo " hath ſealed vs, and giuen the pledge 22
of the Spirit in our hartes. † And I call God to vvitneſſe vpon 23
my ſoul, that ſparing you, I came not any more to Corinth,
† " not becauſe vve ouerrule your faith: but, vve are helpers 24
of your ioy. for in the faith you ſtand.

A N N O T A T I O N S

C H A P. I.

Al our affli-
ctions, be
Chriffs affli-
ctions, for the
coniunction
betwene the
head & body.

5. *Paſſions of Chriff.* Al the afflictions of the faithful be called Chriſtes ovvne paſſions, nor
onely becauſe they be ſuffered for him, but for that there is ſo ſtraite coniunction and communion
betvvixt him being the head, and euery of the living members of his body, vvwhich is the Church,
that vvhatſoeuer is ſuffered by any one of the ſame, is counted as a peece of his ovvne Paſſion. As
likewiſe vvhatſoeuer good vvorkes be done to any of them or by any of them, be accepted as
done to or by Christ him ſelf. Vvwhich thing if the Proteſtants vvell vv weighed, they vvould not

marnel

maruel that the Catholike Church attributeth such force of merite and satisfaction to the vvorke of holy men.

9. *The comfort abound.]* Vvorldly men that see onely the exterior miseries and afflictions that Catholikes do suffer being persecuted by the Heathen or Heretikes, deeme them exceeding miserable. but if they felt or could conceiue the abundance of consolation vvvhich Christ euer giueth according to the measure of their afflictions, they vvould neuer vvonder at the voluntary toleration of vvhat torments so euer for Christes sake, but vvould vvish rather them selues to be in any dungeon in England vvith the comfort that such haue from God, then to liue out of the Church in all the vvealth of the vvorld.

11. *For helping in prayer.]* S. Paul knevv that the helpe of other mens prayers vvvas nothing derogatorie to the office of Christes mediation or intercession for him, nor to the hope that he had in God: and therefore he craueth the Corinthyans aide herein as a support and succours for him self in the sight of God. Vvith vvhat reason or Scripture then, can the Protestants say that the prayers of Sainctes be iniurious to Christ, or not to stand vvith the confidence vve haue in him? As though it vvwere more dishonour to God that vve should vse the aide of Sainctes in heauen, then of sinners in earth: or * that the intercession of these our fellowes beneath, vvwere more available then the prayers of those that be in the glorious sight of God above.

11. *By many mens.]* He meaneth, that as the prayers of many ioyned together for him, shal be rather heard, then of any alone: so their common thanks giuing to God for graunting their request, shal be more acceptable and glorious to God, then any one mans thanks alone. Vvvhich thing doth much commend the holy Churches publike prayers, processions, stations, and pilgrimages, vvhere so many meete and vniformely ioyn their prayers and laudes together vnto God.

14. *Your glorie.]* The Apostles, teachers, and preachers, that conuert countries or particular persons to Christ, and the peoples or parties by them conuerted, shal in the day of iudgement haue much mutual ioy and glorie of and for eche other, one giuing to the other great matter of merite in this life, and of reuward in the next. See 1 *Thess. 2. v. 19.*

18. *It is, it is not.]* As he dischargeh him self of al other leuitie touching his promise or purpose of committing to them, so much more of al inconstancie in preaching Christes doctrine and faith. Vvherein, one day to affirme, an other day to deny, to dissent from his fellowes or from him self, to change euery yere or in euery epistle the forme of his former teaching, to come daily vvith new deuises repugnant to his owne rules, vvwere not agreeable to an Apostle and true teacher of Christ, but proper to false prophets and Heretikes. Vvwhereof vve haue notorious examples in the Protestants: vvho being destitute of the spirit of peace, concord, constancie, vnitie, and veritie, as they varie from their owne vvritings vvvhich they retract, reforme or deform continually, so both in their preachings, & forme of Seruice, they are so restless, changeable, and repugnant to them selues, that if they vvwere not kept in aue vvith much a do, by temporal lawes or by the shame and rebuke of the vvorld, they vvould coine vs euery yere or euery Parliament, new Communions, new faithes, and new Christes, as you see by the manifold endeouours of the Puritans. And this to be the proper note of false Apostles and Heretikes, see in S. Irenaeus li. 1 c. 18. and Tertul. de prescript. S. Basil. ep. 82.

22. *Haith sealed.]* The learned Diuines proue by this place and by the like in the fourth to the Ephesians, that the Sacrament of Baptisme doth not onely giue grace, but imprinteth and sealeth the soule of the baptized, vvith a spiritual signe, marke, badge, or token, vvvhich can neuer be blotted out, neither by sinne, heresie, apostasie, nor other vvaies, but remaineth for euer in man for the cognizance of his Christendom, and for distinction from others vvvhich vvwere neuer of Christes fold. by vvvhich also he is as it vvwere consecrated and deputed to God, made capable and partaker of the rites of the Church, and subiect to her lawes and discipline. See S. Hierom in 4. *Ephes. S. Ambrose li. 1 de Sp. sancto cap. 6* S. Cyril Hierosol. *Catechesi 17* at the end, and S. Dionysius Areopag. c. 2. *Ecd. Hierarch.* The vvvhich fathers expresse that spiritual signe by diuers agreeable names, vvvhich the Church and most Diuines, after S. Augustine, call the character of Baptisme, by the truth and force of vvvhich spiritual note or marke of the soule, he specially conuinceth the Donatistes, that the said Sacrament though giuen and ministred by Heretikes or Schismatikes or vvho els so euer, can neuer be reiterated. See ep. 57. & li. 6 cont. *Donatist. cap. 11* & li. 2 cont. *Parmenianum c. 13.* As the like indeleble characters giuen also by the Sacraments of Confirmation and Orders, do make those also irreiterable and neuer to be receiued but once. Vvhereas al other Sacraments sauing these three, may be often receiued of the self same person. And that holy Orders can not be iterated, see S. Augustine li. 2 cont. *Parmen. c. 13. li. de bono coniug. c. 24.* and S. Gregorie li. 2 *Regist. ep. 32.* The like of Confirmation is decreed in the most auncient Councel Tarraco. cap. 6. Finally

10. 2. Con. can be in any man repeated or reiterated, see the decrees of the Councels Florentine and Trent. Vvvhich yet is no new deuise of them, as the Heretikes falsely affirme, but agreeable (as you see) both to the Scriptures and also to the auncient fathers and Councels.

24. *Not because vve ouerrule.]* Caluin and his seditious Sectaries vvith other like vvvhich despise dominion

Merite and satisfaction.

Vvorldly men feeble not the comfort of afflicted Catholikes.

Intercession of Sainctes or holy men for vs, no derogation to Christ.

Publike prayers & fastes.

Their glorie in heauen that conuert other.

The Protestants inconstancie in changing their writings, translations, seruice bookes, &c.

The indeleble character of Baptisme, Confirmation, Holy Orders.

Hiero. cōt. Vigil.

Eph. 4. 30.

See Conc. Tarraco. 10. 2. Con. cil.

The Calvinistes
vill be subiect
to no tribunal
in earth, for trial
of their religio.

dominion, as S. Iude describeth such, vould by this place deliuer them selues from al yoke of spiri-
tual Magistrates and Rulers: namely that they be subiect to no man touching their faith, or for the
examination and trial of their doctrine, but to God and his vvord onely. And no maruel that the
malefactors and rebelles of the Church vould come to no tribunal but Gods, that so they may
remaine vnpuished at least during this life, for though the Scriptures plainly condemne their
heresies, yet they could vvrithe them selues out by false gloses, constructions, corruptions, and de-
nials of the bookes to be Canonical, if there vvore no lawes or iudicial sentence of men to rule
and repress them.

Tyrannical do-
minio is forbid
in Prelates, nor
Ecclesiastical
Soueraintie for
examination of
faith or maners.

Notwithstanding then these vvordes of S. Paul, vvhereby onely tyrannical, insolent, and
proud behaiour and indiscrete rigor of Prelates or Apostles towards their flockes is noted, as also
in the first of S. Peter *cap. 5.* (the Greeke vvord in these places, and in the Gospel *Mat. 20. 21, 23, 1 Cor. 10. 42.* *ουκ αν*
signifying lordly and insolent dominion;) yet he had and exercised iust rule, preeminence, and pre-
lacie ouer them, not onely for their life, but also and principally touching their faith, for he might
& did call them to account for the same, and excommunicated hereiikes for foresaking their faith.
1 Cor. 4. 5, 2 Cor. 10. 4, 13, 10. 1 Tim. 1. 20. Tit. 1. 11. And al Christian men are bound to obey their
lawful Prelates in matters of faith and doctrine specially, and must not vnder that ridiculous pre-
tence of obeying Gods vvord onely (vvhich is the shifte of al other Heretikes, as Anabaptistes,
Arians, and the like, as vvell as the Protestants) disobey Gods Church, Councils, and their ovvne
Pastors and Bishops, vvho by the Scriptures haue the regiment of their soules, and may examine
and punish as vvell Iohn Calvin as Simon Magus, for falling from the Catholike faith. for though
God alone be the Lord, author and giuer of faith, yet they are his * cooperators and coadiutors by
vvhom the faithful do beleuee and be preserved in the true faith, and be defended from vvoules,
vvhich be Heretikes seeking to corrupt them in the same. And this same Apostle* chalengeth to be
their father as he that begat and formed them by his preaching in Christ. *1 Cor. 3. 9.* *ουκ αν*

CHAP. II.

*Prosecuting the true cause vvhich in the last chapter he gaue of his not comming, 6 he par-
doneth now after some part of penance, him that for incest he excommunicated in
the last epistle, requiring them obediently to consent thereto. 12 Then, of his
going from Troas into Macedonia, God euery vvhere giuing him the triumph.*



ND I haue determined vvith my self
this same thing, not to come to you a-
gain in sorow. † For if I make you so-
rie: and vvho is it that can make me glad,
but he that is made sorie by me? † And
this same I vvrote to you: that I may nor,
vvhen I come, haue sorow vpon sorow,
of the vvhich I ought to reioyce: trusting in you al, that my
ioy is the ioy of you al. † For of much tribulation and an-
guish of hart I vvrote to you by many teares: not that you
should be made sorie: but that you may know vvhat cha-
ritie I haue more abundantly toward you. † And if any
man hath made sorowful, nor me hath he made sorowful,
but in part, that I burden not al you. † To him that is such a
one, this rebuke sufficeth that is giuen of many: † so that
cottrariwise you should rather pardon and comfort him, lest
perhaps such an one be svallowed vp vvith ouer great so-
row. † For the vvhich cause I beseeche you that you con-
firme

- 9 firme charitie tovvard him. † For therfore also haue I written
 10 that I may knowv the experiment of you, vvwhether in al
 things you be "obedient. † And vvhom you haue pardoned
 any thing, "I also. For, my self also that vvwhich "I pardoned, if
 11 I pardoned any thing, "for you" in the person of Christ,
 † that vve be not "circumvented of Satan. for vve are not
 ignorant of his cogitations.
 12 † And vvhen I vvas come to Troas for the Gospel of
 13 Christ, and a doore vvvas opened vnto me in our Lord, † I
 had no rest in my spirit, for that I found not Titus my bro-
 14 ther, but bidding them fare vvell, I vvent forth into Macedo-
 15 nia. † And thanks be to God, vvwho alvvaies triumpheth vs
 in Christ I E S V S, and manifesteth the odour of his knowv-
 16 ledge by vs in euery place. † For vve are the good odour of
 Christ vnto God in them that are saued, and in them that pe-
 17 rish. † To some in deede the odour of death vnto death:
 but to others the odour of life vnto life. And to these things
 vvwho is so sufficient? † For vve are not as very many, "adul-
 terating the vvord of God, but of sinceritie, and as of God,
 before God, in Christ vve speake.

εὐχαρίστησις.
 Though he did
 great Penance
 (saith Theodo-
 re) yet he cal-
 leth this pardo-
 ning. *καὶ οὖν*,
 a grace, because
 his sinne vvvas
 greater then his
 penance.

A N N O T A T I O N S

CHAP. II.

6. *This rebuke sufficeth.*] This Corinthian for incest vvvas excommunicated and put to The Apostle
 penance by the Apostle, as appeareth in the former Epistle c. 5. And here order is giuen excommunica-
 for his absolution and pardoning. Vvherein first vve haue a plaine example and prooff of teth, enioyneth
 the Apostolike povver, there of binding, and here of loosing: there of punishing, here of penance: and
 pardoning: there of retaining sinnes, here of remission. Secondly vve may hereby proue aftervvard par
 that not onely amendment, ceasing to sinne, or repentance in hart and before God alone, doneth & ab-
 is alvvaies ynough to obtaine full reconciliation, vvwhereas vve see here his separation also soluethe.
 from the faithfull, and the Sacraments, and from al companie or dealing vvith other Chri-
 stian men, besides other bodily affliction: al vvwhich called of the Apostle before *interitus*
1. Cor. 3. 5. *carnis, the destruction of the flesh,* and named here, *Rebuke,* or (as the * Greeke word also
ἐπιτίμια. importeth) mulct, penance, correction, chastisement, were enioyned him by the Apostles
 commandement in the face of the Church, and by the offender patiently sustained so
 long. Thirdly we see that it lieth in the handes of the Apostles, Bishops, and spiritual Pardon or re-
 Magistrates, to measure the time of such penance or discipline, not onely according to the mission of pe-
 weight of the offence committed, but also according to the weakness of the persons puni- nance enioy-
 shed, and oher respectes of time and place, as to their wisdom shall be thought most ned.
 agreeable to the parties good, and the Churches edification. Lastly by this vvhole hand-
 ling of the offenders case, we may refuse the vvicked heresie of the Protestants, that
 vvould make the simple Lcleeue, no punishment of a mans ovvne person for sinnes comit-
 ted, nor penance enioyned by the Church, nor any paines temporal or satisfaction for
 our life past, to be necessarie, but al such things to be superfluous, because Christ hath
 satisfied ynough for all. Vvwhich Epicurian doctrine is refelled, not onely hereby, but also
 by the Prophees, Iohn the Baptistes, Christes, and the Apostles preaching of penance and
 condigne vvorkes or trauices of repentance, to euery man in his ovvne person, and not in
 Christes person onely: and by the vvhole life and most plaine speeches and penitential
 canons

Isa. 2. 12.
Mt. 3. et c.
Act. 2. 61
26.

canons of the holy doctors and Councils prescribing times of penance, commending penance, enjoying penance, and continually vsing the word satisfaction in this case through out al their vvorkes, as our Aduersaries them selues can not but confesse.

8. I beseeche you.] They vvich at the beginning did beare to much vvith the offender, and seemed loth to haue him excommunicated in so austere maner: yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he vvvas excommunicated, that the Apostle novv meaning to absolue him, vvvas glad to intreate and commaund them also to accept him to their companie and grace againe.

9. Obédient.] Though in the last chapter he discharged him self of tyrannical domination ouer them, yet he chalengeth their obedience in al things as their Iaster and Superior, and consequently in this point of receiuing to mercie the penitent Corinthian. Vvhereby vve see, that as the power and authoritie of excommunicating, so of absoluing also vvvas in S. Pauls person, though both vere to be done in the face of the Church: els he vvould not haue commaunded or required their obedience.

10. I also.] The Heretikes and others not vvell founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vnlawful or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Christes ovvne vvord and commission, principally giuen to Peter, and so aftervvard to al the Apostles, and in their persons to al the cheefe Pastors of the Church, vvhen it vvvas said, *Whatsoeuer you loose in earth, shal be loosed in heauen.* By vvich commission the holy Bishops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence,* before they had accomplished the measure of their appointed or deserved punishment, and that is to giue pardon. And so S. Paul here did tovvardes the Corinthian, vvhom he assailed of mere grace and mercie, as the vvord *donare* or *condonare* doth signifie, vvhen he might longer haue kept him in penance and temporall affliction for his offence. Vvherof though he had already before God inwardly repented, yet vvvas he iustly holden vnder this correction for some satisfaction of his fault past, during the Apostles pleasure. To remit then the temporal punishment or chastisement due to sinners after the offence it self and the guilt thereof be forgiven of God, is an Indulgence or pardon. vvich the, principal Magistrates of Gods Church by Christes vvvarrant and the Apostles example, haue euer done, being no lesse authorized to pardon then to punish, and by imitation of our Maister (who forgave *the aduocatelesse and diuers other offenders, not only their sinnes, but also often the temporal punishments due for the same) are as much giuen to mercie as to iustice.

10. For you.] Theodorete vpon this place saith that the Apostle gaue this pardon to the Corinthian at the intercession of the blessed men Timotheus and Titus. And we may read in sundrie places, of S. Cyprian namely, that Indulgences or remissions vvvere giuen in the primitiue Church by the mediation of holy Confessors or Martyrs, and by communicating the satisfactorie vvorkes of one to another, to vvich end they gaue their letters to Bishops in the behalfe of diuers their Christiã brethẽ, a thing most agreeable to the mutual entercourse that is betwene the members of Christes mysticall body, and very answerable to Gods iustice, * vvich by supply of the one sort that aboundeth, standeth entire in respect of the other sort also that wanteth. In vvich kinde the Apostle confesseth that him self by his suffering and tribulations, supplieth the vvantes of such passions as Christ hath to suffer, not in his ovvne person, but in his body, vvich is his Church. Vvherevpon vve inferre most assuredly, that the satisfactorie and penal vvorkes of holy Sainctes suffered in this life, be communicable and applicable to the vse of other faithful men their fellowvv-members in our Lord, and to be dispensed according to euery ones necessitie and deserving, by them vvhom Christ hath constituted ouer his familie, and hath made the dispensers of his treasures.

10. In the person of Christ.] For that many might of ignorance or pride reprove the practise of Gods Church and her Officers, or deny the Apostles authoritie to be so great ouer mens soules as to punish and pardon in this sort, S. Paul doth purposely and precisely tell them that he doth giue pardon as Christes Vicar, or as bearing his person in this case: and therefore that no man may maruel of his povver herein, except he thinke that Christes povver, authoritie, and commission is not sufficient to releasē temporal punishment due to sinners. And this to be the proper meaning of these vvordes, *In the person of Christ*, and not as the Protestants vvould haue it (the better to avoid the former conclusion of the Apostles giuing indulgence) *In the face or sight of Christ*, you may easily vnderstand by the Apostles like insinuation of Christes povver, vvhen he committed this offender to Satan, affirming that he gaue that sentence in the name and vvith the *verine* or *povver* of our Lord IESVS CHRIST. In al vvich cases the Protestants blindnes is exceeding great,

Al pardon and remission is in the vertue and name of Christ.

Heretical tradition.

Mat. 12.
18.

Cypria. ep.
13. 14. 15.

xxx. c. 15.

xxx. See
Theodoret
in his loc.

10. 8. 11.

Cyp. loci
citatu.

2 Cor. 8.

Col. 1. 24.

ἐν προσώπῳ.

πρὸς ἡμᾶς.

500.

1 Cor. 1. 1.

vvho

vwho can not see that this is not the vway to extol Christes powver, to deny it to his Priests, seing the Apostle chalengeth it by that that Christ hath such powver, & that him self doth it in his name, vertue, and person. So novv in this, and in no other name, giue Popes and Bishops their pardons. Vvhich pertaining properly to releasing onely of temporal punishment due after the sinne and the eternal punishment be forgiven, is not so great a matter as the remission of the sinne it self: vvhich yet the Priests * by expresse commission do also remitte.

11. *Circumvented of Satan.*] Vve may see hereby, that the dispensation of such discipline, and the releasing of the same, be put into the powver and handes of Gods ministers, to deale more or lesse rigorously, to pardon sooner or later, punish longer or shorter vvhile, as shal be thought best to their vvisdom. for the end of al such correction or pardoning must be the saluation of the parties soul, as the Apostle noted 1 Cor. 13. 2. Vvhich to some, and some certaine times, may be better procured by rigour of discipline then by indulgence, to some others, by lenitie and humane dealing (so pardoning of penance is called in old Councils) rather then by ouermuch chastisement, for consideration vvhoreof, in some ages of the Church, much discipline, great penance and satisfaction vvas both enioyned and also vwillingly susteined, and then vvas the lesse pardoning and fewer indulgences, because in that voluntary vse and acceptation of punishment, and great zeale and feruor of spirit, euery man fulfilled his penance, and few asked pardon. Novv in the fall of deuotion and lothsomnes that men commonly haue to do great penance, though the sinnes be far greater then euer before, yet our holy mother the Church knowing with the Apostle the cogitations of Satan, how he vould in this delicate time, driue men either to desperation, or to forsake Christ and his Church and al hope of saluation, rather then they vould enter into the course of canonically discipline, enioyneth small penance, and seldom vseth extremitie vvhich offenders as the holy Bishops of the primitive Church did, but condescending to the vweaknes of her children, pardoneth exceeding often and much, not onely al enioyned penance, but also al or great partes of vvhich punishment temporal so euer due or deserved, either in this vvorlde or in the next. As for the Heretikes vvhich neither like the Churches lenitie and pardoning in these daies, nor the old rigor of the primitive Church, they be like to the Iewes * that condemned Iohn the Baptist of austeritie, and Christ of too much freedom and libertie: not knowing nor liking in deede either Christes ordinance and commission in binding or loosing, or his prouidence in the gouernement of the Church.

17. *Adulterating.*] The Greeke vword signifieth to make commoditie of the vword of God, as vulgar Vintners do of their vine. Vvheryby is expresse the peculiar trade of al Heretikes, and exceeding proper to the Protestants, that so corrupt Scriptures by mixture of their ovne phantasies, by false translations, glosses, colorable and pleasant commentaries, to deceiue the tast of the simple, as tauerers and tapsters do, to make their vynes salable by manifold artificiall deceites. The Apostles contrarietie, as all Catholikes, deliuer the Scriptures and vtter the vword of God sincerely and entirely, in the same sence and forr as the fathers left them to the Church, interpreting them by the same Spirit by vvhich they vvere vvritten or spoken.

Al binding & loosing must be vsed to the parties saluation.

The great penance of the primitive Church.

Vvhy more pardons and Indulgences now then in old time.

The Heretikes corrupting of the Scripture.

CHAP. III.

Left the Iudaical false Apostles should object againe that he praiseth him self, he saith that the Corinthians are his commendation: and they in their hartes being iustified by his ministerie, he therefore inferreth that the ministers of the new Testament are farre more glorious then they of the old, 12 and our people more lightened then theirs.



EGIN we againe to commend our selues? or do vve neede (as certaine) epistles of commendation to you, or from you? † Our epistle you are, vvritten in our hartes, vvhich is knowven and read of al men: † being manifested that you are " the epistle of Christ, ministred by vs, & vvritten not vvith inke, but vvith the Spirit

Ooo ij of

The Epistle
vpon the 12
Sunday after
Pentecost.

of the liuing God: not in tables of stone, but in the tables
carnall of the hart. † And such confidence vve haue by 4
Christ to God: † not that vve be sufficient to thinke any 5
thing" of our selues, as of our selues: but our sufficiencie is
of God. † Vvho also hath made vs meete ministers of the 6
nev testamēt: not in the letter, but in the Spirit. For" the
letter killeth: but the Spirit quickeneth. † And if the mini- 7
stration of death with letters figured in stones, vvas in glorie,
so that the children of Israël could not behold the face of
Moyſes, for the glorie of his countenāce, that is made voide: 8
† how shal not the ministratiō of the Spirit be more in glo- 9
rie? † For if the ministratiō of damnation be in glorie: " much
more the ministerie of iustice aboundeth in glorie. † For 10
neither vvas it glorified, vvhich in this part vvas glorious, by
reasō of the excellēg glorie. † For if that vvhich is made void, 11
is by glorie: much more that vvhich abiderth, is in glorie.

† Hauing therfore such hope, vve vse much confidence: 12
† and not* as Moyſes put a vele vpon his face, that the chil- 13
dren of Israël might not behold his face, vvhich is made
voide, † but their senses vvere dulled. For vntil this present 14
day, " the self same vele in the lecture of the old testamēt re-
maineth vnreuealed (because in Christ it is made voide) † but 15
vntil this present day, vwhen Moyſes is read, a vele is put vpō
their hart. † But vwhen he shal be conuerted to our Lord, 16
the vele shal be taken avay. † And* our Lord is a Spirit. And 17
vwhere the Spirit of our Lord is, there is" libertie. † But vve 18
al, beholding the glorie of our Lord vvith face reuealed, are
transformed into the same image from glorie vnto glorie, as
of our Lordes Spirit.

Exo. 34.
33.

1o. 4. 24

AN NOT A T I O N S

CHAP. III.

The Apostles
vvrote the
Gospel in
mens hartes
much more
then in paper.

Scripture writ-
ten, and Tra-
dition unwrit-
ten.

3. The Epistle of Christ.] S. Paul and other holy vvriters of Scriptures did set downe
many thinges in vvriting, by penne, inke, and paper, al vvch be of the Holy Ghost: but
the special and proper booke of Christes truth and Gospel, is not the external vvriting in
those dead creatures, but in the hartes of the faithfull, being the proper subiecte of these
truthes and graces preached in the nev Testamēt, and the habitacle of the Holy Ghost.
In the vvch booke of faithfull mens hartes S. Paul vvrote diuers thinges not vttered in
any Epistle: as sundrie of the Apostles vvrote the Christian religion in the hartes of their
hearers onely, and in other material bookes not at all. Vvhereof S. Irenaeus li. 3. c. 4. saith,
What and if the Apostles also had left no Scriptures, ought vve not to follow the order of the tradition,
vvch they deliuered vnto them to vvch om they committed the Churches? to the vvch ordinance many
nations of those barbarous people that haue beleued in Christ, do consent, vvithout letter or inke, hauing
saluation vvritten in their hartes, and keeping diligently the tradition of the elders. And S. Hierom,
(cont. 1o. Hieros. c. 9, ad Pam.) In the Creede of our faith and hope, vvch being deliuered by tradition from

the

the Apostles, is not written in paper and inke, but in the tables carnal of the hart. And this is the Churches booke also, vvhetherly and vvherein she keepeth faithfully al truth written in the hartes of those to vvhom the Apostles did preach, vvhith the like diligence as she keepeth and preseruethe the other booke vvhich is of holy Scriptures, from al corruption of Heretikes and other iniuries.

8. *Of our felues.*] This maketh first against the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free vvil onely, and not of Gods special grace. Secondly against the Protestantes, vvhich on the contrarie side referre al to God, and take avay mans freedom and proper motion in his thoughtes and doings: the Apostle coufessing our good cogitations to be our ovvne, but not as comming of our felues, but of God.

Gods grace & free will both must cocurre.

6. *The letter killeth.*] As the letter of the old Lavy not truly vnderstood, nor referred to Christ, commanding and not giuing grace and spirit to fulfil that vvhich vvas commanded, did by occasiō kill the carnal Iew: so the letter of the new Testamēt not truly taken nor expounded by the Spirit of Christ (vvhich is onely in his Church) killeth the Heretike: vvhich also being carnal and void of spirit, gaineth nothing by the external precepts or good lessons of the Scriptures, but rather taketh hurt by the same. See S. Augustine 10. 10. Ser. 70 & 100 de tempore. & li. de Sp. & lit. c. 1. 6. & seq.

The letter killeth both Iew and Heretike.

9. *Much more.*] The preeminence of the new Testament and of the priesthod or Ministerie thereof before the old, is, that the new, by al her Sacraments and Priests as ministers immediate of grace and remission of sinnes, doth so *ex opere operato* giue the spirit of life and charitie into the hartes of the faithfull, as the old did giue the letter or external act of the Lavy.

The preeminence of the new Testamēt, & Sacraments, &c.

14. *The self same veile*] As the Iewes reading the old Testament, by reason of their blindness (vvhich God for the punishment of their incredulitie suffereth to remaine as a couer vpon their eyes and hartes) can not see Christ in the Scriptures vvhich they daily heare read in their Synagogs, but shal, vvhē they beleue in him and haue the couer remoued, perceiue al to be most plainly done and spoken of him in their law & Scriptures: euen so Heretikes hauing (as S. Augustine noteth) a farre greater couer of blindness and not seing then the Iewes haue concerning Christ, can not see, though they read or heare the Scriptures read neuer so much, the maruelous evidence of the Catholike Church and truth in al pointes: but vvhē they shal returne againe to the obedience of the same Church, they shal finde the Scriptures most cleere for her and her doctrine, and shal wonder at their former blindnesses.

The heretikes more blinde in the Church, then the Iewes in Christ.

17. *Libertie.*] The Spirit and grace of God in the new Testament dischargeth vs of the bondage of the Lavy and sinne, but is not a vvarrant to vs of fleshly licence, as S. Ieter vrrieth: nor dischargeth Christians of their obedience to order, lavy, and power of Magistrates spiritual or temporal, as some Heretikes of these daies do seditiously teach.

True Christiā libertie.

CHAP. IIII.

That according as so glorious a ministerie requireth, he liueth and preacheth sincerely. & the vvhich glorie his Adversaries can not count vaine, considering his persecutions, because persecution is to Gods glorie, and to our humilitie and hope, and meritorious of increase of grace in this life, and of most glorious bodies and soules after vvard.



HERFORE hauing this ministracion: according as vve haue obtained mercie, vve faile not, † but vve renounce the secrete things of dishonestie, not walking in craftines, nor adulterating the vvord of God, but in manifestation of the truth commending our felues to euery conscience of men

Ooo iij before

The Epistle
for S. Athana-
sius. 366. 2.

before God. † And if our Gospel be also hidde, in them 3
that perish it is hidde, † in vvhom the God of this vvorlde 4
hath blinded the mindes of the infidels, that the illumination
of the Gospel of the glorie of Christ vvhich is the image of
God, might not shine to them. † For vve preache not our sel- 5
ues, but I E S V S Christ our Lord: and vs, your seruants by
I E S V S, † because God that commaunded light to shine 6
of darkenes, he hath shined in our hartes to the illumination
of the knowvledge of the glorie of God, in the face of
Christ I E S V S. † But vve haue this treasure in earthen 7
vessels, that the excellencie may be of the povver of God,
and not of vs. † In al things vve suffer tribulation, but are 8
not in distresse: ^cvve want, but are not destitute: † vve 9
suffer persecution, but are not forsaken: vve are cast downe,
but vve perish not: † alwayes bearing about in our body 10
the mortification of I E S V S, that the life also of I E S V S may
be manifested in our bodies. † For vve that liue, are alwayes 11
deliuered vnto death for I E S V S: that the life also of I E S V S
may be manifested in our mortal flesh. † Death then vvor- 12
keth in vs, but life in you. † And hauing the same spirit of
faith, as it is vvritten, *I beleue, for the vvhich cause I haue spoken*, vve
also beleue, for the vvhich cause vve speake also: † knowving 14
that he vvhich raised vp I E S V S, vvill raise vp vs also vvith
I E S V S and set vs vvith you. † I † For al things are for you: 15
that the grace abounding by many in giuing of thanks, may
abound vnto the glorie of God. † For vvhich cause vve 16
faile not: but although that our man vvhich is vvithout, ^bcor-
rupte: yet that vvhich is vvithin, is renevved from day to
day. † For that our tribulation vvhich presently is momen- 17
tanie & light, ^cvworketh aboue measure exceedingly an eter-
nal vveight of glorie in vs, † we not cōsidering the things that 18
are seen, but that are not seen. For the things that be seen, are
temporal: but those that be not seen, are eternal.

*The English
Bible 1577,
doth falsely
translate, *pre-
pareth*.

c aporia-
mur. See
S. Ambr.
Theoph.

*Pf. 115.
10.*

b corruptio-
pitur.

c nallip-
rāstera

AN NOT A T I O N S

CHAP. IIII.

Heretikes cor-
rupters of
Gods word:
Catholike Do-
ctors, right
handlers ther-

2. *Adulterating.* He giueth often vvarning of false teachers, whose special and proper studie is to falsifie and adulterate by deceitful constructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the scriptures, and to gaine glorie and estimation among the sinful and simple, by new deuised explanations. Vvherein the Protestants do excel the auient Hereikes, none euer more impurely handling the vvord of God then they do. Origen callēh such

See Treu.
li. 1. c. 1.

*Scripturarum fures in 2 ad
Coradulteros Rom.*

& adulteros, theeuers and adulterers of the Scriptures. S. Cyprian (*de unit. Ec. nu. 7.*) calleth them, corrupters of the Gospel, false interpreters, artificers and craftesmasters in corrupting the truth. On the other side, for special reuerence and sinceritie of dealing in those matters, the fathers and al Catholike preachers or Expositors vvere of old called according to S. Pauls vvordes to Timothee, *Regē trāsantes verbum Dei*, right handlers of the vvord of God.

17. *Worketh.*] The temporal and short tribulations vvwhich vve patiently and willing-ly suffer for Christ, do winne vs euerlasting ioy and glorie. And it is here to be noted against the Heretikes, that tribulations do vvorke or cause the said saluation, which they deny to be given for such thinges, but for or by faith onely. S. Augustine maketh such tribulations for Christ so much the meritorious cause of euerlasting life and rest, that he saith it is salable and bought thereby. And it is Written, Sap. 10, *God rendreth or repaieith to iust men the hire of their labours.*

Tribulations
meritorious
of glorie.

Aug. in
ps. 91. pro-
pe finem.

CHAP. V.

That after death of the body the soule may to heauen: therefore, although naturally vve abhorre death, by grace he desireth it rather: 9 in consideration of Christes iust iudgement, living as in the sight of God, yea and of their consciences. 11 Which he speaketh not to praise himself, but because of his Adversaries vvho did glorie in carnal respectes: but he and the other Apostles regard nothing but their reconciliation vnto God by Christ, and to reconcile others also, as being his legates for that purpose.



1 O R vve knovv that if our earthly
2 house of this habitation be dissolued,
3 that vve haue a building of God, a
4 house not made vvith hand, eternal in
5 heauen. † For in this also do vve grone,
6 desirous to be ouerclothed vvith our ha-
7 bitation that is from heauen: † yet so, if
8 vve be found clothed, not naked. † For
9 vve also that are in this tabernacle, grone being burdened:
10 because vve vvould not be spoiled, but ouerclothed, that that
11 vvwhich is mortal, might be svvallovvved vp of life. † And he
12 that maketh vs to this same, is God, vvho hath giuen vs the
pledge of the Spirit. † Being bold therefore alvvayes, and
knowving that vvwhile vve are in the body, vve are pilgrimes
from God, († for vve vvake by faith and not by sight)
† but vve are bold, and haue a good vvill to be pilgrimes ra-
ther from the body, & :: to be present vvith our Lord. † And
therefore vve endeavour, vvwhether absent or present, to please
him. † For * vve must al be manifested before the iudgemēt
seate of Christ, that euery one may receiue the proper thinges
of the body, according as he hath done, "either good or euil.
† Knowving therefore the feare of our Lord vve vse per-
suasion to men: but to God vve are manifest. † And I hope
also that in your consciences vve are manifest. † Vve com-
mend

:: This place
proueth that
the Saints de-
parted novv
since Christ,
sleepe not till the
day of iudge-
ment, and that
they be not
holden in any
seueral place
of rest from
the fruition of
God till the re-
surrection of
their bodies,
but that they
be present
vvith God in
their soules.

Ro. 14,
10.

mend not our selues againe to you, but giue you occasion to glorie for vs: that you may haue against them that glorie in face, and not in hart. † for vvhether vve excede in minde, to 13 God: or vvhether vve be sober, to you. † For the charitie 14 of Christ vrgeth vs: iudging this, that if one died for al, then al vvere dead. † and Christ died for al: that they also vvhich 15 liue, may not novv liue to them selues, but to him that died for them and rose againe. † Therefore vve from hence forth 16 knowv no man according to the fles h. And if vve haue knowven Christ according to the fles h: but novv vve know him no more.

† If then any be in Christ a nev v creature: the old are 17 passed, behold * al things are made nev v. † but al of God, 18 vvhich hath reconciled vs to him self by Christ: and hath giuen " vs the ministerie of reconciliation. † For God in 19 deede vvas in Christ reconciling the vworld to him self, not imputing to them their sinnes, and hath put in vs the vvord of reconciliation. † For Christ therfore vve are legates, God 20 as it vvere exhorting by vs. For Christ vve beseeche you, be reconciled to God. † Him that knevv no sinne, for vs he 21 made^c sinne: that vve might be madeⁿ the iustice of God in him

c That is to say, a sacrifice and an host for sinne. See the last annot. of this chapter.

Esai. 43.
19. Apoc.
21. 5.

AN NOT A T I O N S.

CH A P. V.

19. *The proper things of his body.* S. Augustine (*Enchirid. c. 110.*) obiecteth this speech of the Apostle, as in the person of such as deny the prayers, almes, and sacrifices of the liuing to be available for the dead, and he answereth as folowveth. *This paradise* (saith he) *of Gods Church in the commendation of the dead, is nothing repugnant to the sentence of the Apostle, where he saith, that vve shal al stand before the iudgement seate of Christ, that every one may receive according to his deserts in the body, either good or evil. For, in his life and before death he deserved this, that these vvorkes after his death might be profitable unto him, for in deede they be not profitable for al men. and vvhy so? but because of the difference and diversitie of mens lines vvholes they vvore in fles h.* The like he hath in diuers other places. August. li. de Præd. Sanct. c. 12. & ad Dulcit. q. 2. And so hath S. Denys c. 7. Ec. Hierarch.

10. *Either good or evil.* Heaven is as vvell the revvard of good vvorkes, as Hel is the stipend of il vvorkes. Neither is faith alone sufficient to procure saluation, nor lacke of faith the onely cause of damnation: by good deedes men merite the one, and by il deedes they deserue the other. This is the Apostles doctrine here and in other places, howv so euer the Aduersaries of good life and vvorkes teach otherwise.

11. *The ministerie of reconciliation.* Christ is the cheefe Minister, according to his manhod, of al our reconcilement to God: and for him, as his ministers, the Apostles and their successors the Bishops and Priests of his Church, in vvhom the vvord of reconcilement, as vvell by ministering of the Sacrifice and Sacraments for remission of sinnes, as by preaching and gouernement of the vworld to saluation, is placed. And therefore their preaching must be to vs, as if Christ him self did preach: their absolution and remission of sinnes, as Christes ovne pardon: their vvhole office being nothing els (as vve see by this passage) but the Vicarship of Christ.

21. *The iustice of God.* Euen as (saith S. Augustine) vvhen vve read, *Saluation is our Lordes, it is* meant that saluation Whereby our Lord is saued, but vvhereby they are saued vvho he saueb: (vvhere it is said,

The obiection against prayers for the dead, answered by S. Augustine.

Vvorkes meritorious and demeritorious.

Bishops and Priests vnder Christ ministers of our reconciliation.

said, Gods iustice, that it not to be understood vwherevwith God is iust, but that vwherevwith men are iust vvhom by his grace he iustificeth. See S. Augustine de Sp. & lit. c. 18. & ep. 120 ad Honoratum. and abhorre Caluins vicked and vnlearned glofe on this place, that teacheth iustice no otherwise to be in man, then sinne in Christ. Vwhereas the Scriptures call man iust, because * he doth iustice: but not so call they Christ sinne, because he doth sinne, but because he taketh avay sinne, and is a sacrifice for sinne, as the Heretikes knovv very vvel, that knovv the vve and signification of the Hebreu vword in al the old Testament, namely Psal. 39, 3. and in the booke of Leuiticus very often, c. 5. 6. 9. 12. 14. 16. and Numer. 6. 29.

Gods iustice, wherewith he maketh vs iust.

אֱלֹהִים

CHAP. VI.

That he helpeth vwith his exhortations, and in al things behaueth him self as becommeth a minister of God. 11 Which he speaketh so openly, because his hart is open vnto them: exhorting them to be likewise open-hearted to vwarde him. 14 and to auoid those Infidels.



ND vve "helping do exhorte, that you receiue not the " grace of God in vaine.

The Epistle vpon the first Sunday of Lent.

(† For he saith, In time accepted haue I heard thee: and in the day of saluation haue I helpen thee. Behold, nowv is the time acceptable: behold nowv the day of saluation.) † to no man giuing any offence, that our ministe-

ric be not blamed: † but in al things let vs exhibite our selues as the ministers of God, in much patience, in tribulations, in necessaries, in distresses, † in stripes, in prisons, in seditions, in labours, in vatching, in fastings, † in chastitie, in knovvledge, in lōganimitie, in svvetenes, in the holy Ghost, in charitie not feined, † in the vvord of truth, in the vertue of God, by the armour of iustice on the right hand, and on the left, † by honour and dishonour, by infamie and good fame: as seducers, and true: as they that are vnknovven, and knovven: † as dying, and behold vve line: as chastened, & not killed: † as sorovvful, but alvvaies reioycing: as needie, but enriching many: as :: hauing nothing, and possessing al things. †

The Epistle for many Martyrs.

† Our mouth is open to you o Corinthians, our hart is dilated. † You are not straitened in vs: but in your ovvne bowvells you are straitened. † But hauing the same revvard (I speake as to my children) be you also dilated. † :: Beare not the yoke vwith infidels. For vvhath participation hath iustice vwith iniquitie? or " vvhath societie is there betwene light and darkenes? † And vvhath agreement vwith Christ and Belial? or vvhath part hath the faithful vwith the infidel? † And vvhath agreement hath the temple of God vwith Idols? For

:: S. Augustine (in ps. 113) gathereth hereby, that the Apostles did vovv pouvertie.

:: It is noe lawful for Catholikes to marie vwith Heretikes or Infidels. See S. Hierom. cont. Iovinian. li. 1. Cone. Laod. c. 10 & 11.

Ppp you

you are the temple of the liuing God.as God saith, *That I will dwell, and walke in them, and will be their God: and they shal be my people.*
 † For the vvhich cause, *Goe out of the middes of them, and separate your selues,* saith our Lord, *and touch not the vnclane: and I will receiue you.*
 † and I will be a father to you: and you shal be my sonnes and daughters, saith 18
 our Lord omnipotent.

Leu. 26,
 11.
 Es. 52. 11
 Hier. 31,
 1.

A N N O T A T I O N S CHAP. VI.

Gods Ministers are his coadiutors.

1. *Helping.*] For that he declared before the Ministers of the new Testament to be Christes deputies, and that vwhen they preach or do any function, God as it vvere speaketh or doeth it by them, he boldly now saith, *Helping therefore: that is to say,* ioyning or vworking together vvith God, vve do exhort.

*σωτη-
 ριστες*

Gods grace forceth no man against his vvill.

1. *Grace in vaine.*] The grace of God vvorketh not in man against his vvill, nor forceth any thing vvithout his acceptation and consent: and therefore it lieth in mans vvill to frustrate or to folow the motion of God, as this text plainly proueth.

Voluntarie penance.

5. *In Watchings.*] Vvhen in the middes of many miseries and persecutions, the Apostles yet of their ovvne accord added and required voluntarie vigils, fastings, and chastitie, vve may vvel perceiue these vvorkes to be vvonderful grateful to God, and specially needful in the Clergie.

Not to communicate vvith Heretikes In any acte of religion.

16. *What societie.*] Generally here is forbidden conuerſation and dealing vvith al Infidels, and consequently vvith Heretikes, but specially in praiers, or meetings at their Schismatical Seruice, preaching, or other diuine office vvhatſoeuer. Vvwhich the Apostle here vttereth in more particular and different termes, that Christian folke may take the better heede of it. No societie (saith he) nor felowſhip, no participation nor agreement, no consent betvvene light and darknes, Christ and Baal, the temple of God and the temple of Idols: al Seruice, as pretended vvorſhip of God set vp by Heretikes or Schismatices, being nothing els but Seruice, of Baal and plaine Idolatrie, and their conuenticles nothing but conspirations against Christ. from ſuch therefore ſpecially vve muſt ſeuer our ſelues alvvayes in hart and mind, and touching any acte of religion in body alſo, according as the children of Iſrael vvere commaunded by God to ſeparate them ſelues from the Schismatices Num. 16, Corè, Dathan, and Abiron, and their tabernacles, by theſe vvordes: *Depart from the tabernacles of the impious men, and touch ye not theſe things: vvwhich pertaine to them, leſt you be envvrapped in their ſinnes.*

CHAP. VII.

He proceedeth to exhorſe them to puritie, and to receiue him into their charitie. 3 Which leſt they ſhould thinke he ſpeaketh to accuſe them, he commendeth them highly, both for their behaviour toward Titus, and for their penance vvwhich they had done vpon his other epiſtle.



HAVING therefore theſe promiſſes, my dearest, let vs cleaſe our ſelues from al iniquitiõ of the fleſh and ſpirit, perſiſting ſanctification in the feare of God. † Receiue vs. Vve haue hurt no man, vve haue corrupted no man, vve haue circumvented no man. † I ſpeake not to your cõdemnation. for I ſaid before that you are in our hartes to die together and to liue together. † Much is my confidence vvith you, much is my glorying for you: I am replenished vvith conſolation

consolation: I do exceedingly abound in ioy in al our tribulation. † For also vwhen vve vvere come into Macedõnia, our flesh had no rest, but vve suffered al tribulatiõ: vvithout, 5 combats: vvithin, feares. † But God that comforteth the humble, did comforte vs, in the comming of Titus. † And 6 not only in his comming, but also in the consolation, vvhervvith he vvas comforted among you, reporting to vs your desire, your vweeping, your emulation for me, so that I reioyced the more. † For although I made you sorie in an 7 epistle, it repenteth me not: albeit it repented me, seing that the same epistle (although but for a time) did make you sorie. 8 † Novv I am glad: not because you vvere made sorie, but because you vvere made "sorieto penance. For you vvere made sorie according to God, that in nothing you should 10 suffer detriment by vs. † For:: the sorovv that is according to God, vvorketh penance vnto saluation that is stable: but the 11 sorovv of the vvorld vvorketh death. † For behold this very thing, that you vvere made sorie according to God, hovv great carefulnes it vvorketh in you: yea defense, yea indignation, yea feare, yea desire, yea emulation, yea reuenge. 12 in al things you haue shevved your selues to be vndefiled in the matter. † Therefore although I vvrote to you, not for him 13 that did the iniurie, nor for him that suffered: but to manifest our carefulnes that vve haue for you before God, † therefore vve are comforted. But in our consolation, vve did the more abundantly reioyce vpon the ioy of Titus, because his spirit 14 vvas refreshed of al you. † And if to him I gloried any thing of you, I am not cõfounded: but as vve spake al things to you in truth, so also our glorying that vvas to Titus, is 15 made a truth, † and his bovvels are more abundantly toward you: remembring the obedience of you al, hovv vvith 16 feare and trembling you received him. † I reioyce that in al things I haue confidence in you.

Contribution or sorovvful lamenting of our offenses, is the cause of saluation: Not onely faith then saueth, as the Heretikes affirme.

ANNOTATIONS

CHAP. VII.

9. *Sorieto penance.*] The sorovv vvhich a man taketh for vvorldly losses or any temporal adversitie, is not here commended, but that vvhich is and ought to be in al men for their sinnes past, vvhich is called here, Sorovv tovvardes God and for penance, othervvise called Contrition, and is a thing exceedingly requisite and much praised, the fruites vvhereof are these that the Apõstle reckeneth, vvorking saluation. Vvvhich doctrine is farre distant from * Luthers, and Caluins, and such assert. art. vvicked Libertines, that teach contrition to be al together a meanes to make sinners either hypo-

Contrition for a mans sinne vvorketh saluation.

* To. 2. in the 1. art. vvicked Libertines, that teach contrition to be al together a meanes to make sinners either hypocrites, or to put them in despaire.

CHAP. VIII.

By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hierusalem, 7 and by praising of them, 9 and by the example of Christ. 14 and by their owne spiritual profite in being partakers of that Churches merite, 16 and by commending the collector: that he sendeth.



ND vve doe you to vnderstand, brethren, the 1
 grace of God, that is giuen in the churches of
 Macedonia, † that in much experience of tri- 2
 bulation they had abondance of ioy, & their
 very deepe pouertie abounded vnto the riches
 of their simplicitie, † for according to their povver (I giue 3
 them testimonie) and aboue their povver they vvere willing,
 † vwith much exhortation requesting vs the grace and com- 4
 munication of the ministerie that is done tovvard the saincts.
 † And not as vve hoped, but their ovvne selues they gaue, 5
 first to our Lord, :: then to vs by the vvil of God: † in so 6
 much that vve desired Titus, that as he began, so also he
 vvould perfit in you this grace also. † But as in al things you 7
 abound in faith, and vvord, and knowvledge, & al carefulnes,
 moreouer also in your charitie tovvard vs, that in this grace
 also you may abounde. † I speake not as commaunding; but 8
 by the carefulnes of others, approuing also the good dispo-
 sition of your charitie. † For you knowv the grace of our 9
 Lord I E S V S Christ, that for you he vv as made poore, wher-
 as he vv as riche: that by his pouertie you might be riche.
 † And in this point I giue counsel: for this is profitable for 10
 you, vv which haue begone not only to doe, but also to be wil-
 ling, from the yere past: † but novv perfourme ye it also in 11
 deede: that as your minde is prompt to be vvilling, so it may
 be also to perfourme, of that vv which you haue. † For if the 12
 vvil be prompt: it is accepted according to that vv which it
 hath, not according to that vv which it hath not. † For not 13
 that other should haue ease, and you tribulation: but by an
 equalitie. † Let in this present time your "abundance sup- 14
 plie their vvant: that their abundance also may supplie your
 vvant, that there be an equalitie, † as it is vvritten: *He that had 15*
much, abounded nor: and he that had litle, vvanted not. †

Exo. 16,
28.

† And thanks be to God, that hath giuen the self same 16
 carefulnes for you in the hart of Titus, † for that he admitted 17
 in deede exhortation: but being more careful, of his ovvne
 vvil

12 The princi-
 pal respecte
 nexafter god,
 is to be had of
 our maisters in
 religion, in al
 temporal and
 spiritual duc-
 ties.

The Epistle
 for S. Pauli-
 mus, 1^{ma}. 22.

The Epistle
 vpon S. Lukes
 day, O^{ctob}. 11.

- 18 vvil he vvent vnto you. † Vve haue sent also vvith him the
 19 brother, vvwhose praise is in the Gospel through al the
 churches: † & not only that, but also he vvas ordeined of the
 churches fellovv of our peregrination, for this grace vvwhich
 20 is ministred of vs to the glorie of our Lord, and our deter-
 mined vvil: † auoiding this, lest any man might reprechend
 21 vs in this fulnes that is ministred of vs. † For vve prouide
 good things * not only before God, but also before men.
 22 † And vve haue sent vvith them our brother also, vvhom
 vve haue proued in many things often to be careful: but now
 23 much more careful, for the great confidence in you, † either
 for Titus vvwhich is my fellovv and coadiutor tovvard you,
 or our brethren Apostles of the churches, the glorie of
 24 Christ. † The declaration therfore vvwhich is of your cha-
 ritye and our glorying for you, declare ye tovvard them in
 the face of the churches. -†

ANNO TATIONS
 CHAP. VIII.

12. *Abundant supply.*] He meaneth that such as abound in vvorldly riches, should commu-
 nicate for supply of other their brethrens necessities, vvhatsoever they may: that on the other side
 they vvhom they helpe in temporals, may impart to them againe some of their spiritual riches, as
 praier, and other holy vvorkes and graces, vvwhich is a happie change and entercourse for the
 vvelthy men, if they could see it. And this place proueth plainly that the fastings and satisfactorie
 deedes of one man, be available to others, yea and that holy Sainctes or other vertuous persons
 may in measure and proportion of other mens necessities and deservings, allotte vnto them, as vvell
 the supererogation of their spiritual vvorkes, as these that abound in vvorldly goods, may giue
 almes of their superfluities, to them vvwhich are in necessitie. Vvvhich enterchange and proportion of
 things the Apostle doth euidently set dovvne.

Temporal be-
 nefices vpon
 spiritual per-
 sons.

One may sa-
 tisfice and su-
 pererogate
 for an other.

CHAP. IX.

*He proceedeth exhorting them to the foresaid contribution, 3 to verifie his commending
 of them. 6 and to do it liberally, that so they may merite the more, and
 God be the more praised.*



- 1 O R concerning the ministerie that is
 2 done tovvard the sainctes, it is super-
 fluous for me to vvrite vnto you. † For
 I know your prompt minde: for the vvwhich
 I glorie of you to the Macedonians: That
 Achaia also is ready from the yere past, and
 your emulation hath prouoked very ma-
 3 ny. † But I haue sent the brethren, that the thing vvwhich vve
 glorie of you, be not made voide in this behalfe, that (as I

P p p iij haue

*That is, in this
matter of almes.
Chryl. Theophyl.*

*The Epistle
for S. Lau-
rence, Aug. 10*

*The fruite
of almes is the
encrease of
grace in al iu-
stice and good
workes to life
euerlasting :
God giuing
these things
for reuward &
recompense
of charitable
workes, which
therefore be
called the seed
or merito-
rious cause of
these spiritual
fruites.*

haue said) you may be ready : † left vvhhen the Macedoniās 4
shal come vvith me, and finde you vnready, vve (that vve
say nor, ye) may be as hamed^e in this substance. † Therefore I 5
thought it necessarie to desire the brethren that they vvould
come to you, and prepare this blessing before promised, to be
ready so, as a blessing, ⁿ not as avarice. † And this I say, he 6
that ⁿ so vveth sparingly, sparingly also shal reape: and he that
so vveth in blessings, of blessings also shal reape. † Euery 7
one as he hath determined in his hart, not of sadnes or of ne-
cessitie. † for *God loueth a cheereful giuer.* † And God is able to 8
make al grace abound in you: that in al things alvvaies ha- 9
uing al sufficiencie, you may abound vnto al good vvorkes,
† as it is vvritten : *He distributed, he gave to the poore : :: his iustice re-
maineth for euer.* † And he that ministrETH seede to the sovrer, 10
vvil giue bread also for to eate: & vvil multiplie your seede,
and vvil augmēt the increases of the fruites of your iustice : †
† that being enriched in al things, you may abound vnto 11
al simplicitie, vvwhich vvorketh by vs thanks-giuing to God.
† Because the ministerie of this office ⁿ doth not only supplie 12
those things that the Saints vvant, but aboundeth also by
many thanks-giuings in our Lord, † by the prooffe of this 13
ministerie, glorifying God in the obedience of your confes-
sion vnto the Gospel of Christ, and in the simplicitie of com-
municating vnto them, and vnto al, † and in their praying 14
for you, being desirous of you because of the excellēt grace
of God in you. † Thankes be to God for his vnspeake- 15
able gift.

*Ecclesi
35, 11.*

Pf. 111, 9

AN NOT A T I O N S CHAP. IX.

**Procters for
Catholike pri-
soners.**

**Cheereful gi-
uing.**

**The greater
almes, the
greater merite
and reuward.**

1. *Toward the Saints.*] By the Apostles earnest and often calling vpon the Corinthians to giue almes for relieuing the faithful in distresse, the Pastors of Gods Church may learne, that it specially pertaineth to their office to be procters for holy men in prison, poutertie, and al other necessitie, specially vvhen their vvant commeth for confession of their faith.

5. *Not as avarice.*] The couetous man that parteth vvith his peny painefully and vvith sorrow as though he lost alimme of his body, is noted, and cheereful, ready, voluntarie, and large contribution is commended.

6. *Sovveth sparingly.*] Almes is compared to seede, for as the seede throwven into the ground, though it seme to be cast avway, yet is not lost, but is laid vp in certaine hope of great encrease: so that vvwhich men giue in almes, though it seme to be cast avway and to perishe in respect of the giuer, yet in deede it is most fruitfull, the benefite thereof manifoldly returning to him againe. Vvhervpon the Apostles cōclusion is cleere, that according to the measure of the almes or feeding (vvwhich is more or lesse in respect of the vvil and abilitie of the giuer) the encrease and aboundance of harvest, that is, of grace and glorie shal ensue. See S. Augultine in *Psal. 49 circa med. & q. 4. ad Dulcitium.*

12. *debe.*

12. *Doth not onely supply.*] Vvhen almes are giuen, specially to holy men, not onely the giuers obtaine great benefite thereby, and the vvautes of others be supplied, but God also by the receiuers continual praiers and thankes giuing therfore, is exceedingly honoured: so that charitie bestowed in this sort, is an acte of Gods vvorship and of religion.

Almes redol'd
to Gods ho-
nour.

CHAP. X.

Against the false Apostles, granting the infirmities of his person, he doth not vvithstanding set out the powver of his Apostleship. 12 reprehending them also for chalenging to them selues the praise of other mens labours.



1 ND I Paul my self beseeche you by the
mildenes and modestie of Christ, vvho in
2 presence in deede am humble amōg you,
but absent am bold on you. † But I be-
seeche you, that being present I neede not
be bold by that confidence vvhervvith I
am thought to be bold against some:
vvhich thinke vs as though vve vvalke according to the
3 flesh. † For vvalking in the flesh, vve vvarre not accor-
4 ding to the flesh. † For theⁿ vvweapons of our vvwarfare are
not carnal: but mightie to God vnto the destruction of mu-
5 nitions, destroying counsels, † and al loftinesse extolling it
self against the knowvledge of God, and bringing into capti-
6 vitie al vnderstanding vnto the obedience of Christ, † and
hauing in a readinesseⁿ to reuenge al disobediēce, vvhen your
7 obedience shal be fulfilled. † See the things that are accor-
ding to appearance. If any man haue affiance in him self, that
he is Christs: let him thinke this againe vvith him self, that
8 as he is Christs, so vve also. † For and if I should glorie
somevvhat more of our povver, vvhich our Lord hath giuen
vsⁿ vnto edification and not to your destruction: I shal not
9 be ashamed. † But that I may not be thought as it vvere to
10 terrifie you by epistles († for his epistles in deede, say they,
are sore and vehement: but his bodily presence vveake, and
11 his speache contemptible) † let him this thinke that is such a
one, that such as vve are in vvord by epistles, absent: such
12 also vve are in deede, present. † For vve dare not matche or
compare our selues vvith certaine, that commend them
13 our selues to our selues. † But vve vvil not glorie aboue
our measure: but according to the measure of the rule, vvhich
God hath measured to vs, a measure to reache euen vnto you.

† For

† For not, as though vve reached not vnto you, doe vve ex- 14
tend our selues beyond. For vve are come as farre as to you in
the Gospel of Christ. † not glorying about measure in 15
other mens labours : but hauing ^chope of your faith in-
creasing, to be magnified in you according to our rule abou-
dantly, † yea vnto those places that are beyond you, to euan- 16
gelize, not in an other mans rule, to glorie in those things that
are prepared before. † But he that glorieth, let him glorie in 17
our Lord. † For not he that commendeth him self, the same 18
is approued: but vvhom God commendeth.

εἰς πίστιν
 ἀνθρώπου
 τῆς
 πίστεως
 ὁμῶν,
 Yer. 9, 2

A N N O T A T I O N S

С К А Р. X.

Punishing of
Heretikes.

4. *Ungodly.* He meaneth the ample spiritual and Apostolical power given by Christ for the punishment of false Apostles, Heretikes, and rebelles to Gods Church, vvho are here nored specially by pride and insolence (vvhich is the proper marke of such fellows) to extoll them selves above the measure of the science of God, vvhich consisteth in humble obedience to the faith and the preachers of the same.

Their pride.

The spiritual
power of Bi-
shops against
Hereticks.

6. To reuenge.] You may see hereby, that the spiritual powver of Bishops is not onely in preaching the Gospel, and so by persuation and exhortation onely (as some Hereticks hold) to remitte or retaine finnes, but that it hath authoritic to punish, iudge, and condemne Hereticks and other like rebelles: vvhich powver * one of the principal rebelles of this time being conuincd by the euidence of the place, acknowledged: so he grounded vpon Christs vword, *Whatsoeuer you binde in earth, shall be bound in heauen: Mat. 18. 18.* applying also the vvordes spoken to Hieremie (*Ch. 1. 10.*) *Behold I appoint thee ouer Nations and kingdomes, that thou plant, plucke vp, build and destroy:* to confirme and explicate the powver Apollitike here alleaged by S. Paul. Mary they vvould gladly dravv this powver from the lawfull successors of the Apostles, to them selues, their ministers and consistories, vvhich are nothing els but the shoppes and Councels of sedition and al the conspiracies of this time, against the lawfull Princes of the vvorld.

Calvin.
upon this
place.

Heretical Co-
stories.

* Ecclesiastical censures (namely Excommunication) whē & where so be executed.

8. *Vnto edification.*] This great pover of the Churches censures, specially of Excommunication, as it vvas given for the good and saluation of the people, so it must not be vsed against the innocent: nor yet vpon Hereticks or other offenders, but vvhether and vvhhen it may by likelihood benefite either the parties, or the people, or may be executed without the hurt or perturbation of the vvhole Church, as often times it can not be, by reason of the multitude of offenders. Vvhich caused the Apostle here to signifie that he would not vse his vtmost authoritie against the false Apostles vvhich disturbed them, till them selues vv ere in perfect obedience vnto him. lest by punishing the principal offenders, a greater disturbance and reuolt might fall among the people, if they vv ere not before in perfect obedience.

СНАР. XI.

He reasoneth the matter with the Corinthians, why they should preferre the false Apostles before him. 16 And because they give them leave to bragge and commend them selves, and to abuse them so miserably, he trusteth they will also give him the hearing: 21 and so he beginneth, and first shewing him self in all Iudaical respects (wherein onely stood all their boasting) to be as they are, he addeth afterward such a long roll of his sufferings for Christ, as is incomparable.

Would



1 Vould God you could beare some litle of
 2 my folly: but do ye also support me: † for I
 3 emulate you vvith the emulation of God.
 4 For I haue † despoused you to one man, to
 5 present you a chaste virgin vnto Christ.
 6 † But I feare lest, as the serpent seduced Eue
 7 by his subteltye, so your senses may be corrupted, & fall from
 8 the simplicitie that is in Christ. † For if he that † commeth,
 9 preache an other Christ vvhō We haue not preached, or you
 10 receiue an other spirit vvhom you haue not receiued: or an
 11 other Gospel vvhich you haue not receiued: you might vvel
 12 suffer it. † For I suppose that I haue done nothing lesse then
 13 the great Apostles. † For although "rude in speache, yet not
 14 in knowlledge. but in al things we are made manifest to you.
 15 † Or did I commit a sinne, humbling my self, that you might
 16 be exalted? because I euāgelized vnto you the Gospel of God
 17 gratis? † Other churches I spoiled, taking a stipend, for your
 18 ministerie. † And vvhen I vvvas vvith you, and had neede, I
 19 vvvas burdenous to none: for that vvwhich I vvanted, the
 20 brethren supplied that came from Macedonia: & in al things
 21 I haue kept my self vvithout burden to you, and vvil keepe.
 † The truth of Christ is in me, that this glorying shal not
 be infringed tovvard me in the countries of Achaia. † Vvher-
 fore? because I loue you not? God doth knowv. † But that
 vvwhich I doe, I vvil also doe, that I may cut avvay the oc-
 casion of them that desire occasion: that, in that vvwhich they
 glorie, they may be found euen like vs. † For such false apo-
 stles are † craftie vvorkers, trāsfiguring them selues into Apo-
 stles of Christ. † And no maruel: for Satan him self trans-
 figureth him self into an Angel of light. † It is no great
 matter therfore if his ministers be trāsfigured as the ministers
 of iustice: vvwhose ende shal be according to their vvorkes.
 † Againe I say, (let no man thinke me to be foolish h: o-
 thervvise take me as foolish h, that I also may glorie a litle,)
 † that vvwhich I speake, I speake not according to God, but
 as it vvvere in foolish hnes, in this substance of glorying. † Be-
 cause many glorie according to the flesh, I also vvil glo-
 rie. † For you do gladly suffer the foolish h: vvwhereas your
 selues are vvise. † For you suffer if a man bring you into
 seruitude, if a man deuoure, if a man take, if a man be extol-
 led, if a man strike you on the face. † I speake according

† The Apo-
 stles and their
 successors did
 despouse the
 people vvhom
 they conuer-
 ted, to Christ,
 in al puritie &
 Chastitie of
 truth, and
 vvholly vndefi-
 led and void
 of error and
 heresie.

† The note of
 a false teacher,
 to come: that is,
 vvithout lavv-
 ful calling or
 sending to
 thrust and in-
 trude him self
 into an other
 mans charge.

† A proper
 terme for He-
 retikes that
 shape the sel-
 ues into the ha-
 bit of true tea-
 chers, spe-
 cially by often
 allegation and
 commendatio-
 of the Scrip-
 tures. Reade
 the notable
 admonition of
 the auncient
 vvriter Vin-
 centius Lirinensis
 in his golden
 booke Against
 the Propiane
 nouelties of al
 heresies.

The Epistle
 vpon the Sun-
 day of Sexa-
 gesime.

to dishonour, as though vve had been vveake in this part. Vvherein any man dare (I speake folishly) I dare also. † * They are Hebrevvves: and I. They are Israëlites: and I. 22 They are the seede of Abraham: and I. † They are the mini- 23 sters of Christ: and I. (I speake as one scarce vvise) more I: in many moe labours, in prisons more abundantly, in stripes about measure, in deathes often. † Of the Ievves fve times, 24 did I receiue * fourtie, sauing one. † Thrise vvvas I beaten 25 * vvith rodde, * once I vvvas stoned, thrise I suffred * ship- vvracke, night and day haue I been in the depth of the sea, † in iourneying often, perils of vvaters, perils of theeues, pe- 26 rils of my nation, perils of Gentiles, perils in the citie, perils in the wildernes, perils in the sea, perils among false brethren, † in labour and miserie, in much vvatchings, in hunger and 27 thirst, in fastings often, in colde and nakednes, † beside those 28 things which are outwardly: my daily^b instance, the careful- nes of al churches. † Vvho is vveake, and I am not vveake? 29 vvho is scandalized, and I am not burnt? † If I must glorie: 30 I vvil glorie of the things that concerne my infirmities. † The 31 God and Father of our Lord I e s v s Christ, vvho is blessed for euer, knovveth that I lie not. † At Damascus the Gouver- 32 nour of the nation vnder Aretas the king, kept the citie of the Damascenes, for to apprehend me: † and through a 33 vvindow in a basket vvvas I let dovvn by the vvall, and so escaped his handes.

b. m. i. s. c. a. o. s.
S. Chrysostom
and Theophy-
lacte interpret
it of daily con-
spiracie agaist
him, others, of
multitude of
cares instat &
vrgēt vpō him.

Phil. 3, 5

Dau. 25,

3.

Act. 16,

23. 14,

18. 27,

15.

C non

vror?

mugū-

mxi?

Act. 9,

24.

ANNOTATIONS

CHAP. XI.

g. From the simplicitie. People fall from their first faith, virginities, and simplicitie in Christ, not by sode reuolt, but by litle & litle, in giuing eare to the subtil persuasio of the Serpent, speaking to the by the sveete mouthes & illurementes of Heretikes, of vvvhich kind of seductio he giueth Eue for an example, vvho vvvas by her greedy desire of knowlledge and the Diuels promis of the same, drawen from the natie simplicitie and obedience to God. as at this day, promis and pretense of knowlledge driueth many a poore soul from the sure, true, sincere, and onely beleece of Gods Church.

Heretikes
sometime clo-
quent.

Knowlledge
better then
gay wordes.

Yong orators
among hereti-
kes preferred
before the au-
gient Docto-
rs

6. Rude in speech. Hereby vve see that the seditious and false teachers haue often the gift of eloquence vvhereby the simple be easily beguiled. Such vvvere Corè and Dathan, as Iosephus vvriteth *Antiq. li. 4 c. 2.* for the same, S. Augustine (*li. 5 Confes. c. 3. et 12.*) calleth the Heretike Faustus Manichæus, *magnum laqueum Diaboli, a great snare of the Diuel*, saying that he passed the glorious Doctør S. Ambrose in thevv of vvordes, but farre inferior to him (vvvithout al comparison) in substance and matter. In vvvhich sort the Apostle here is glad to compare him self vvith the false Apostles, vvvhom the Corinthians did folovv and extoll farre above him by reason of their eloquence, graunting to them that gift, but chalainging to him self superiority in knowlledge, vvvhich al vvise men preterre before vaine vvordes. And it is the bane of our poore countrie, that the people novv a daies glie credit rather to nev v orators and folish yonkers, for their sveete speeches: then to the glorious Doctørs of Christes Church, for their singular knowlledge and more graue eloquence.

CHAP.

CHAP. XII.

He telleth of his incomparable visions, 5 but for humilitie liketh better to talke of his infirmities: 11 putting the fault in the Corinthians for that he is faine thus to rehearse his owne commendations. 13 Where againe he reasoneth the matter with them like a father, why they should preferre those false Apostles before him. 20 And feareth lest at his coming he shal be compelled to excommunicate many of them.



I **I** must glorie (it is not expedient in deede)
2 but I vvil come to theⁿ visions and reuelatiōs
of our Lord. † I knowv a man in Christ aboue
fourtene yerres agoe (vwhether in the body, I
knowv not: or out of the body, I knowv not:

3 God doth knowv) such a one :: rapt euen to the third heauē.
† And I knowv such a man (vwhether in the body, or out of
4 the body, I knowv not: God doth knowv) † that he vvas rapt
into Paradise: & heate d secrete vvordes, which it is not lawvful
5 for a man to speake. † For such an one I vvil glorie: but for
6 my self I vvil glorie nothing, sauing in my infirmities. † For
and if I vvil glorie, I shal not be foolish: for I shal say truth.
7 but I spare, lest any mā should esteeme me aboue that vvhich
he seeth in me, or heareth any thing of me. † And lest the
greatnes of the reuelations might extoll me, there vvas giuen
me a pricke of my flesh, an angel of Satan, to buffet
8 me. † For the vvhich thing thrise I besought our Lord,
9 that it might depart from me: † and he said to me, My grace
sufficerth thee, for povver is persited in infirmitie. Gladly
therefore vvil I glorie in mine infirmitie, that the povver of
10 Christ may dwell in me. † For the vvhich cause I please
my self in infirmities, in contumelies, in necessities, in perse-
cutions, in distresses for Christ. for vwhen I am vveake, then
am I mightie.

11 † I am become foolish: you haue compelled me. For I
ought to haue been commended of you: for I haue been no-
12 thing lesse then they that are aboue measure Apostles: al-
though I am nothing. † Yet the signes of my Apostleship
haue been done vpon you in al patience, in signes & vvōders
13 and mighty deedes. † For vvhat is there that you haue had
lesse then the other churches: but that I my self haue not
14 burdened you? Pardon me this iniurie. † Behold, novv
the third time I am ready to come to you: and I vvil not be
burdenous vnto you. For I seeke not the things that are

Qq ij yours:

Py this vve
may proue
that it is nei-
ther impossi-
ble, incredi-
ble, nor vnde-
cent, that is
reported by
the auncient
fathers of
some that haue
been rauished
or rapt (whe-
ther in body
or out of body
God knowv-
eth) & brought
to see the state
of the next
life, as vvell of
the saued as
damned.

yours: but you. For neither ought the childrē lay vp treasures for the parents, but the parents for the children. † But I most gladly vvill bestovv, & vvill my self moreouer be bestovved for your soules: although louing you more, I am loued lesse.

† But be it so: I haue not burdened you: but being craftie, I tooke you by guile. † Haue I circumvented you by any of them vvhom I sent to you? † I requested Titus, and I sent vvith him a brother. Did Titus circumuent you? vvalked vve not vvith one spirit? nor in the self same steppes? † Of old thinke you that vve excuse our selues to you? Before God, in Christ vve speake: but al things (my deereft) for your edifying. † For I feare lest perhaps vvhen I come, 20 I finde you not such as I vvould: and I be found of you, such an one as you vvould not, lest perhaps cōtentions, emulatiōs, stomakings, dissensions, detractions, vvith perings, svvellings, seditions be among you. † lest againe vvhen I come, God humble me among you: & I mourne many of them that sinned before, & haue not done penāce for the vncleannes & fornication and incontinenzie that they haue committed.

AN NOT A T I O N S

CHAP. XII.

Visions haue no credite with heretikes.

1. *Visions.*] S. Cyprian (*ep. 69. nu. 4.*) complaineth that the Aduersaries of Gods Church and Priestes, giue no credit to visions. but their incredulitie is much more in our daies, that condemne al such reuelations, though they be reported and recorded for most certaine, of holy S. Gregorie, S. Bede, or vvho els so euer. Yea they are so vvicked in this case, that the vision vvich the holy author of the booke of Machabees * calleth *fide dignum*, vvorthy of credit, is one cause vvhy they deny the vvhole booke to be Canonical: and as vvell might they for this vision deny al S. Pauls Epistles, and for the like, the Actes of the Apostles, *Act. 9. 10. 11. 12. 17*: and the Gospel it self, *Mat. 1. 20. 2. 13. 19.*

The Apostles some greater then other.

11. *Above measure Apostles.*] Though al vvere in that they vvere Apostles, of one and the same order, yet vve may see that some had marueous great preeminence and priuilege aboue others in the same office: specially S. Peter and S. Iohn, vvhom S. Paul often calleth *great Apostles*, *aboue measure or passing Apostles, the pillars, &c.* 2 Cor. 11. 5. 12. 11. Gal. 2. 9.

We must sticke to the faith first planted by miracles.

12. *In signes.*] Miracles be necessarie, and be great signes of truth, vvhen it is first nevvly taught. And therefore let al Catholike men hold fast that faith vvich vvvas first preached and confirmed by miracles. as in England by S. Augustine, and in other nations by other holy Apostolike men. And let the Heretikes that preach extraordinarily, nevvly, and othervvise then vve receiued at our first conuersion, shew their calling and doctrine by miracles, or els let them be taken for false Apostles as they be.

CHAP. XIII.

He drineth into them the feare of excommunication: to the end that they doing penance beforehand, he may not be compelled to vse his authoritie vvhen he commeth, and as he hath threatened. 11 And so vvith a general exhortation he endeth.

Den. 19,
15.

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O this the third time I come vnto you: * In the mouth of two or three witnesſes ſhal euery vvord ſtand. † I foretold and doe foretel as preſent, and nowv abſent, to them that ſinned before, and al the reſt, that if I come againe, I vvill not ſpare. † Seeke you an experiment of him that ſpeaketh in me, Chriſt: vvho in you is not vveake, but is mightie in you? † For although he vvvas crucified of infirmitie: yet he liueth by the povver of God. For vve alſo are vveake in him: but vve ſhal liue vvith him by the povver of God on you. † " Trie your ovvne ſelues if you be in the faith: proue ye your ſelues. Knowv you not your ſelues that Chriſt I E S V S is in you, vnleſſe perhaps you be reprobates. † But I hope, you knowv that vve are not reprobates. † And vve pray God, that you doe no euil, not that vve may appeare approved, but that you may doe that vvwhich is good, and vve be as reprobates. † For vve can not any thing againſt the truth: but for the truth. † For vve reioyce, for that vve are vveake, & you are mightie. This alſo vve pray for, your conſummation. † Therefore theſe things I vvrite abſent: that being preſent I may not deale hardly according to the povver vvwhich our Lord hath giuen me vnto edification and not vnto deſtruction.

c Eccleſiaſtical power to puniſh offenders by the cēſures of the Church.

† For the reſt brethren, reioyce, be perfect, take exhortation, be of one minde, haue peace, and the God of peace & of loue ſhal be vvith you. † Salute one an other in a holy kiſſe. Al the ſaincts ſalute you. † The grace of our Lord I E S V S Chriſt, and the charitie of God, and the communication of the holy Ghoſt be vvith you all. Amen.

The Epistle is a voutie Maſſe of the B. Trinitie.

ε παρ-
καταδιδε,
Ro. 16,
16. 1. Co.
16, 20.

A N N O T A T I O N S

CHAP. XIII.

1. *Trie your ſelues.*] The Heretikes argue herevpō, that euery man may knowv him ſelf certaine-ly to be in grace: vvhere the Apoſtle ſpeaketh expreſly and onely of faith. the act vvhereof a man may knowv and feele to be in him ſelf, becauſe it is an act of vvnderſtanding, though he can not be aſſured that he hath his finnes remitted, and that he is in al pointes in ſtate of grace and ſaluacion: becauſe euery man that is of the Catholike faith, is not alwaies of good life agreeable therevnto, nor the actes of our vvill ſo ſubiect to vvnderſtanding, that vve can knowv certainly vvwhether vve be good or euil. See S. Auguſtine 10, 7 de perfect. inſtitia 6. 15. Li. de Cor. et grat. c. 13. & S. Thomas 1. 2, q. 112. art. 5.

Vve may knowv that we haue faith, but not that vve are in grace.



THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATIANS.



THAT this Epistle may seeme to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romanes, notwithstanding that in the second chapter it is euident to haue bene written 14 yeres at the least after his Conuersion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such False apostles, as were reade of, Act. 15. *Et quidam descendentes, &c.* And certaine comming dovvne from Iervvrie, taught the brethren (that is the Christian Gentiles at Antioche) that vnles you be circumcised according to the manner of Moyses, you can not be saued. Such commers also to the Galatians (whom S. Paul had conuerted Act. 16, as him self mentioneth Gal. 1. and 4.) did seduce them, saying, that al the other Apostles to whom they should rather harken, then to Paul (who came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospel that he preacheth, of Christ him self after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed vrel of his preaching to the Gentiles, though themselves being Iewes, and lining among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreouer, that the said False apostles belied him, in saying that he also preached Circumcision sometimes. Again, that they themselves in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that in deede they did it onely to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romanes: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, repleti omni scientia (Rom. 15) replenished with al knowlledge.

THE



THE EPISTLE OF PAUL TO THE GALATIANS.

CHAP. I.

After the foundation laide in the salutation, 6 he exclaimeth against the Galatians, and their false apostles, 11 considering that the Gospel vvhich he preached to the, he had it immediatly of Christ him self. 13 Vvhich to shew he beginneth to tel the storie of his conuersion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

1 **P**AVL an Apostle not of men, neither by man, but by I E S V S Christ, and God the Father that raised him from the dead, † and al the brethren that are vvith me: to the churches of Galatia. † Grace to you and peace from God the Father and our Lord I E S V S Christ, † vvho gaue him self for our sinnes, that he might deliuer vs from this present vvicked vvorld, according to the vvil of our God and father: † to vvhom is glorie for euer and euer. Amen.

6 † I maruel that thus so soone you are transferred from him that called you into the grace of Christ, vnto an other Gospel: † vvhich is not an other, vnles there be some that trouble you, and vvil :: inuert the Gospel of Christ. † But although we, or an Angel from heauen, euāgelize to you beside that vvhich vve haue euangelized to you, be he anáthema. † As vve haue said before, so novv I say againe, If any euangelize to you, beside that vvhich you haue receiued, 10 be he anáthema. † For do I novv vse perswasion to men, or to God? Or do I seeke to please men? If I yet did please men, I should not be the seruant of Christ.

11 † For I doe you to vnderstand, brethren, the Gospel that

:: New Gospelers that peruert, corrupt, or alter the one onely true and first deliuered Gospel, are to be auoided. See S. Augustine Cont. Faustum li. 12. c. 27.

c The Epistle vpon the Commemoration of S. Paul, vvvas Iun. 30.

vvas euangelized of me, that it is not according to man.
† For neither did I receiue it of man, nor learne it: but by the 12
reuelation of I E S V S Christ.

† For you haue heard my cōuersation sometime in Iudaisme, 13
that aboute measure I persecuted the Church of God, and expugned it, † and profited in Iudaisme aboute many of mine 14
equales in my nation, being more abundantly an emulator of the traditions of my fathers. † But vwhen it pleased him 15
that separated me from my mothers vvombe, and called me by his grace, to reueale his sonne in me, † that I should euangelize him among the Gentils, incontinent I condescended not to flesh and blood, † neither came I to Hierusalem to 17
the Apostles my antecessors: but I vvent into Arabia, and againe I returned to Damascus. † Then, after three yeres I 18
came to Hierusalem to see Peter: and taried with him fiftene daies. † But other of the Apostles saw I none: sauing Iames 19
the brother of our Lord. † And the things that I vwrite to 20
you: behold before God, that I lie not. † After that, I came 21
into the partes of Syria and Cilicia. † And I vvas vnknownen 22
by sight to the churches of Ievvrie, that vv ere in Christ: † but they had heard only, That he vv hich persecuted vs 23
sometime, doth now euangelize the faith vv hich sometime he expugned: † and in me they glorified God. 24

Act. 9. 1.

S. Iames was called our Lordes brother after the hebrew phrase of the Iewes, by vv hich mere kinsmen are called brethre, for they were not brethren in deede, but rather sisters children.

AN NOT A T I O N S CHAP. I.

S. Paul sent to preache by or-
dinarie im-
pōsitiō of hādes.
1. *Neither by man.*] Though he vv ere not first by mans election, nomination, or assignement, but by Gods ovvne speciall appointmēt, chosen to be an Apostle: yet by the like expresse ordinance of God he rooke orders or imposition of hands of men, as is plaine *Act. 13.* Let vs bevare then of such false Apostles, as novv a daies intrude them selves to the office of Ministerie and preaching, neither called of God, nor rightly ordered of men.

No shew of learning or vertue must moue vs from the faith.
2. *Or an Angel.*] Many vv orthie obseruations are made in the fathers vv ritings, of the earnest admonition of the Apostle, and much may vve gather of the text it self, first, that the credit of any man or Angel for vv hat learning, eloquence, shew of grace or vertue so euer, though he vvrought miracles, should not moue a Christian man from that truth vv hich he hath once receiued in the Catholike Church: of vv hich point Vincentius Lirinensis excellently treateth. *li. cont. profan. haeres. Nouitates.* Vv hereby vve may see that it is great pitie and shame, that so many folovv Luther and Caluin and such other leude fellows, into a new Gospel, vv hich are so farre from Apostles and Angels, that they are not any vv hit comparablē vv ith the old Heretikes in giftes of learning or eloquence, much lesse in good life.

Preaching cō-
trarie to the
faith recei-
ued is forbid-
den, not other
preaching.
Secondly S. Augustine noteth vpon the vvord, *Beside*, that not al other teaching, or more preaching then the first, is forbidden, but such as is contrarie and disagreeing to the rule of faith. *The Apostle did not say*, saith he, *If any man euangelize to you more then you haue receiued, but, beside that you receiued, for if he should say that, he should be preiudicial to him self, vv ho coueted to come to the Thessalonians, that he might supply that vv hich vv as wanting to their faith. Now he that supplieth,*

*Tract. 98
in Ioh.*

addob

addeth that which was lacking, taketh not away that which was, &c. By which we see how fruituously and calumniously the Heretikes charge the Church with addition to the Scriptures.

Thirdly, as vvel by the word *euangelizamus* (we euangelize) as the word *accepistis* (you haue receiued) we may note that the first truth, against which no second Gospelling or doctrine may be admitted, is not that onely which he wrote to the Galatians, or which is contained either in his or any other of the Apostles or Euangelists writings, but that which was by word of mouth also preached, taught, or deliuered them first, before he wrote to them. Therefore the Adversaries of the Church that measure the Word of God or Gospel by the Scriptures onely, thinking them selues not to incurre S. Pauls curse, except they teach directly against the written word, are fouly beguiled. As therein also they shamefully erre, when they charge the Catholikes with adding to the Gospel, when they teach any thing that is not in expresse wordes written by the Apostles or Euangelists. not marking that the Apostle in this Chapter, and els where, commonly calleth his & his fellowes whole preaching, the Gospel, be it written or vnrwritten.

Fourthly, by the same wordes we see condemned al after-preachings, later doctrines, new sectes and authors of the same: that onely being true, which was first by the Apostles and Apostolike men as the lawfull husbandmen of Christs fild, sowed and planted in the Church: and that false, which was later and as it were ouerfoven by the enemy. By which rule not onely Tertullian (*de prescript. nu. 6 & 9.*) but all other ancient Doctors, and specially S. Irenaeus (*li. 3. c. 2. 3. 4.*) tried truth from falsehood, and condemned old Heretikes, prouing Marcion, Valentine, Cerilon, Menander, and such like, false Apostles, because they came in with their nouelties long after the Church was settled in former truth.

Sixtly, This curse or execration pronounced by the Apostle, toucheth not onely the Galatians, or those of the Apostles time, that preached otherwise then they did, but it pertaineth to al times, preachers, and teachers, vnto the worldes end, and it concerneth them (as Vincentius Lirinensis saith) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church. To preach any thing to Christian Catholike men (saith he) besides that which they haue receiued, neuer was it lawfull, neuer is it, nor neuer shal it be lawfull. to say anathema to such, it hath been, and is, and shal be alwaies behoofull. So S. Augustine by this place holdeth al accursed, that draw a Christian man from the Societie of the whole Church, to make the feneral part of any one sect: that call to the hidden conuenticles of Heretikes, from the open and knowen Church of Christ: that allure to the priuate, from the common: finally al that draw with chatting curiositie the children of the Catholike Church, by teaching any thing besides that they found in the church. * mentioning also that a Donatist feined an Angel to haue admonished him to call his frende out of the Communion of the Catholike Church into his sect. and he saith, that if it had been an Angel in deede, yet should he not haue heard him. Lastly S. Hierom vseth this place, wherein the Apostle giueth the curse or anathema to al false teachers not once but twise, to proue that the zeale of Catholike men ought to be so great toward al Heretikes and their doctrines, that they should giue them the anathema, though they were neuer so deere vnto them. In which case, saith this holy Doctor, I would not spare mine owne parents. *Ad Pammach. c. 3. cont. 10. Hieros.*

18. To see Peter.] In what estimation S. Peter was with this Apostle, it appeareth: seeing for respect and honour of his person, and of duty as Tertullian *de prescript.* saith (notwithstanding his great affaires Ecclesiasticall) he vvent so farre to see him. not in vulgar maner, but (as S. Chrysostom noteth the Greeke word to import) to behold him as men behold a thing or person of name, excellencie, and maiestie. for which cause, and to fill him self with the perfect view of his behaviour, he abode with him shtene daies. See S. Hierom *ep. 103 ad Paulinum. to. 3.* Who maketh also a myserie of the number of daies that he taried with S. Peter. See S. Ambrose in *Comment. huius loci*, and S. Chrysostome vpon this place, and *ho. 87 in Ioan.*

The Gospel is not onely in the written word of scripture, but in vnrwritten tradition also.

After-preaching & ouersowing of nouelties, argueth false doctrine.

The Apostles curse vpon al that teache new doctrine, and draw men from the Cath. Church.

Zeale against heretikes.

B. Paul doth visite S. Peter of honour and reuerence to vward him.

CHAP. II.

He telleth furth the storie begonne in the last chapter, and how he reprehended Peter, is and then specially vrgeth the ensample of the Christian leues, who sought vnto Christ for iustification, and that by vrrarrant also of their Law it self, as also because otherwise Christs death had been needles.

R r r THEN



THEN after fourtene yerres I vvent vp 1
 againe to Hierusalem vvith Barnabas,
 taking Titus also vvith me. † And I 2
 vvent vp according to reuelation: and
 "cōferred with them the Gospel which
 I preach among the Gentiles, but apart
 vvith thē that seemed to be something,
 lest perhaps" in vaine I should runne
 or had runne. † But neither Titus which vvas vvith me, vvhere- 3
 as he vvas a Gentil, vvas compelled to be circumcised: † but 4
 because of the false brethren craftely brought in, vvich craft-
 ely came in to espie our libertie that vve haue in Christ
 I E S V S, that they might bring vs into seruitude. † To 5
 vvhom vve yelded not subiection no nor for an houre, that
 the truth of the Gospel may remaine vvith you. † But of 6
 them that seemed to be something, (vvhat they vv ere some-
 time, it is nothing to me. * God accepteth not the person of
 man) for to me, they that seemed to be something, "added
 nothing. † But contrariewise vvhen they had seen, that to 7
 me vvas committed the Gospel of the c^eprepuce, as" to Peter
 of the circumcision († for he that vvrought in Peter to the 8
 Apostleship of the circumcision, vvrought in me also among
 the Gentils) † and vvhen they had knowven the grace that 9
 vvas giuen me, Iames and Cephas and Iohn, vvich seemed
 to be pillars, "gave to me and Barnabas the right handes of
 societie: that vve vnto the Gentiles, & they vnto the circum- 10
 cision: † only that vve should be mindeful of the poore:
 the vvich same thing also I vvas careful to doe.

a See the mar-
 ginal Annota-
 tion Rom. 2. v.
 25.

c That is, in
 presence, before
 them al, as Beza
 him self ex-
 poundeth it.
 Yet the En-
 glish Bezaes
 to the more
 disgracing of
 S. Peter, trans-
 late, to his face,
 No. Test. an.
 1580.

† And vvhen Cephas vvas come to Antioche, "I resisted 11
 him^e in face, because he vvas "reprchenfible. † For before 12
 that certaine came from Iames, he did eate vvith the Gentiles:
 but vvhen they vv ere come, he vvithdrevv and separated
 him self, seating them that vv ere of the circumcision. † And 13
 to his simulation cōsented the rest of the Ievves, so that Bar-
 nabas also vvas ledde of them into that simulation. † But 14
 vvhen I savv that they vvalked not rightly to the veritie of
 the Gospel, I said to Cephas before them al: If thou being
 a Ievve, liuest Gentile-like & not Iudaically: hovv dost thou
 compel the Gentils to Iudaize.

† Vve are by nature Ievves, and not of the Gentils, sin- 15
 ners. † But knowving that * man is not iustified by the 16
 vvorkes

Deu. 10.
 17.

c nullo
 p^ontu

Ro. 3, 19
 20.

vworkes :: of the Law, but by the faith of I E S V S Christ: we also beleue in Christ I E S V S, that we may be iustified by the faith of Christ, and not by the vworkes of the Law: for the vvhich cause, by the workes of the Law no fles h shal be iustified. † But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid. † For if I build the same things againe vvhich I haue destroyed, I make my self a preuaricator. † For I by the Law, am dead to the Law, that I may liue to God: vvith Christ I am nailed to the crosse. † And I liue, novv not I: but Christ liueth in me. And that that I liue novv in the fles h, I liue in the faith of the sonne of God, who loued me, & deliuered him self for me. † I cast not avway the grace of God. For if iustice be by the Law, then Christ died in vaine.

By this add by the discourse of this whole epistle, you may perceiue, that when iustification is attributed to ffaith, the vworkes of Charitie be not excluded, but the vworkes of Moyse's law: that is, the ceremonies, sacrifices and sacraments thereof principally, and consequently al workes done merely by nature and free wil, without the faith, grace, spirit, & aide of Christ.

A N N O T A T I O N S

CHAP. II.

a. *Conferred vvith them.*] Though S. Paul vvhere taught his Gospel of God and not of S. Paul con-man, and had an extraordinarie calling by Christ him self, yet by reuelation he vvvas sent to Hierusalem to conferre the said Gospel vvvhich he preached, vvith his elders the ordinarie Apostles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and societie or communion vvith trial of his doctrine. For there is no extraordinarie or miraculous vocation, that can seuer or separate the person so called, in doctrine or fellowship of Christian life and religion, from the ordinarie known societie of Gods people and Priestes. Therefore vvhofoeuer he be (vpon vvhat pretence so euer) that vvill not haue his calling and doctrine tried by the ordinarie Gouverners of Gods Church, or disdaineth to go vp to the principal place of our religion, to conferre vvith Peter and other pillars of the Church, it is euident that he is a false teacher, a Schismaticke, and an Heretike. By vvvhich rule you may trie al your new teachers of Luthers or Caluins schoole: vvho neuer did nor euer durst put their preaching to such conference or trial of holy Councel or Bishops, as they ought to do, and vvould do, if it vvwere of God, as S. Paul es vvvas.

a. *In vaine.*] Though S. Paul doubted not of the truth of the Gospel vvvhich he preached, knowing it to be of the holy Ghost: yet because other men could not, nor vvould not acknowledge so much, til it vvwere allowed by such as vvwere vvwithout al exception knownen to be Apostles & to haue the spirit of truth, to discern vvwhether the vocation, spirit, & Gospel of Paul vvwere of God, he knew he should othervvise vvwithout conferre vvith them, haue lost his labour, both for the time past and to come. *He had not had* (saith S. Hierom) *securitie of preaching the Gospel, if it had not been approved by Peters sentence and the rest that vvwere vvwith him.* Hiero ep. 89. c. 2. See Tertul. li. 4. Cont. Marc. nu. 3. Therefore by reuelation he vvwent to conferre vvith the Apostles at Hierusalem, that by them hauing his Apostleship and Gospel liked and approved, he might preach vvwith more fruite. Vvherein vve see, this holy Apostle did not as the seditious proud Heretikes do novv a daies, vvvhich refusing al mans attestation or approbation, vvill be tried by Scriptures onely. As also vve may learne that it is no such absurditie as the Aduersaries vvould make it, to haue the Scriptures approved by the Churches testimonie. Seeing the Gospel vvvhich S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) vvvas to be put in conference and examination of the Apostles, vvwithout al derogation to the truth, dignitie, or certaintie of the same. And the cauiling of Heretikes, that we make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to grant vnto them, is vaine and false. For, to beare vvittnes or to giue euidence or attestation that the preaching or vvriting of such, is true and of the Holy Ghost, is not to make

The approbation of S. Pauls doctrine by Peter & the rest, vvvas very requisite.

No absurditie that the Scriptures be approved by the Churches testimonie.

The Church maketh not

Canonical Scripture, but declareth that it is so.

The Scripture & Church compared together for antiquitie, authoritie, &c.

It true: no more then the Goldsmith or touch-stone that trie and discern vvhich is true gold, make it good gold, but they giue euidence to man that so it is. And therefore that disputation also, vvhether the Scripture or the Church be of greater authoritie, is superfluous: either giuing testimonie to the other, and both assured by the Holy Ghost from al error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God and his graces: for the vvhich Church the Scriptures vvere, and not the Church for the Scriptures. In vvhich Church there is iudicial authoritie by office and iurisdiction to determine of doubtful questions touching the sense of the Scriptures and other controuerfies in religion, & to punish disobedient persons. Of which iudicial power the Scriptures be not capable, as neither the truthe & determinations of the same can be so euident to men, nor so agreeable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the truth, and great is the authoritie of both: but in such diuers kinde, as they can not be vvell compared together. The controuerfie is much like as if a man touching the ruling a case in law or giuing sentence in a matter of question, should aske, vvhether the iudge, or the euidence of the parties, be of more authoritie or credit, vvhich vvere as friuolous a dispute, as it were a disordered part for any man to say, he would be tried by no other iudge but by his owne writings or euidences. Vvith such triflers and seditious persons haue we to do now a daies in diuinitie, as vvere intolerable in any prophane science or facultie in the vvorlde.

The Scriptures alwaies true in them selues, are so knowen to be by the Church.

6. *Added nothing.*] The Gospel and preaching of S. Paul vvas wholly of God, & therefore though it vvere put to the Churches probation, as gold is to the touch stone: yet being found in al pointes pure, nothing could be altered or amended therein by the Apostles. Euen so the Scriptures vvhich are in deede vvholy of the Holy Ghosts enditing, being put to the Churches trial, are found, proued, and testified vnto the vvorlde to be such, and not made true, altered, or amended by the same. Vvithout vvhich attestation of the Church, the holy Scriptures in them selues vvere alwaies true before: but not so knowen to be, to al Christians, nor they so bound to take them. And that is the meaning of the famous sentence of S. Augustine *Cont. ep. fund. c. 1.* vvhich troubleth the Heretikes so much. *I would not beleue the Gospel (saith he) vnles the authoritie of the Church moued me.*

The Apostles commissiō general through the vvorlde, & yet peculiar to certaine prouinces.

7. *To Peter of the circumcision.*] Vve may not thinke, as the Heretikes deceitfully teach, that the charge of the Apostles vvas so distinct, that none could preach or exercise iurisdiction but in those feuerall places or towards those peoples or prouinces onely, vvhervnto by Gods appointment or their owne lot or election, they vvere specially designed. For, euery Apostle might by Christes commissiō (*Mat. 28. Goe, and teach al nations*) vse al spiritual functiō through the vvhole vvorlde: yet for the more particular regard & care of prouinces, & for peace & order sake, some were appointed to one countrie, & some to another: as, of the other Apostles, we see in the Ecclesiastical histories, and for S. Peter & S.

Iewes and Gentiles specially committed to the two principal Apostles.

Paul, it is layne by this place & other, that to them as to the two cheefe and most renoumed Apostles, the Church of al Nations vvas giuen, as deuided into two partes, that is, Iewes and Gentiles; the first and principal being S. Peters lot, that herein also he might resemble our Sauour, vvhō vvas sent namely * *to the lost sheepe of Israel*, and vvas properly * *the Minister of the Circumcision*: the second being S. Pauls, vvhom Christ chose specially to preach to the Gentiles: Not so for al that, that either he vvas limited to the Gentils onely, (vvhō the Actes of the Apostles report, in euery place, first to haue entered into the Synagoges & preached Christ to the Iewes, as he vvrote also to the Hebrues & euer had special regard & honour to the;) or Peter so bound to the Iewes only, that he could not meddle with the Gentiles: seing he vvas * *the man chosen of God*, by whom the Gentils should first beleue, vvhō first baptized them, and first gaue order concerning them. Therefore the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge,

Neither Peter only of the Iewes, nor Paul Apostle of the Gentiles only.

would haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment betwene him and S. Paul: as though thereby the one had bound him self to the other, not to preach or meddle vvvithin his fellowes compass. And vvhich is further most seditious, he exhorteth al men to keepe fast the foresaid compact, and rather to haue respect to S. Pauls Apostleship, then to S. Peters: as though the preaching, authoritie, and Apostleship of both vwere not alike true, and al of one holy spirit, vvhether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the daily decay of the Iewish state and their incredulitie, and partly for that in Christianitie the distinction of Iew & Gentil ceased after a season: both vvent to the cheefe citie of the Gentiles, and there founded the Church common to the Hebrues and al nations, Peter first, and Paul aftervvard. And therefore Tertullian saith, *de prescripte nu. 14.* *O happy Church, to vvhich the Apostles poured out al doctrine vvvith their bloud. Where Peter suffereth like to our Lordes passion, vvhether Paul is*

The Church founded at Rome by S. Peter and S. Paul.

crowmed

*Mat. 15.
Ro. 15.*

*Act. 10. &
15. v. 7.
Calu. li. 4.
c. 6. nu. 12.
Insti.*

crowned with Iohn (Baptists) death.

9. *Gaue the right handes of societie.*] There is and alwaies ought to be, a common fellowship and fraternitie of all Pastors and preachers of the Church. Into which societie who so euer entereth not, but standeth in Schisme and separation from Peter and the cheefe Apostolike Pastors, what pretence so euer he hath, or whence so euer he challengeth authoritie, he is a wolfe, and no true Pastor. V which vnion ad communion together was so necessary euen in S. Pauls case, that, notwithstanding his special calling of God, yet the Holy Ghost caused him to go vp to his elder Apostles, to be receiued into their fellowship or brotherhod, for it is to be noted, that S. Peter, James, and Iohn were not sent to S. Paul, to ioine vvith him or to be tried for their doctrine and calling, by him: but contrariwise he vv as sent to them as to the cheefe and knowen ordinarie Apostles. They therefore gaue Paul their handes, that is to say, tooke him into their societie, and not he them. And S. Hieromus saith concerning this, shal be found true to the vvorldes end, speaking of S. Peters successor: *Het that gathereth not vvith thee, scattereth.* Ep. 17. And in another place for the same cause he calleth Rome, *tutissimum Communions portum*, the most safe and sure haueu of communion or Societie. Ep. 16. c. 3. And whereas the Heretikes by this also would proue that Peter had no preeminence aboue Paul being his fellowv Apostle, it is ridiculous. As though al of one fellowship or brotherhod be alwaies equal, or as though there were not order and gouernement, superioritie and inferioritie, in euerie societie vvel appointed. And they might perceiue by this vvhole passage, that Peter vv as the special and in more singular sort, the Apostle of the Iewes, though James and Iohn were also: as S. Paul is also called in more singular sort the Apostle and doctör of the Gentiles then S. Barnabas, and yet they vv ere both alike taken here into this societie, as they were both at once and alike segregated into this ministerie, and ordered together Act. 13. It is a poore reason then to say or thinke, S. Peter not to be aboue S. Barnabas neither, because of this societie and fellowship vnto which he vv as receiued together vvith S. Paul.

All Catholike preachers and Pastors must communicate vvith Peter & his successors.

The heretikes ridiculous argument against Peters preeminence.

The heretikes maliciously derogate from S. Peter.

Pauls reprehension of Peter, teacheth vs the zeale of the one, and humilitie of the other.

11. *I resisted him.*] Vicked Porphyrie (as S. Hierom vvriteth) chargeth S. Paul of enuie and malepart boldnes, and S. Peter of enuour. *Proem. Comment. in Galat.* Euen so the like inious sonnes of Cham, for this, and for other things, gladly charge S. Peter, as though he had committed the greatest crimes in the vvorld, for, it is the propertie of Heretikes and ilmen, to be glad to see the Saints reprehended and their faultes discovered, as vve may learne in the vvritings of S. Augustine against Faustus the Manichee, vvho gathered out al the actes of the holy Patriarches, that might seeme to the people to be vvorthie blame. Vvhom the said holy Doctör defendeth at large against him, as both he, and before him S. Cyprian, finde here vpon this Apostles reprehension, much matter of praising both their vertues: S. Pauls great zeale, and S. Peters vvonderful humilitie: that the one in the caute of God vvould not spare his Superior, and that the other, in that excellent dignitie, vvould not take it in il part, nor by allegation of his Supremacie discipline or refuse to be controuled by his iunior, vvich of the vvto they count the greater grace and more to be imitated. For neither Peter (saith S. Cyprian) *Whom our Lord chose the first and vpon vvhom he built the Church, vvhen Paul disputed vvith him of circumcision, chalenged in silently or arrogantly tooke any thing to him self, saying that he had the Primacie, and therefore the later Disciples ought rather to obey him.* ep. 71 ad Quintum. nu. 2. And S. Augustine ep. 19 c. 2 in fine. *That (saith he) vvich vv as done of Paul profitably by the libertie of charitie, the same Peter tooke in good part by holy and benigne godlines of humilitie, and so he gaue vnto posteritie a more rare and holy example, if at any time perhaps they did amiss, to be content to be corrected of their iuniors, then Paul, for to be bold and confident; yea the inferiori to resist their betters for defending the truth of the Gospel, brotherly charitie alwaies preferred.* By vvich notable speeches of the Doctörs vve may also see, how fruitöulouly the Heretikes argue herevpon, that nothing aga. & S. Peter could not be Superior to S. Paul, being so reprehended of him: vvheras the Fathers make Peters superior an example to the Superiors, to beare vvith humilitie the correction or controulment euen of rioritie, that their inferiori. Namely by this example S. Augustine (*li. 2 de bapt. c. 1.* excellently declareth, that he vv as reprehended. The B. Martyr S. Cyprian, vvho vvalked avvry touching the rebaptizing of them that vv ere christened of Heretikes, could not, nor vvould not haue been offended to be admonished & reformed in that point by his fellowes or inferiori, much lesse by a vvhole Councel. *We haue learned,* saith he, *that Peter the Apostle, in vvhom the Primacie of the Apostles by excellent grace is so preminent, vvhen he did othervvise concerning circumcision then the truth required, vv as corrected of Paul the later Apostle. I thinke (vvithout any reproch vnto him) Cyprian the Bishop may be compared to Peter the Apostle. he vvhere I ought rather to feare lest I be iniurious to Peter, for vvho knoweth not that the principalltie of Apostle ship it to be preferred before any dignitie of Bishop vvhat soeuer? but if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one. And vvho is so dull that can not see, that the inferior, though not by office and iurisdiction, yet by the law of brotherly loue and fraternal correction, may reprehend his superior? Did euer any man vvonder that a good Priest or any vertuous person should tell the Pope, or any other great Prelate, or greatest Prince in earth, their faultes? Popes may be reprehended, and are iustly admonished of their faultes, and ought to take it in good part, and*

The superior may be reprehended or admonished of the inferior.

Heretikes reprehension of Catholike Bishops is rather railing.

S. Peters error was not in faith, but in conuersation or behaviour

& so they do and euer haue done, when it cometh of zeale & loue, as of S. Paul, Irenæus, Cyprian, Hierom, Augustine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, & raile no lesse at their vertues then their vices, of such (I say) Gods Prelates must not be taught nor corrected, though they must patiently take it, as our Saviour did the like reproches of the malicious Iewes, and as Dauid did the malediction of Semei. 2 Reg. 16.

11. Reprehensible.] The Heretikes hereof againe inferre, that Peter then did erre in faith, and therefore the Popes may faile therein also. To vvhich vve answere, that howsoever other Popes may erre in their priuate teachings or vvritings, vvhereof vve haue treated before in the Annotation vpon these vvordes, *That thy faith faile not*: it is certaine that S. Peter did not here faile in faith, nor Luc. 22, erre in doctrine or knowlledge. for it vvas *conuersationis non pradicacionis vitium*, as Tertullian saith. 32. *de prescript. nu. 7.* It vvas a default in conuersation, life, or regiment, Which may be committed of any man, be he neuer so holy, and not in doctrine. S. Augustine and vvhofoeuer make mozt of it, thinke no othervvise of it. But S. Hierom and * many other holy fathers deeme it to haue been no fault at all, nor any other thing then S. Paul him self did vpon the like occasion: & that this vvhole combar vvas a set thing agreed vpon betvvene them. It is a schoole point much debated betvvixt S. Hierom and S. Augustine ep. 9. 11. 19. apud August.

See S.
Chrysost.
Theophyl.
&c.

CHAP. III.

By their owne conuersion at the first, 6 and by the example of Abraham, and promise made to him, he sheweth that the way to obtaine the benediction, is to seeke vnto God by faith in Christ. 10 Seeing also that the Law curseth euery one that hath not euermore kept the Law. 15 And, that the Law was not giuen to alter Gods testament, 19 but to conuince the Iewes of sinne, 23 and so to be their pagagogue or leader vnto Christ, 25 and then to cease.

For any people or person to forsake the faith of their first Apostles & Conuersion, at the voice of a few nouellaries, seemeth to wise men a very bewitching & senseless brutishness. Such is the ease of our poore coutrie, Germanie, and others.

This faith whereby Abraham was iustified, and his children the Gentils beleenuing in Christ, implicth all Christian vertues, of which the first is faith, the ground & foundation of all the rest, and therefore here and els vvhere often named of the Apostle.



Sensles Galatians, vvho hath bevvitched you, not to obey the truth, before vvwhose eies I E S V S Christ vvas proscribed, being crucified among you? † This only I vvould learne of you, By the vvorkes of the Law, did you receiue the Spirit, or by the hearing of the faith? † Are you so foolish, that vvhereas you began vvith the spirit, now you vvill be consummate vvith the flesh? † Haue you suffered so great things vvithout cause? if yet vvithout cause. † He therefore that giueth you the Spirit, and vvorketh miracles among you: by the vvorkes of the Law, or by the hearing of the faith doeth he it? † As, Abraham beleued God, and it vvas repun-

ted to him vnto iustice. † Know ye therefore that they that are of faith, the same are the children of Abraham. † And the Scripture foreseeing that God iustifieth the Gentils by faith, (he vvied vnto Abraham before, *That in thee shal al nations be blessed.* Therefore they that are of faith, shal be blessed vvith the faithful Abraham. † For vvhofoeuer are of the vvorkes of the Law, are vnder curse. For it is vvritten: *Cursed be enery one that abideith not in al things that be vvritten in the booke of the Law, to doe them.* † But that in the Law no man is iustified vvith God, it is manifest, because

the

Gen. 15,
6. Ro. 4.

3.

Gen. 12,
3.

Deu. 27,
26.

- Abac. 2.* 12 *The iust^a liueth by faith.* † But the Law is not by faith: but, *He that*
Ro. 1. 13 *doth these things, shal liue in them.* † Christ hath redeemed vs from
Leu. 18. the curse of the Law, being made a curse for vs (because it is
Deu. 21. 14 *vwritten, Cursed is euery one that hangeih on a tree)* † that on the Gen-
 tiles the blessing of Abraham might be made in Christ I E-
 s vs : that vve may receiue the promise of the Spirit by
 faith.
 15 † Brethren (I speake according to man) yet a mans testa-
 mēt being confirmed no man despiseth, or further disposeth.
 16 † To Abraham vvere the promises said, and to his seede. He
Gen. 22, faith not, *And to seedes,* as in many: but as in one, *And to thy seede,*
 18 18. vvhich is Christ. † And this I say, the testament being con-
 firmed of God, the Law vvhich vvas made after foure hun-
 dred and thirtie yeres, maketh not void to frustrate the pro-
 mise. † For if the inheritance be of the Law, now not of
 19 promise. But God gaue it to Abraham by promise. † Vvhy
 vvas the Law then? It vvas put for transgressions, vntil the
 seede came to vvhom he had promised: ordeined by Angels
 20 in the hand of a mediator. † And a mediator is not of one:
 21 but God is one. † Vvas the Law then against the promises
 of God? God forbid. For if there had been a Law giuen that
 could iustifie, vndoubtedly iustice should be of the Law.
Ro. 3, 9. 22 † But the Scripture* hath concluded al things vnder sinne:
 11, 32. that the promise by the faith of I E s vs Christ might be gi-
 23 uen to them that beleue. † But before the faith came,
 vnder the Law we vvere kept shut vp, vnto that faith which
 24 vvas to be reuealed. † Therefore the Law vvas our Peda-
 25 gogue in Christ: that vve may be iustified by faith. † But vvhē
 26 the faith came, now vve are not vnder a pædagog. † For
 you are al the children of God by faith in Christ I E s vs.
 27 † For as many of you as are baptized in Christ, haue put
 28 on Christ. † There is not Iewve nor Greeke, there is not
 bond nor free, there is not male nor femal. For al you are one
 29 in Christ I E s vs. † And if you be Christs, then are you
 the seede of Abraham, heires according to promise.

The Epistle
 vpō the 13 Sū-
 day after Pen-
 tecost.

A N N O T A T I O N S

C H A P. III.

10. *Cursed be.*] By this place the Heretikes vwould proue that no man is iust truely before God, Notwithstan-
 al being guiltie of damnation and Gods curse, because they keepe not euery iote of the Law, ding venial
 Vvhere in dedde the Apostle meaneth not such as offend venially (as it is plaine by the place of sinnes, men
 Deuteronomie

are truly iust,
and may keepe
the commaun-
dements.

Not only
faith.

Baptisme gi-
ueth grace and
iustification,
not faith only.

Deuteronomie vvhence he reciteth this text) but onely such as committ great and damnable crimes, and so by greuous and mortal transgressions vvholly breake Gods precepts, and thereby incurre the curse of the Lavv, from vvvhich the said Lavv could not deliuer them of it self, nor by any other meanes, but by the faith and grace of CHRIST IESVS.

11. *Liueh by faith.*] It is neither the Heretikes special presumption and confidence, nor the faith of Diuels, nor faith vvithout vvorkes vvvhich is dead in it self as S. Iames saith, that can giue life to the iust. for that vvvhich is dead, can not be the cause of life. but it is the Catholike faith, as S. Augustine vvriteth, vvvhich vvorketh by charitie (according to the Apostles ovvne explication of this vvhole passage) by vvvhich the iust liueh. *Li. 3 c. 1, cont. duas ep. Pelag.* See the Annotation vpon the same vvordes. *Rom. 1.*

27. *Haue put on Christ.*] Here the Aduersaries might haue seen, if they vvvere not bliaded by contentious struiuing against Gods Church, that vvhen Iustification is attributed to faith vvithout mention of good vvorkes or other Christian vertues & Sacraments, it is not meant to exclude any of the same from the vvorking of iustice or saluation. for here vve learne that by the Sacrament of Baptisme also vve put on Christ, vvvhich is to put on faith, hope, charitie, and al Christian iustice. By the same vve proue also that the Sacraments of the new lavv giue grace, for that the receiuers thereof put on Christ. And the Aduersaries euasion, that it is faith vvvhich vvorketh in the Sacrament, and not the Sacrament it self, is plainly false: Baptisme giuing grace and faith it self to the infant that had none before.

CHAP. III.

That the Lavv vvvas fit for the time of nonnage: but being novv come to ful age, to desire such seruitude is absurd, specially for Gentils. 12 And that he vvriteth this not of any displeasure, but to tel them the truth, remembreing howv passingly they honoured him vvhen he vvvas present, and exhorting them therefore not to harken to the false Apostlas in his absence. 21 By the allegorie also of Abrahams vvwo sonnes, shewving, that the children of the lewvves Synagogue shal not inherite, but vve vvho are the children of the free vvoman: that is, of the Cath. Church of Christ.

The Epistle
vpon Twelfth
eue.



∴ That is, the rudiments of religiō, wherein the carnal Iewes vvvere trained vp: or the corporal creatures, wherein their manifold sacrifices, sacraments, and rites did consist.

ND I say, as long as the heire is a litle 1
one, he differeth nothing from a seruant,
although he be lord of al, † but is vnder 2
tutors and gouernours vntil the time li-
mited of the father: † so vve also, vvhen 3
vve vvvere litle ones, vvvere "seruing vnder
the ∴ elemētes of the vvorld. † But vvhen 4
the fulnes of time came, God sent his sonne made of a vvoman,
made vnder the Lavv: † that he might redeeme them 5
that vvvere vnder the Lavv, that vve might receiue the adop-
tion of sonnes. † And because you are sonnes, * God hath 6
sent the Spirit of his sonne into your hartes crying: Abba,
Father. † Therefore novv he is not a seruant, but a sonne. And 7
if a sonne, an heire also by God. † But then in deede not 8
knowing God, you serued them that by nature are not Gods.
† But novv vvhen you haue knowven God, or rather are 9
knowven of God: howv turne you againe to the "vveake &
poore elements, vvvhich you vvvil serue againe: † "You ob- 10
serue daies, and moneths, and times, and yerres. † I feare you, 11
left

Ro. 8, 15.

- 12 left perhaps I haue laboured in vaine among you. † Be ye as
 13 I, because I also am as you: brethren, I beseeche you, you
 14 haue hurt me nothing. † And you know that by infirmities
 14 of the flesh I euangelized to you heretofore: † and your
 14 rentation in my flesh you despised not, neither reiected, but
 14 as an Angel of God you receiued me, as Christ I E S V S.
 15 † Vvhere is then your blessednes: for I giue you testimonie
 15 that if it could be done, you vvould haue plucked out your
 16 eies and haue giuen them to me. † Am I then become your
 16 enemy, telling you the truth? † They emulate you not vvell:
 17 but they vvould exclude you, that you might emulate them.
 18 † But do you emulate the good in good alvvayes: and not
 18 only vvhen I am present vvith you.
 19 † My litle children, vvhom I trauail vvithal againe, vntil
 20 Christ be formed in you. † And I vvould be vvith you now
 20 and chaunge my voice: because I am confounded in you.
 21 † Tel me you that vvill be vnder the Lavv, haue you not read
 21 the Lavv? † For it is vvritten that * Abraham had tvvoo
 22 sonnes: one of the bond-vvoman, and one of the free-vvoman.
 22 † But he that of the bond-vvoman, vvvas borne according
 23 to the flesh: and he that of the free-vvoman, by the
 23 promisse. † vvhich things are said "by an allegorie. For these
 24 are the tvvoo testaments. The one from mount Sina, gendring
 24 vnto bondage: vvhich is Agar, († for Sina is a mountaine
 25 in Arabia,^c vvhich hath affinitye to that vvhich nowv is Hieru-
 25 salem) and serueth vvith her children. † But that Hieru-
 26 salem vvhich is aboue, is free: vvhich is our mother. † For it
 26 is vvritten: *Reioyce thou barren, that bearest not: breake forth and crye, that
 26 trauailest not: because many are the children of the desolate, more then of her that
 27 hath a husband.* † But * we brethren, according to Isaac, are the
 27 children of promis. † But as then he that vvvas borne ac-
 28 cording to the flesh, persecuted him that vvvas after the spirit:
 28 so nowv also. † But vvhat saith the Scripture? *Cast out the bond-
 29 woman and her sonne. for the sonne of the bond-vvoman shal not be heire vvith
 29 the sonne of the free-vvoman.* † Therefore brethren vve are not the
 30 children of the bond-vvoman, but of the free: by the "free-
 31 dom vvhere vvith Christ hath made vs free. -†

So ought al
 Catholike peo-
 ple receiue
 their teachers
 in religion,
 vvith al due-
 tie, lowe, & re-
 uerence.

The Epistle
 vpon the 4
 Sunday in Lent.

This mutual
 persecution, is
 a figure also
 of the Church
 iustly perse-
 cutting Here-
 tiques, & con-
 trariwise of
 Heretiques
 (vvhich be the
 childre of the
 bondvvoman)
 vniustly per-
 secuting the
 Catholike
 Church. Aug.
 ep. 48.

AN NOTATIONS CHAP. III.

External wor-
ship of God
by vse of crea-
tures, necessa-
rie: & how the
Heathen, i.e.
vves, & Chri-
stians differ in
the same.
The vse of ex-
ternal elemēts
in the Sacra-
ments.

Our Sacra-
ments few &
easie in respect
of the Levves.

S. Augustine
falsely al-
leaged of the
Heretikes for
two Sacra-
ments only.

The other Sa-
craments pro-
duced out of S.
Augustine.

S. Augustine
falsely allea-
ged against the
ceremonies of
the Church.

1. *Seruing.*] There can be no external worship of God nor association of men in religion, either true or false, without the use of corporal things or elements. The Heathen so used the creatures or elements that they served them as their goddesses. The Levves, of whom the Apostle here speaketh, served not the creatures themselves which they occupied in their ceremonies, but they served the only true God under the elements: that is to say, being servilely clogged, yoked, kept occupied and in awe, with innumerable fleshly, gross, and combersome offices about creatures. The Christians neither serve elements, as the one, nor be kept in servile thraldom thereby, as the other: but occupy only a few exceeding easie, sweet, seemely, and significant, for an agreeable exercise both of body and mind. Whereof S. Augustine saith thus, li. 3. c. 9 de doct. Christ. *Some few for many, most easie to be done, most honorable for signification, and most cleane and pure for to be observed and kept, hath our Lord him self and the Apostolical discipline delivered.* And li. de ver. relig. c. 17. *Of the wisdom of God it self mans nature being taken, whereby we were called into libertie, a few Sacraments most holysom were appointed and instituted, which might containe the societie of Christian people, that is, of the free multitude under one God.* And againe, cont. Fault. li. 19. c. 13. *The Sacraments are changed, they are made easier, sweeter, holysommer, happier. the same he hath in the 118 epistle c. 1. and many other places besides.* By which you may see, it is not one to five elements, visible Sacraments or ceremonies, and to serve them as the Pagans do, or to serve under them as the Levves did, wherewith the Heretikes calumniously charge the Christians: And as touching the small number, facility, efficacy, and signification, wherein the said holy father pertaineth the special difference: who seeth not that for so many busie sacrifices, we have but one: for Sacraments we have infinite, but seven: al so easie, so full of grace, so significant, as can be possible, as of every one in their severall places is proved?

Here, let the good Readers take heed of a double deceit used by the Adversaries about S. Augustines places alleaged. first, in that they say he made but two Sacraments, which is untrue, for, although treating of the difference betwene the Jewish Sacraments and ours, he nameth giueith example in Baptisme and the Eucharist (as sometimes also for example he nameth but one) yet he hath no word nor signe at all that there should be no more, but contrariwise in the foresaid epistle 118 he insinuath, that besides those two, there be other of the same sort in the Scriptures. *Yea, with water and bread, which be the elements of the two foresaid Sacraments, he expressly nameth oile also (li. 2 cont. lit. Petil. c. 104.) the element or matter of the Sacrament of Confirmation: Which in the same place he maketh to be a Sacrament as Baptisme is. So doth he affirme of the Sacrament of Orders li. 1 de bapt. c. 1. and also of Matrimonic li. de bono coniug. c. 24. of Penance likewise, he speaketh as of Baptisme, which he calleth Reconciliation, li. 1 de adul. coniug. c. 28. Lastly, by the booke de visitatione infirmorum in S. Augustine, li. 2. c. 4. by Prosper de praedicationibus p. 2. c. 29. S. Innocentius ad Eugubinum to. 1. Conc. ep. ad Eugub. c. 85. Cysil li. 2 in Leviticum, and S. Chrysostom li. 3 de Sacerdotio, Extreme unction is proved to be a Sacrament. It is false then that the Heretikes affirme of S. Augustine, by whose doctrine it is plaine, that though the elements or Sacraments of the new law be but few and very few in comparison of those in the old law, yet there be no fewer then seven specified by him. Which number of seven the holy Councils of Florence and Trent do expressly define to have been instituted by Christ, against these late Heretikes. See more of these Sacraments in their places. Act. 8. 1 Tim 4. 10. 1a. 5. Ephes. 5. conversat.*

The other forgerie of the Adversaries concerning the elements or ceremonies, is, that S. Augustine (ep. 119. c. 19.) should affirme, that the Church and Christian people in his daies (wherupon they inferre that it is so much more now) were so laden with observation of unprofitable ceremonies, that they were in as great servilitie and subiection to such things as the Levves. He saith so in deede of some particular presumptions, inventions, and vices of certaine persons, as that some made it a heinous matter to touch the ground with their bare feet within their own Octagons, and such like vanities. Whereby some simple folks might be infected, which this holy Doctor specially misliked, and wished such things (as they may, without scandal) to be taken away. But that he wrote or meant so of any ceremony that the Church useth, either appointed by Scripture, or Council, or custom of the Catholike Church, him self denieth it in expresse termes in the same place, and in sundrie other: where he alloweth all the holy ceremonies done in the ministrations of the Sacraments and els where. Wherby it is cleere, that the Churches most comely orders and significant rites pertaine not to the yoke of the old law, much lesse to the superstition of Gentilitie, as Heretikes affirme: but to the sweete yoke of Christ and light burden of his law, to order, decency, and instruction of the faithful, in all libertie, love, faith, grace, and spirit.

2. *Weak and poore.*] Whether he meane of the creatures which the Gentils served (as it may seeme by the words before of serving strange gods) so the elements were most

ep. 118. a. 2.
& in ps-
103. 60. 3

* Aug. ser.
215 de rep.
& de reb. di-
vid. Cath.
conversat.

most base and beggerly: or of the Iudaical ceremonies and sacraments (as most expound it) euen so also their elements were weake and poore in them selues, not giuing life, saluation, and remission of finnes, nor being instruments or vessels of grace, as the 7 Sacraments of the new lay be.

10. *Tou obserue daies.*] That vvich S. Paul speaketh against the Idololatrical obseruation of daies, months, and times, dedicated by the Heathen to their false goddes, and to vvicked men or spirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and such like, or against the superstitious differences of daies, fatall, fortunate, or disuol, and other obseruations of times for good lucke or ill lucke in mans actions, gathered either by particular familie, or popular obseruation, or curious and vnlawfull artes, or (lastly) of the Iudaical festiuities that were then ended and abrogated, vnto vvich notwithstanding certaine Christian Iewes would haue reduced the Galatians against the Apostles doctrine: al that (I say) do the Heretikes of our time falsely and deceitfully interpret against the Christian holidais, and the sanctification and necessarie keeping of the same. Vvich is not only contrarie to the Fathers exposition, but against the very Scriptures, and the practise of the Apostles & the vvhole Church. *Aug. cont. Adimār. c. 16. Ep. 118. c. 7. Hiero. in hunc locum.* In the Apocalypse c. 1. there is plaine mention of the Sunday, that is, our Lordes day (*Dominicus dies*) vnto vvich the Iewes Sabbath was altered, their Pasche into our Easter, their Pētecost into our Whitsontide: vvich were ordained & obserued of the Apostles them selues. And the antiquite of the feastes of Christs Natiuite, Epiphanie, & Ascension is such, that they cā be referred to no other origine but the Apostles institution: vvho (as S. Clement testifieth li. 1. *const. Apost. c. 39.*) gaue order for celebrating their fellowv Apostles, S. Steuens, and other Martyrs daies after their death: and much more no doubt did they giue order for Christs festiuities. According to vvich, the Church hath kept not only his, but S. Steuens and the B. Innocents, euen on the same daies they be now solemnely kept, & his B. mothers, and other Saincts, (as the Aduerfaries them selues confesse) aboue 1300 yeres, as appeareth in the barbarous combattes betwene Vestphalus the Lutheran, & Caluin, and by the vvritings betwixt the Puritans and Protestants.

For vvich purpose, see also howv old the holiday of S. Polycarpe is in *Eusebius li. 4. c. 14. o f the* Assumption of our Ladie or her dormition in S. Achanasius, S. Augustine, S. Hierom. S. Damasce, & both of that feast and of her Natiuite in S. Bernard, vvho professeth he received them of the Church, & that they ought to be most solemnely kept. ep. 174. Vvhercin vve can not but vvonder at the new Church of England, that (though against the pure Calvinistes vvil and doctrine) keepe other Saincts and Apostles daies of their death, and yet haue abolished this special feast of our Ladies departure, vvich they might keepe, though they beleued not her Assumption in body (vvhercof yet S. Denys giueth so great testimonie) being assured she is departed at the least: except they either hate her, or thinke her worthy of lesse remembrance then any other Sainct, her self prophecyng the contrarie of al Catholike generations, that they should blefse her. And in deede the Assumption is her proper day, as also the feast of her Natiuite: the other of the Purification and the Annunciation, vvich they keepe in England, being not so peculiar to her, but belonging rather to Christs Presentation in the Temple, and his Conception. To conclude, vve may see in S. Cyprian ep. 34. Origen ho. 3. in diuers. Textullian de cor. mil. S. Gregorie Nazianzene de amore pauperum, the Council of Gangres, yea and in the council of Nice it self giuing order for Easter and the certaine celebrating thereof, that Christian Festiuities be holy, aūcient, and to be obserued on prescript daies and times, and that this is not Iudaical obseruation of daies, as Aërius taught, for vvich he was condemned of Heresie, as S. Epiphanius witnesseth. But of holidais S. Augustine sheweth both the reason and his liking, in these memorable vvordes I list for the ieaistes belonging to our Lord, thus: *We dedicate and consecrate the memorie of Gods benefites vvith solemnities, feastes, and certaine appointed daies, lest by trall of times there might creepe in ingrateful and vnkinde obliuion.* Of the festiuities of Martyrs thus: *Christian people celebrate the memories of S. Martyrs vvith religious solemnities, both to moue them selues to imitation of them, and that they may be partakers of their merites, and be holpen vvith their prayers.* Cont. Faust. li. 20 c. 21. And of al Saincts daies, thus: *Kepe ye and celebrate vvith sobrietie the Natiuities of Saincts, that vve may imitate them vvich haue gone before vs, and they may reioyce of vs vvich pray for vs.* In ps. 88. Conc. 1. in fine.

And as is said of prescript daies of feastes, so the like is to be said * of fastes, vvich els vvhere vve haue shewed to be of the Apostles ordinance. And so also of the Ecclesiastical diuision of the yere into Aduent, Septuagesime, & c. the weeke into so many Ieries, the day into Houres of prayers, as the Prime, the Third, the Sixth, the None & c. Vvhercof see * S. Cyprian, vvho deriueth these things by the Scriptures from the Apostles also, and counteth these things vvich the vvicked Heretikes reprove, to be ful of mysterie. Like vnto this also is it, that the holy Scriptures were so disposed of, and deuised, that certaine peeces (as is alwaies obserued and practised vntil this day) should be read at one time, and others at other times and seasons, through out the yere, according to the diuersitie of our Lordes actions and benefites, or the Saincts stories then recorded. Vvich the Puritane Calvinistes also condemne of superstition, desiring to bring in hellish horrour and al disorder. See conc. Carthag. 3. c. 47. & pag. 288 of this booke.

The Heathenish and Iudaical obseruation of daies heretically compared vvith the Christian obseruation of festiuities and holy daies & c.

Sunday, Easter, whitsontide.

The festiuities of Christ.

Other holidais of Saincts.

Festiuities of our B. Ladie.

See S. Grego. li. 7. ep. 29. of Mariys feasts at the yere, and Masses in the same.

S. Augustines vvordes of Festiuities and holy daies.

Prescript fasting daies.

Canonical houres.

Reading of the Scriptures according to the time of the yere.

Orig. ho. 3. in diuers. Aug. ep. 28. et Ser. de Sā. Fulgent. Leo.

* See the Annotation, Alt. 1. v. 14.

ep. ad Timotheū. Luc. 1. v. 48.

Cōc. Gāgr. c. 20.

Epiphan. Hier. 75.

Aug. de Ciuit. Dei li. 10. c. 16.

* Hilar. prolog. in psal. explan. Epiphan. 75. & in fine. li. 3. cont. har.

* Cypri. de orat. Do. 24. 15.

The Scriptures haue an allegorical sense beside the literal.

24. *By an allegorie.*] Here vve learne that the holy Scriptures haue beside the literal sense, a deeper spiritual and more principal meaning: which is not only to be taken of the holy vvordes, but of the very factes and persons reported: both the speeches and the actions being significantie ouer and aboue the letter. Vvhich pregnancie of manifold senses if S. Paul had not signified him self in certaine places, the Heretikes had bene lesse vvicked and presumptuous in condemning the holy fathers allegorical expositions almost vvholy: who now shew them selues to be mere brutish and carnal men, hauing no sense nor feeling of the profunditie of the Scriptures, vvvhich our holy fathers the Doctors of Gods Church sauy.

True Christiā libertie.

25. *Freedom.*] He meaneth the libertie and discharge from the old ceremonies, sacraments, and the vvhole bondage of the Law, and from the seruitude of sinne, and the Diuel, to such as obey him: but not libertie to do vvhat euery man list, or to be vnder no obedience of spiritual or temporal lawes and gouerners: not a licence neuer to pray, fast, keepe holyday, or vvorkday, but vvhen and how it seemeth best to euery mans phantasie. Such a dissolute licentious state is farre from the true libertie vvvhich Christ purchased for vs.

CHAP. V.

Against the lie of the false Apostles, he protesteth his mind of Circumcision. 13 and testifieth, that they are called to libertie. But yet lest any misconster Christian libertie, he telleth them that they shal not inhurte the kingdom, vnles they abstaine from the vvorkes of the flesh, vvvhich are al mortal sinnes: and do the fruitful vvorkes of the Spirit, fulfilling al the commandments of the Law by Charitie.



T A N D, and be not holden in againe 1
vvith the yoke of seruitude. † Behold 2
I Paul tel you that if you be circumci-
sed, Christ shal profite you nothing.
† And I testifie againe to euery man 3
circumciding him self, that he is a det-
ter to doe the vvhoie Law. † You are 4
euacuated from Christ, that are iustifi-
ed in the Law: you are fallē from grace. † For vve in spirit, by 5
faith, expect the hope of iustice. † For in Christ I es vs* nei- 6
ther circumcision auaileth ought, nor prepuce: but "faith
that vvorketh by charitie. † You ranne vvell, vvho hath hin- 7
dered you not to obey the truth? † The perswasion is not of 8
him that calleth you. * † A litle leaven corrupteth the vvhole 9
passe. † I haue confidence in you in our Lord: that you vvil 10
be of no other minde: but he that troubleth you, shal beare
the iudgement, vvho soeuer he be. † And as for me, brethren, 11
if as yet I preach circumcision, vvhy doe I yet suffer perse-
cution? then is the scandal of the crosse euacuated. † I Would 12
they vv ere also cut of that trouble you.

† For you, brethrē, are called into libertie: only make not 13
this " libertie an occasion to the flesh, but by charitie serue
one

Gal. 6,
15:

1 Cor. 5,
6.

Leu. 19,
18.

- 14 one an other. † For al the Lavv is fulfilled in one vvord: The Epistle
 15 *Thou shalt loue thy neighbour as thy self.* † But if you bite and eate vp^d the 14 Sū-
 one an other: take heede you be not consumed one of an day after Pen-
 16 other. † And I say, vvalke in the spirit, and the lustes of the tecost.
 17 flesh you shal not accomplish. † For the flesh lusteth against ¹¹ Here men
 the spirit: and the spirit against the flesh. for these are aduer- thinke (saith
 saries, one to an other: ¹² S. Augustine)
 18 vvil, these you doe. † But if you be ledde by the spirit, you are the Apostle
 not vnder the Lavv. denieth that
 19 † And the vvorkes of the flesh be manifest, vvwhich are, vve haue free
 20 fornication, vncleannes, impudicitie, lecherie, † seruing of libertie of
 Idols, vvitch-craftes, enmities, cōtentions, emulations, angers, vvil: not vnder-
 21 bravvles, dissensions, sectes, † enuies, murders, ebrieties, com- standing that
 messations, and such like. vvwhich I foretel you, as I haue fore- this is said to
 told you, that they vvwhich doe ¹³ they cō vvalke them, if they
 22 teine the kingdom of God. † But the fruite of the Spirit is, vvil not hold
 Charitie, ioy, peace, patience, benignitie, goodnes, longani- fast the grace
 23 mitie, † mildnes, faith, modestie, cōtinencie, chastitie. Against of faith con-
 24 such there is no lavv. † And they that be Christs, haue cru- ceined, by
 25 cified their flesh vvith the vices and concupiscences. ¹⁴ vvwhich only vvil not hold
 26 vve liue in the spirit, in the spirit also let vs vvalke. † Let vs fast the grace
 not be made desirous of vaine glorie, prouoking one an o- of faith con-
 ther, enuying one an other. ceined, by
 vvwhich only
 they cō vvalke
 in the spirit, &
 not accōplish
 the concupis-
 cences of the
 flesh. in c. 5.
 Gal.
 c S. Augustine
 sheweth here-
 by that not
 only infideli-
 tie is a damna-
 ble sinne.
 b The Epistle
 vp^d the 15 Sū-
 day after Pen-
 tecost.

A N N O T A T I O N S

CHAP. V.

6. Faith.] This is the faith vvorking by charitie, vvwhich S. Paul meaneth els vvhere, vvhen he saith that faith doth iustifie. And note vvell that by these termes circumcision & prepuce not attai-
 lable to iustification, it is plaine that in other places he meaneth the vvorkes of Circumcision and
 Prepuce (that is, of the lewes and the Gentils) vvithout faith, vvwhich anile not, but faith vvor-
 king by charitie: as vvho should say, faith and good vvorkes, not vvorkes vvithout faith.

Againe note here, that if the Protestants vvho pretend conference of places to be the best
 or only vvay to explicate hard speeches of the holy Scriptures, had solovved but their ovvne rule,
 this one text vvould haue interpreted & cleared vnto them al other vvhereby iustice and saluation
 might seeme to be attributed to faith alone: the Apostle here so expresse setting dovvn, the faith
 vvwhich he commendeth so much before, not to be alone, but vvith charitie: not to be idle, but to
 be vvorking by Charitie: as S. Augustine noteth. *de fid. & op. c. 14.* Further the good Reader must
 obserue, that vvhereas the Protestants some of them confesse, that Charitie and good vvorkes be
 ioyned and requisite also, and that they exclude them not, but commend them highly, yet so that
 the said Charitie or good vvorkes are no part of our iustice or any cause of iustification, but as
 fruites and effectes of faith onely, vvwhich they say doth all, yea though the other be present: this
 false glose also is reprovved evidently by this place, vvwhich teacheth vs cleane contrarie: to vvitte,
 that faith hath her vvhole actiuitie and operation toward iustice and saluation, of charitie, and not
 contrariewise: vvithout vvwhich it can not haue any act meritorious or agreable to God for our sal-
 uation, for vvwhich cause S. Augustine saith, *li. 13 de Trin. c. 18. Fidem non facit vtilem nisi charitas,*
nothing maketh faith profitable but charitie. But the Heretikes answer, that vvhere the Apostle saith,

Iustificatiō by
 faith only,
 disproued by
 conference of
 Scriptures.

Howv the Pro-
 testants admie
 charitie and
 good vvorkes
 to iustificatiō.

Charitie is
 more princi-
 pal then faith
 in iustificatiō.

faith *vvorketh by charitie*, he maketh charitie to be the instrument only of faith in vvel vvorking, and therefore the inferior cause at the least. but this also is easily refuted by the Apollles plaine testimonie, affirming that charitie is * the greater vertue, & that if a man had al faith and lacked charitie, he vvere vvorthing nothing. And againe, * that Charitie is the perfection and accomplisment of the Lavv (as faith is not) vvchich can not agree to the instrumental or inferior cause. And therefore vvhen it is said that faith vvorketh by charitie, it is not as by an instrument, but as the body vvorketh by the soul, the matter by the forme, vvithout vvchich they haue no a^ctivie. Vvherevpon the the Schooles call Charitie, the forme or life of faith, that is to say, the force, a^ctivie, & operative qualitie thereof, in respect of merite and iustice. Vvchich S. Iames doth plainly insinuate, vvhen he maketh faith vvithout Charitie, to be as a dead corps vvithout soul or life, and therefore vvithout profitable operation. c. 2. v. 26.

How faith
vvorketh by
charitie.

True libertie,
not carnal and
fleshly.

13. *Libertie an occasion.*] They abuse the libertie of the Gospel to the advantage of their flesh, that vnder pretense thereof, shake of their obedience to the lawes of man, to the decrees of the Church and Councils, that will liue and beleuee as they list, and not be taught by their Superiors, but fornicate vvith euery Sect-maister that teacheth pleasant & licentious things: and al this vnder pretence of spirit, libertie, and freedom of the Gospel. Such must learne that al heresies, schismes, and rebellions against the Church and their lawfull Prelates, be counted here among the vvorkes of the flesh. See S. Augustine *de fid. & op.* c. 24. 25.

Cor. 13.
Rom. 13.
1 Tim. 5.

CHAP. VI.

If any do sinne, the rest that do the vvorkes of the Holy Ghost, must not therefore take pride in them selues, but rather make humilitie of it, partly by fearing their owne fall, partly by looking straitly to their owne vvorkes. 6 He exhorteth earnestly to good vvorkes, assuring them that they shal reape none other then here they sow. 11 With his owne hand he vvriteth, telling them, the true cause vvhy those false Apostles preach circumcision, to be only to please the Iewes: 17 and a plaine argument that he preacheth it not, to be this, that he is persecuted of the Iewes.



RETHREN, and if a man be pre-
occupied in any fault, you that are
spiritual, instruct such an one in the
spirit of lenitie, considering thine
owne self, lest thou also be tempted.
† Beare ye one an others burdens: & 2
so you shal fulfil the law of Christ.
† For if any man esteeme him self 3
to be something, vvhereas he is no-
thing, he seduceth him self. † But let euery one proue his 4
owne vvorke, & so in him self only shal he haue the glorie,
and not in an other. † For euery one shal beare his owne 5
burden. † And let * him that is catechized in the vvord, 6
communicate to him that catechizeth him, in al his goods.

* The Workes
of mercie be
the seede of
life euerla-
sting, and the
proper cause
thereof, and
not faith on-
ly.

† Be not deceiued, God is not mocked. † For what things a mā 7
shal sow, those also shal he reape. For he that soweth in 8
flesh, of the flesh also shal reape corruptiō. but he that soweth
in the spirit, of the spirit shal reape life euerlasting. † And 9
* doing good, let vs not faile. For in due time vve shal reape
not

1. Cor. 9.
7.

2. Thes.
3. 13.

- 10 not failing. † Therefore vvholes vve haue time, let vs vvorke good to al, but ^b especially to the domesticals of the faith. †
- 11 † See vvith vvhat maner of letters I haue vvritten to you
- 12 vvith mine ovvne hand. † Vvhosoever vvil please in the flesh, they force you to be circumcised, only that they may
- 13 not suffer the persecution of the crosse of Christ. † For neither they that are circumcised, do keepe the Lavv: but they vvil haue you to be circumcised, that they may glorie in your
- 14 flesh. † ^b But :: God forbid that I should glorie, sauing in the crosse of our Lord I E s v s Christ: by vvhom the vworld is crucified to me, and I to the vworld. † For in Christ I E s v s
- 15 neither circumcision auaieth ought, nor prepuce, but ^a a nev creature. † And vvhoever shal solovv this rule, peace vpō
- 16 them, and mercie, and vpon the Israēl of God. † From hence-
- 17 futh let no man be troublesome to me. for I beare the mar-
- 18 kes of our Lord I E s v s in my body. The grace of our Lord I E s v s Christ be vvith your spirit brethren. Amen. †

^b The Epistle for S. Francis, Octob. 4.

^a Christ (saith S. Augustine) chose a kinde of death, to hang on the Crosse and to fixe or fasten the same crosse in the forehead of the faithful, that the Christian may say, God forbid that I should glorie sauing in the crosse of our Lord I E s v s C H R I S T. *Expos. in Evang. 10. tract. 43.*

A N N O T A T I O N S

C H A P. VI.

6. *Communicate*.] The great duty & respect that vve ought to haue to such as preach or teach vs the Cath. faith. and not in regard onely of their paines taken vvith vs, and vvell-deseruing of vs by their doctrine: but that vve may be partakers of their merites, vve ought specially to do good to such, or (as the Apostle speaketh) communicate vvith them in al our temporal goods, that vve may be partakers of their spiritual. See S. Augustine *li. 2. Euang. quest. q. 8.*

Duty to our spiritual teachers.

10. *Especially.*] In giuing almes, though vve may do vvell in helping al that are in necessitie, as farre as vve can, yet vve are more bound to succour Christians, then lewes or Infidels: and Catholikes, then Heretikes. See S. Hierom *q. 1. ad Hedibiam.*

In almes whom to preferre.

15. *A nev creature.*] Note vvell that the Apostle calleth that here a nev creature, vvich in the last chapter he termed, *faith vvorking by charitie*, & (1 Cor. 7, 19) *the obseruatō of the cōmūdemētis of God*. Vvhereby vve may learne that vnder the name of faith is contained the vvhole reformation of our soules and our nev creation in good vvorkes. and also that Christian iustice is a very qualitie, condition and state of vertue and grace resident in vs, and not a phantastical apprehension of Christes iustice only imputed to vs. Lastly, that the faith vvich iustificeth, ioyned vvith the other vertues, is properly the formal cause, and not the efficient or instrumental cause of iustification. that is to say, these vertues put together, being the effect of Gods grace, be our nev creature and our iustice in Christ.

Iustice an inherent qualitie in vs.

Faith vvith the other vertues is the formal cause of iustification.

T H E





THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.



F S. Pauls first comming to Ephesus, and short abode there, we reade Act. 18. And immediately Act. 19. of his returning thither according to his promise. what time he abode there three moneths, speaking to the Iewes in the Synagogue. Act. 19. v. 8. and afterward apart from them (because they were obstinate) two yeres in a certaine schoole, so that al that dwelt in Asia, heard the word of our Lord, Iewes and Gentiles. Act. 19. v. 10. The whole time himself calleth three yeres, in his exhortation at Milētum to the cleargie of Ephesus. Act. 20. v. 31.

Eph. 3. v. 1. &
4. v. 1. Eph. 6.
v. 20.

After all this he writeth this Epistle vnto them from Rome (as it is said) being then prisoner and in chaines, and that as it seemeth, not the first time of his being in bonds there, wherof we reade Act. 28: but the second time, wherof we reade in the Ecclesiasticall Stories afterward: because he saith in this Epistle c. 6. v. 21. Tychicus will certifie you of al things, vvhom I haue sent to you. Of vvhom againe in the 2. to Tim. c. 4. v. 12. he saith: Tychicus I haue sent to Ephesus. And the said 2. Epistle to Timothee (no doubt) was written very litle before his death: for in it thus he saith: I am cūen now to be sacrificed, & the time of my resolution is at hand. 2. Tim. 4, 6.

* See Act. 20.
v. 25-32.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no lesse then the Iewes, and making one blessed Church of both. Wherein his intention is to moue them to perseuere (for otherwise they should be passing ingratefull) and specially not to be moued with his trouble, vvhich was their Apostle: knowing (belike) that * it would be a great temptation vnto them, if they should beare soone after, that he were executed: therefore also arming them in the end of the Epistle, as it were in complete harnessse.

In the other three chapters he exhorteth them to good life, in all pointes, and all states, as it becometh Christians: and afore all other things, that they be most standious to continue in the vnitie of the Church, and obedience of the pastors thereof, vvhom Christ hath giuen to continue and to be our stay against all Heretikes, from his Ascension, euen to the full building vp of his Church in the end of the world.

THE



THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

He magnifeth the grace of Gods eternal predestination and temporal vocation, 11 both of the Iewes, 12 and also of the Ephesians being Gentils, 13 for whose excellent faith and charitie he reioyceth, and continually praieth for their increase, that they may see more clearly the greatnes both of the inheritance in heaven, and also of Gods might which helpeth them therunto: 20 an example of which might they may behold in the supereminent exalting of Christ.

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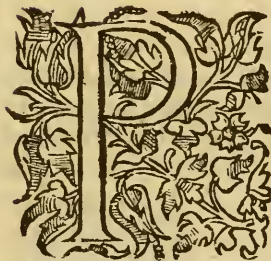
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AVL an Apostle of I E S V S Christ by the vvil of God: to al the saincts that are at Ephesus: and to the faithful in Christ I E S V S. † Grace to you and peace from God our father, and our Lord I E S V S Christ.

† Blessed be God and the Father of our Lord I E S V S Christ, vvhich hath blessed vs in al spiritual blessing,

in cœlestials, in Christ: † as he chose vs in him before the constitution of the vworld, that vve should be holy and immaculate :: in his sight in charitie. † Vvho hath predestinated vs vnto the adoption of sonnes, by I E S V S Christ, vnto him self: according to the purpose of his vvil: † vnto the praise of the glorie of his grace, vvherein he hath cgratified vs in his beloued sonne. † In vvhom vve haue redemption by his blood (the remission of sinnes) according to the riches of his grace. † Vvhich hath superabounded in vs in al vvisedō and prudence, † that he might make knovven vnto vs the sacrament of his vvil, according to his good pleasure, vvch he purposed in him self, † in the dispensation of the fulnes of times, to cperfit al things in Christ, that are in heaven and in earth, in him. † In vvhom vve also are called by lot: prede-

Vve learne here that by Gods grace men be holy and immaculate, not onely in the sight of men, nor by imputation, but truly and before God: contrarie to the Doctrine of the Caluinites.

T t t finate

ε ιχαρι-
των

α ανα-
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finite according to the purpose of him that vvorketh al things, according to the counsel of his vvil: † that vve may be vnto the praise of his glorie, vvwhich before haue hoped in Christ: † in vvhom you also, vvhen you had heard the vvord of truth (the Gospel of your saluation:) in vvwhich also beleeuing you vv ere † signed vvith the holy Spirit of promis, † vvwhich is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

Some refferre this to the grace of Baptisme: but to many learned it seemeth that the Apostle alludeth to the giuing of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the signe of the Crosse & holy Chrisme. For that vvas the vse in the Apostles time, as els where we haue prooued. Annot. Act. 8.

† Therefore I also hearing your faith that is in our Lord I E S V S, and loue tovvard al the sainctes: † cease not to giue thanks for you, making a memorie of you in my praier, † that God of our Lord I E S V S Christ, the father of glorie, giue you the spirit of vvisedom and of reuelation, in the knowvledge of him, † the eies of your hart illuminated, that you may knowv vvhat the hope is of his vocation, and vvhat are the riches of the glorie of his inheritance in the sainctes, † and vvhat is the passing greatnes of his povver tovvard vs that beleue: according to the operation of the might of his povver, † vvwhich he vvrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials, † aboue al Principallitie & Potestate & Power, and Domination, and euery name that is named not only in this vvorld, but also in that to come. † And he hath subdued al things vnder his feete: and hath made him head ouer al the CH V R C H, † vvwhich is his body, the fulnes of him vvwhich is filled al in al.

Christ is not full, vvhole, and perfect vvithout the church no more then the head vvithout the body,

pf. 8, 8.

ANNOTATIONS

CHAP. I.

Nine orders of Angels.

21. *Al Principallitie.* The Fathers vpon this, and other places of the old and new Testament, vvhere they finde the orders of holy Angels or spirities named, agree that there be nine orders of them. Of vvwhich some be here counted and called, as vve see: in the Epistle to the Colossians, the order of Thrones is specified, vvwhich maketh siue: to vvwhich if vve adde these foure, Cherubim, Seraphim, Angels, and Archangels, vvwhich are commonly named in holy vvrite, in al there be nine. *S. Denys: cal. Hier. c. 7. 8. 9. & Ec. Hier. c. 1. S. Athanas. li. de Comuni essent. in fine. Gregor. Moral. li. 32. c. 18.* Therefore, good Reader, make no account of * Caius and others infidelitie, vvwhich blasphemously blame and condemne the holy doctors diligence in this point, of curiositie and impietic. The vvhole endeuour of these heretikes is, to bring al into doubt, and to corrupteuery Article of our Religion.

Cal. vpon this place.

As Christ is king, and yet men are kings also: so Christ is head of the

22. *Head.* It maketh a high prooffe among the Protestants, that no man can be head of the Church, because it is a calling and dignitie proper to Christ. But in truth by as good reason there should be no king nor lord, because, *He is king and lord.* neither should there be Bishop or Pastor, because he is *the Bishop and Pastor of four soules*: nor Pontifex nor Apostle, for by those titles S. Paul termeth him Hebr. 3: none should bopiller, foundation

Apoc. 19. 1 Pet. 2, 25.

dation, rocke, light, or maister of the Church or truth, because Christ is properly al these. And yet our new doctōrs (though they be exceeding seditious and would for the aduantage of their sect be gladly ridde of kings and al other Superiors temporal, if they feared not the sword more then God, and would finde as good Scriptures to be deliuered of them, as they now finde to discharge them selues of obedience to Popes:) yet (I say) they will not deny, al the former titles and dignities (notwithstanding Christes soueraigne right in the same) to be giuen and communicated to the Princes and Magistrates of the earth both spiritual and temporal. though Christ in a more diuine, ample, absolute, excellent, and transcendent sort, haue al these things attributed or appropriated to him self. So then, though he be the head of the Church, and the onely head in such soueraigne and principal maner, as no earthly man or mere creature euer is or can be, and is ioyned to the Church in a more excellent sort of coniunction, then any king is to his subiects or Countie, or any Pope or Prelate to the Church whercof he is gouernour, euen so farre that it is called his body Mystical: life, motion, spirit, grace issuing downe from him to it and the members of the same, as from the head to the natural body. though in this sort (we say) no man can be head but Christ, nor the Church be body to any but to Christ: yet the Pope may be the ministerial head, that is to say, the cheefe Gouernour, Pastor, and Prelate of the same, and may be his Vicar or Vicegerent in the regiment of that part which is in earth. as S. Hierom calleth Damasus the Pope, *Summum Sacerdotem, the cheefe and highest Priest:* and the Apostle saith of this ministerial head, *The head can not say to the feete, you are not necessarie for me.* For therein also is a great difference betwene Christ and euery mortal Prelate, that (as the Apostle here saith) he is head of the vvhole Church, meaning of the triumphat (& of al Angels also though in an other sort) no lesse the of the Church militat. So Peter was not, nor any Pope, nor any man can be. where you must obserue, that for this soueraigne preeminence of Christ in this case, the Church is not called the body mystical of any Gouernour, Peter, Paul, or vvhath Prelate or Pope so euer.

Church, and yet man may be head thereof also.

Christ is head of his Church in a far more excellent sort, then any man can be.

Hiero. ep.
123.
1. Cor. 12,
21.

CHAP. II.

He putteth them in minde of their unworthines before they were Christians: that al the praise may be giuen to the grace of God: 11 and of the enmitie that was then betwene the Iew and the Gentil: 13 until now that Christ by his Crosse hath made both one, taking away the ceremonies of the Law, and making one body, and building one holy Temple of al, in his Catholike Church.

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ND you vvhē you vvere dead by your
offentes & sinnes, † vvhēin sometime you
vvalked according to the course of this
vworld, according to the * prince of the
povver of this aire, of the spirit that now
vworketh on the childre of diffidence, † in
vvhom also vve al conuersed sometime in the desires of our
flesh, doing the vvill of the flesh and of thoughtes, and vvere
by nature the children of vvrath as also the rest: † but God
(vvhich is riche in mercie) for his exceeding charitie vvhē-
vvith he loued vs, † euen vvhē vve vvere dead by sinnes,
quickenē vs together in Christ, (by vvhole grace you are
saued,) † and raisē vs vp vvith him, and hath made vs sit
vvith him in the celestials in Christ I E S V S, † that he might
shēvv in the vvorldes succeding, the abundant riches of his
grace, in bountie vpon vs in Christ I E S V S. † For by^g grace
you are sauēd through faith (and that not of your selues,

Ttt ij for

Eph. 6,
12.

∴ It is said, not of workes as thine, of thy self being vnto thee, but as those in which God hath made, formed, and created thee.
Aug. de gr. & lib. arbit. c. 8. & seq.

for it is the gift of God) † ∴ not of vvorkes, that no man 9 glorie † For vve are his vvorker, created in Christ I E S V S in 10 good vvorkes, vvhich God hath prepared that vve should vvalke in them.

† For the vvhich cause be mindeful that sometime you 11 vvere Gentils in the flesh, vvho vvere * called prepuce, of that vvhich is called circumcision in the flesh, made vvith 12 hand: † vvho vvere at that time vvithout Christ, alienated from the conuersation of Israëll, and * strangers of the testaments, hauing no hope of the promis, and vvithout God in 13 this vvorld. † But novv in Christ I E S V S, you that sometime vvere farre of, are made nigh in the bloud of Christ. † For 14 he is our peace, vvho hath made both one, and dissoluing the middle vvall of the partition, the enmities in his flesh: † eu- 15 cuating the lavv of cōmaundements ^c in decrees: that he may create the tvvō in him self into one new man, making peace, † and may reconcile both in one body to God by the crosse, 16 killing the enmities in him self.

† And comming he euangelized peace to you that vvere 17 farre of, and peace to them that vvere nigh. † For * by him 18 vve haue accesse both in one Spirit to the Father. † Novv 19 then you are not strangers and forreiners: but you are ^c citizens of the sainctes, and the domesticals of God, † ["] built 20 vpon the foundation of the Apostles and Prophets, I E S V S Christ him self being the highest corner stone: † in vvhom 21 al building framed together, grovveth into an holy temple in our Lord, † in vvhom you also are built together into an 22 habitation of God in the holy Ghost. †

The Epistle for S. Thomas the Apostle, Decemb. 21.

1. reg. 17,
26. Exod
44, 7.

Ro. 9, 4.

εὐδὸς
μωσ.

Ro. 5, 2.

κοινωνοὶ
ἀγαπῶμεν

AN NOT A T I O N S

CHAP. II.

Our first iustification of mere grace, & faith the foundation thereof.

The Church builded vpon Christ, and yet vpon the Apostles also.

8. *[By grace you are saved through faith.]* Our first iustification is of Gods grace, and not of our deservings: because none of al our actions that vvere before our iustification, could merite or iustly procure the grace of iustification. Againe, he saith, *through faith*: for that faith is the beginning, foundation, and roote of al iustification, and the first of al other virtues, vvithout vvhich it is impossible to please God.

20. *[Built vpon the foundation.]* Note against the Heretikes that thinke it dishonorable to Christ, to attribute his titles or callings to mortal men, that the faithful (though builded first, principally, and properly vpon Christ) yet are said here to be built also vpon the Apostles and Prophets. Vvhy may not the Church then be builded vpon Peter?

CHAP. III.

For witnessing the vocation of the Gentils, as being the Apostle of the Gentils, he is in prison: 13 Wherein the Gentils therefore haue cause to reioyce, rather then to shrink. So be faith, 14 and also praieth to God (vvhich is almightie) to confirme their inward man, though the outward be infirmed by persecutions.



1 OR this cause, I Paul the prisoner of
 2 I E S V S Christ, for you Gentiles: † if
 3 yet you haue heard the dispensation of
 4 the grace of God, vvhich is giuen me
 5 toward you, † because according to
 6 reuelation the sacrament vvas made
 7 knowen to me, as I haue writtē before
 8 in breife: † according as you reading
 9 may vnderstand my wisdom in the myserie of Christ,
 10 † vvhich vnto other generations vvas not knowen to the
 11 sonnes of men, as now it is reuealed to his holy Apostles &
 12 Prophets in the Spirit. † The Gentils to be coheires & con-
 13 corporat and comparticant of his promis in Christ I E S V S
 14 by the Gospel: † vvhich I am made a minister according
 15 to the gift of the grace of God, which is giuen me according
 16 to the operation of his powver. † To me* the least of al the
 17 sainctes is giuen this grace, among the Gentils to euangelize
 18 the vnsearcheable riches of Christ, † and to illuminate al
 19 men vvhich is the dispensatiō of the sacrament hidden^c from
 vvorlde in God, vvhich created al things: † that the mani-
 fold wisdom of God, may be notified to the Princes and
 Potestats in the celestials by the Church, † according to the
 prefiguratiō of wordes, vvhich he made in Christ I E S V S our
 Lord. † In vvhom vve haue affiance and accessē in confi-
 dence, by the faith of him. †^b For the vvhich cause I desire
 that you faint not in my tribulations for you, vvhich is your
 glorie.
 † For this cause I bowe my knees to the Father of our
 Lord I E S V S Christ, † of vvhom al paternitie in the heauens
 and in earth is named, † that he giue you according to the
 riches of his glorie, powver to be fortified by his Spirit in the
 inner man. † Christ :: to dwell by faith in your hartes,
 rooted and founded^c in charitie, † that you may be able to
 comprehend vwith al the sainctes, vvhich is the bredth, and
 length, and height, and depth, † to know v also the charitie of

^c That is, for
euer before.

^b The Epistle
vpon the 16
Sunday after
Pentecost.

:: Christ dwel-
leth in vs by
his giftes, and
vve be iust by
those his giftes
remaining and
resident in vs,
& not by Chris-
tes proper ius-
tice onely, as
the Heretikes
affirme.

^c Not faith
only must be in
vs, but chari-
tie vvhich ac-
complisheth al
vertues.

T r t iij

Christ,

1. Cor. 15,
9.

^c ἀπό τῶν
αἰώνων

^c that is,
the eternal
prefiguratiō

Christ, surpassing knowlledge, that you may be filled vnto al the fulnes of God. † And * to him that is able to doe al 20 things more abundantly then vve desire or vnderstand, according to the povver that vvorketh in vs: † to him be 21 glorie in the CHVRCH, and in Christ I E S V S, vnto al generations vvorld vvithout end. Amen.

CHAP. III.

He exhorteth them to keepe the vnitie of the Church most carefully vvith al humilitie bringing them many motives therevnto: 7 and answering that euen the diuersitie it self of offices is not for diuision, as being the gift of Christ him self, but to build vp the Church, and to hold al in the vnitie thereof against the subtle circumuentions of Heretikes: that vnder Christ the head, in the Church being the body, euery member may prosper. 17 Neither (as touching life) must vve lue like the Heathen, but as it becommeth Christians, laying of al our old corrupt maners, and increasing daily in al goodnes.

The Epistle vpon the 17 Sunday after Pentecost. And in a Votiu Masse against Schisme.



The Epistle vpon Ascension eue. And vpon SS. Simon and Iudes day.

2 He moaneth specially of his descending to Hel.

Therefore prisoner in our Lord, beseeche you, 1 that you vualke vvorthy of the vocation in vvwhich you are called, † vvith al humilitie & 2 mildenes, vvith patience, supporting one an other in charitie, † careful to keepe the 3 vnitie of the spirit in the bond of peace. † One body and 4 one spirit: as you are called in one hope of your vocation. † One Lord, † one faith, one baptisme. † * One God and 5 6 Father of al, vvwhich is ouer al, and by al, and in al vs. † But 7 * to euery one of vs is giuen grace according to the measure of the donation of Christ. † For the vvwhich he saith, *Asceding 8 on high, he ledde captiuiue captiue: he gaue giftes to men.* († And that he 9 ascended, vvhat is it, but because he descended also first into the 10 inferiour partes of the earth? † He that descended, the 11 same is also he that is ascended aboue al the heauens, that he might fill al things.) † And * he gaue, † some Apostles, and 12 some Prophets, and other some Euangelists, and other some pastors and doctores, † to the consummation of the sainctes, 12 vnto the vvorke of the ministerie, vnto the edifying of the body of Christ: † vntil we meete al into the vnitie of faith 13 and knowlledge of the sonne of God, into a perfect man, into the measure of the age of the fulnes of Christ: † † that 14 novv vve be not children vvauering, and caried about" vvith euery vvinde of doctrine in the vvickednes of men, in craftines to the circumuention of errour. † But doing the truth 15 in charitie, let vs in al things grow in him, vvwhich is the head, Christ:

Ro. 16, 25.

Malac. 2, 10. Ro. 12, 4. 1. Cor. 12, 4. Ps. 67, 19.

1. Cor. 12, 28.

16 Christ: † of vvhom the vvhole body being compacte and knit together by al iuncture of subministration, according to the operation in the measure of euery member, maketh the increase of the body vnto the edifying of it self in charitie.

17 † This therefore I say and testifie in our Lord: that novv you vvalke not as also the * Gentiles vvalke in the vanitie of

18 their sense, † hauing their vnderstanding obscured vvith darkenes, alienated from the life of God by the ignorance

19 that is in them, because of the blindenes of their hart, † vvho despairing, * haue giuen vp them selues to impudicitie, vnto

20 the operation of al vncleannes, vnto auarice. † But you haue

21 not so learned Christ: † if yet you haue heard him, and haue

22 been taught in him, (as the truth is in I E S V S.) - † * Lay you avway, according to the old conuersation the old man, vvhich

23 is corrupted according to the desires of error. † And :: be

24 renevved in the spirit of your minde: † and put on the new man vvhich according to God is created in iustice, and holiness of the truth. † For the vvhich cause laying avway lying,

25 * speake ye truth euery one vvith his neighbour, because vve are members one of an other.

26 † * Be angrie and sinne not. let not the sonne goe dovne vpon your anger. † Giue not place to the Deuil. † He that

27 stole, let him novv not steale: but rather let him labour in vvorking vvith his handes that vvhich is good, that he may

29 haue vvhence to giue vnto him that suffereth necessitie. † All naughtie speache let it not proceede out of your mouth: but if there be any good to the edifying of the faith, that it may

30 giue grace to the hearers. † And contristate not the holy Spirit of God: in vvhich you are signed vnto the day of redemption. † Let al bitterness, and anger, and indignation, and clamour, and blasphemie be taken avway from you vvith al malice. † And be gentle one to an other, merciful, pardoning one

31 an other, as also God in Christ hath pardoned you.

32

:: The Apostle teacheth vs not to apprehend Christs iustice by faith only, but to be renewed in our selues truly, & to put on vs the new mā formed & created in iustice and holines of truth. By the which, free vvill also is proued to be in vs, to worke with God, or to consent vnto him in our sanctification.

ANNOTATIONS

CHAP. IIII.

1. *One faith.* As rebellion is the bane of ciuill Commonwealths and kingdoms, and peace and concord, the preservation of the same: so is Schisme, diuision, and diuersitie of faiths or fellowshipes in the seruice of God, the calamitie of the Church: and peace, vnitie, vnitominitie, the special blessing of God therein. and in the Church aboue al Commonwealths, because it is in al pointes a Monarchie tending euery vvay to vnitie. but one God, but one Christ, but one Church, but

Vnitie of the Cath. Church.

Schisme detestable.

Among heretikes as many faithes as willes.

The heretikes folish negative argument against the Pope, answered.

The Popes office is called an Apostleship.

Continual succession of Bishops, an evident argument of the true visible Church.

The fathers refuted heretikes by the succession of the Bishops of Rome.

Heretical blaſtes carie away the inconstant only.

one hope, one faith, one baptiſme, one head, one body. Vvhereof S. Cyprian li. de vnite. Ec. nu. 3. ſaith thus: One Church the Holy Ghoſt in the perſon of our Lord deſigneth & ſaith, One is my done. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that vvithſtandeth and reſiſteth the Church, he that forſaketh Peters chaire vpon vvhiſh the Church vvaz built, doth he truſt that he is in the Church? When the bleſſed Apoſtle S. Paul alſo ſhevveth this Sacrament of vnitie, ſaying, One body and one ſpirit &c. Which vnitie vve Biſhops ſpecially ſhat rule in the Church, ought to hold faſt and maintaine, that vve may proue the Biſhoply function alſo it ſelf to be one and vvindeuided, &c. And againe, There is Ep. 4. one God, and one Chriſt, and one Church, and one Chaire, by our Lordes voice founded vpon Peter. An other altar to be ſette vp, or a new Priethood to be made, beſides one altar, & one Priethood, is impoſſible. Whoſoeuer gathereth els vvhere, ſcattereth. It is adulterous, it is impious, it is ſacrilegiouſ, vvhatſoeuer u inſtituted by mans furie to the breach of Gods diuine diſpoſition. Get ye far from the contagion of ſuch men, & flee from their ſpeeches as a canker and peſtilence, our Lord hauing pramonſhed and vvarned before hand, They are blind, leaders of the blind, &c. Vvhereby vve learne that this vnitie of the Church commended ſo much vnto vs, conſiſteth in the mutual fellowſhip of al Biſhops vvith the See of Peter. S. Hilarie alſo (li. ad Conſtantium Auguſtum) thus applieth this ſame place of the Apoſtle againſt the Arians, as vve may do againſt the Caluinists. Perilous and miſerable it is, ſaith he, that there are now ſo many faithes as vvilles, and ſo many doctriues as maners, vvhiſhes either faithes are ſo vvritten as vve vvill, or as vve vvill, ſo are vnderſtood: and vvhereas according to one God, and one Lord, and one Baptiſme, there is alſo one faith, vve fall away from that vvhiſh is the only faith, and vvhiſhes moe faithes be made, they be ginne to come to that, that there is none at al.

11. Some Apoſtles.] Many functions that vvere euen in the Apoſtles time, are not here named: vvhiſh muſt be noted againſt the Aduerſaries that call here for Popes, as though the names of Biſhops, Priests, or Deacons vvwere not as vvell leaſt out as Popes: vvhom yet they can not deny to haue been in vſein S. Pauls daies. And therefore they haue no more reaſon, out of this place to diſpute againſt the Pope, then againſt the reſt of the Eccleſiaſtical functions. Neither is it neceſſarie to reduce ſuch as be not ſpecified here, to theſe here named: though in deede both other Biſhops and Prelates and ſpecially Popes may be contained vnder the names of Apoſtles, Doctours, and Paſtors. Certes the roome and dignitie of the Pope is a very continual Apoſtleſhip, and S. Bernard calleth it Apoſtolatum. Bernard. ad Eugen. li. 14. c. 4 & c. 6 in fine.

13. Until vve meete.] The Church of God ſhal neuer lacke theſe ſpiritual functions, or ſuch as be anſwerable to them, according to the time and ſtate of the Church, til the vvorlds end. Vvhereby you may proue, the Catholike Church, that is to ſay, that viſible companie of Chriſtians vvhiſh hath euer had, and by good records can proue they haue had, a continual ordinarie ſucceſſion of Biſhops, Paſtors, and Doctours, to be the only true Church: and theſe other good fellowes that for many vvorlds or ages together can not ſhev that they had any one Biſhop, or ordinarie yea or extraordinary officer for them and their ſect, to be an adulterous Heretical generation. And this place of the Apoſtle aſſuring to the true Church a perpetual viſible continuance of Paſtors and Apoſtles or their ſucceſſors, vvarranted the holy fathers to trie al Heretikes by the moſt famous ſucceſſion of the Popes of Rome. So did S. Irenæus, li. 3 c. 3. Tertullian, in preſcript. Optatus, li. 2 cont. Parm. S. Auguſtine, in pſ. cont. part. Donat. et cont. ep. Manich. c. 4. et ep. 165. Epiph. har. 27. and others.

14. With euery vvinde.] The ſpecial vſe of the ſpiritual Gouvernours is, to keepe vs in vnitie and conſtance of the Catholike faith, that vve be not caried away vvith the blaſt or vvind of euery hereſie. Vvhiſh is a very proper note of ſectes and new doctriues that trouble the infirme vvacklings of the Church, by certaine ſeaſons of diuerſe ages: as ſometime the Arians, then the Manichees, an other time the Neſtorians, then the Lutherans, Caluinists, and ſuch like: vvho at diuers times in diuers places, haue blovven diuers blaſtes of falſe doctrine.

CHAP. V.

He continueth his exhortation to good life, ſs aſſuring them againſt al deceiuers, that no committer of mortal ſinne ſhal be ſaued: conſidering that for ſuch finnes it is that the Heathen ſhal be damned: & that Chriſtians muſt rather be the light of al others. 22 Then he commeth in particular and exhorteth huſbands and vvives to do their duty one to vvardes the other, by the example of Chriſt and his obedient and beloved pouſe the Church.

BE

10.13,34

Col.3,5.

Ef.9,60

Col.4,5.

Ro.12,2.

Col.3,18.

Tit.2,5.

1 Per.3,

1.

Ge.3,16.

1 Cor.11,

3.



E ye therfore solovvers of God, as most deere children: † and * walke in loue, as Christ also loued vs, and deliuered him self for vs an oblation and host to God in an odour of svvetenes. † But * fornication and al vncleannes, or auarice, let it not so much as be named among you, as it becommeth saines: † or filthines,

The epistle vpon the 3 Sunday in Lent.

or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thanks. † For vnderstanding knovv you this, that no fornicatour, or vncleane, or couetous person (vvhich is :: the seruice of Idols) hath inheritance in the kingdom of Christ and of God.

:: See the heretical corruption of this place in the Annotation Col.3.v.5.

† Let no man seduce you vvith vaine vvordes. For, for these things commeth the anger of God vpo the children of diffidence. † Become not therfore partakers vvith them.

† For you vvete sometime darkenes, but novv light in our Lord. Vvalke as children of the light, († for the fruite of the light is in al goodnes, and iustice, and veritie) † † prouing vvhath is vvel pleasing to God: † and communicate not vvith the vnfruitful vvorkes of darkenes, but rather reprove them.

† For the things that are done of them in secrete, it is shame euen to speake. † But al things that are reprovved, are manifested by the light. for al that is manifested, is light. † for the vvich cause he saith: *Rise thou that sleepest, and arise from the*

dead: and Christ vvill illuminate thee. † See therfore, brethren, how you vvalke vvarily. not as vnvvise, but * as vvise: † re-

deeming the time, because the daies are euil. † Therfore become not vnvvise, but * vnderstanding vvhath is the vvil of

God. † And be not drunke vvith vvine vvherein is riotousnes, but be filled vvith the Spirit, † speaking to your selues in psalmes & hymnes, and spiritual canticles, chaunting and singing in your hartes to our Lord: † giuing thanks alvvayes for al things, in the name of our Lord I e s u s Christ to God & the Father. † Subiect one to an other in the feare of Christ.

† Let * vvomen be subiect to their husbannes, as to our Lord: † because * the man is the head of the woman: as Christ is the head of the

CHVRCH. Him self, the sauiour of his body. † But as the CHVRCH is subiect to

The Epistle vpon the 20 Sunday after Pentecost.

The Epistle in a votive masse for mariage.

:: It is much to be noted, that in the first

Vuu Christ

English Bibles there is not once the name of CHVRCH in all the Bible, but in steede thereof, *Con- gressio*. which is so notorious a corruption, that the selues in the later bibles correct it for shame, but yet suffer the other to be read and vied still. See the Bible printed in the yere 1562.

Christ, so also the vvomen to their husbands in all things. † Husbands, loue your vvives, as Christ also²⁵ loved the CHVRCH, and deliuered him self for it: † that he might²⁶ sanctifie it, cleansing it by the lauer of vvater in the vvord, † that he might present to him self a glorious CHVRCH,²⁷ not hauing spot, or wrinkle, or any such thing, but that it may be holy and vnspotted. † So also men ought to loue their²⁸ vvives as their ovvne bodies. He that loueth his vvife, loueth him self. † For no man euer hated his ovvne flesh: but he²⁹ nourisheth & cherisheth it, "as also Christ the CHVRCH: † because vve be the members of his body, of his flesh & of 30 his bones. † For this cause shall mā leaue his father & mother: and shall cleaue³¹ to his vvife, and they shall be two in one flesh. † "This is a great sacramēt.³² but I speake in Christ and in the CHVRCH † Neuertheles³³ you also every one, let eche loue his vvife as him self: and let the vvife feare her husband. †

Gen. 2.
24.
Mat. 19,
5.

AN NOT A T I O N S

CHAP. V.

No saluation out of the cath. CHVRCH. 23. *Saujour of his body.*] None hath saluation or benefite by Christ, that is not of his body the Church. And vvhich Church that is, S. Augustine expresseth in these vvordes. *The Catholike Church onely is the body of Christ, vvhose of he is head. out of this body the Holy Ghost quickeneth no man.* And a litle after, *He that wil haue the Spirit, let him bevvare he remaine not out of the CHVRCH, let him bevvare he enter not into it feinedly.* August. ep. 50 ad Bonifacium comitem in fine.

The CHVRCH neuer erreth. 24. *Subiect to Christ.*] The CHVRCH is alwaies subiect to Christ, that is, not onely vnder him, but euer obedient to his vvordes and commaundement. Vvhich is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false vvorship, as the Heretikes now, and the Donatistes of old did teach.

Christ's loue toward his Church. 25. *Loued the Church.*] Loe Christes singular loue of the CHVRCH, for vvvhich onely & the members thereof he effectually suffered his Passion, and for vvvhose continual cleansing and purifying in this life, he instituted holy Baptisme and other Sacraments: that at length in the next life it may become vvithout al spot, vvrinkle, or blemish. for, in this vvord by reason of the manifold infirmities of diuers her members, she can not be vvholly vvithout sinne, but must say alwaies, *Dimitte nobis debita nostra, Forgiue vs our debites.* August. li. 2. Retract. c. 18.

The manifold dignitie of the Church. 29. *As Christ the Church.*] It is an vnspeakable dignitie of the CHVRCH, vvvhich the Apostle expresseth often els vvhere, but specially in this vvhole passage, to be that creature onely for vvvhich Christ effectually suffered, to be vvashed and embrused vvith vvater and bloud issuing out of his holy side, to be nourished vvith his ovvne body (for so doth S. Irenaeus expound li. 5. in principio) to be his members, * to be so ioyned vnto him as the body and members of the same flesh, bone, and substance to the head, to be loued and cherished of him as vvife of husband, yea to be his vvife and most deere spouse, taken and formed (as S. Augustine often saith) out of his ovvne side vpon the Crosse, as Eue our first father Adams spouse vvas made of his ribbe. In Psal. 126. & in Psal. 127. & tract. 9 in Ioan. & tract. 120. In respect of vvvhich great dignitie and excellencie, the same holy father affirmeth the CHVRCH to be the principal creature, and therefore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession of our faith. Of vvvhich incomparables excellencie of the Church, so beloued of Christ and so inseparably ioyned in marriage vvith him, if the Heretikes of our time had any sense or consideration, they vvould neither thinke their cōtempible companie or cōgregation to be the glorious spouse of our Lord, nor teach that the Church may erre, that is to say, may be diuorced from her spouse for Idolatrie, superstition, Heresie, or other abominations: Vvhervpon one of these absurdities vvould ensue, that either

Christ

* Aug. li. 2
de Symb.
ad Catech.
c. 2.

The Church is the principal creature.

The Church can erre.

Christ may sometimes be without a Church & spouse in earth (as he was at the while there were no Calvinists, if their Church be the spouse of Christ) or els if the Catholike Church onely is and hath been his wife, and the same haue such errors as the Heretikes falsely pretend, that his wife so deere and so praised here, is notwithstanding a very vvhooore. Vvhich horrible absurdities proue and conuince to any man of common sense, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truly and sincerely alwaies: vvhathouer the adulterous generation of Heretikes thinke or blasphem.

Aburdities that follow, if the Church may erre.

32. *This is a great Sacramēt.* Marriage a great Sacramēt of Christ and his Church prefigured in the first parēts. Adam (saith S. Auguſtine tract. 15 in 10.) *who was a forme or figure of him that was to come* yea rather God in him, gave vs a great token of a Sacramēt. For both he deferred sleeping to take a wife, and of his ribbe his wife was made vnto him: because of Christ sleeping on the Crosse the Church was to be made out of his side. In an other place he maketh Matrimonie a Sacramēt of Christ and his Church: in that, that as the married mā must forsake father & mother and cleave vnto his wife, so Christ as it were left his father, exinaning him self by his incarnatiō, & left the Synagogue his mother, & ioyned him self to the Church. Li. 12 c. 8. cont. Faustum In diuers other places he maketh it also a Sacramēt, specially in that it is an inseparable bond betwixt tivo, and that can neuer be dissolved but by death: signifying Christs perpetual and indissoluble coniunction vwith the Church his one onely spouse. de Gen. ad lit. li. 9 c. 7. Cont Pelag. de pec. orig. li. 2 c. 34. De fid. et op. c. 7. De bono coniug. c. 7. & 18. And in an other place, *The good of Mariage* (saith he) among the people of God is in the holines of a Sacramēt. De bono coniugali c. 24.

MATRIMONIE a Sacramēt.

Vvho would haue thought such mysteries and Sacramēts to be in Mariage, that the ioyning of man & wife together should represent so great a myserie, if the Apostle him self, & after him this holy father and others, had not noted it? or vvho can maruel that the holy Church taketh this to be a Sacramēt, and to giue grace of sanctification to the parties married, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and possesse their vessell (as the Apostle speaketh) in sanctification and honour, and not in passion of lust and ignominie, as the Heathen do vvich knowv not God, and as our brutish nevv Maisters seeme to do that commend mariage aboue al things so farreas it seedeth their concupiscences, but for grace, Sacramēt, myserie, or sanctification thereby, they care no more then the Heathen or brute beastes do? And thus vve gather that matrimonie is a Sacramēt, and not of the Greeke vvord *Myserie* onely, as Calvin falsly saith, nor of the Latin vvord *Sacramēt*, both vvich vve knowv haue of their nature a more general signification, and that in the Scriptures alio: but vvheras these names are here giuen to Matrimonie by the Apostle, & are not giuen in the Scriptures to Baptisme and the Eucharist, let them tel vs vvhy they also apply these vvordes from their general signification to signifie specially and peculiarly those tivo Sacramēts neuer so named expressly in Scripture, and do not likewise folovv the Catholike Church in calling matrimonie by the same name, vvich is here so called of the Apostle, specially vvheras the signification in it, is as great as in any other of the Sacramēts, and rather greater.

The grace giuen by this Sacramēt.

The protestants fleshly estimation of mariage.

1 Thes. 4.

μυστήριον
Sacramen-
tum.

CHAP. VI.

Likevvise children and parents he exhorteth, 3 item seruants and maisters. 10 Then, that al take courage in the might of God, but so, that vvithal they arme them selue (considering vvhat mightie enemies they haue) vvith al peeces of spiritual armour, 18 praying alvvayes seruently, and for him alſo.

Col. 3, 20
Eph. 2, 20,
12. Den.
5, 16.

1
2
3
4



CHILDREN, obey your parents in our Lord. for this is iust. † Honour thy father and thy mother (vvhich is the first commaundement in the promis,) † that it may be vvell vvith thee, and thou maiest be long-lived vpon the earth. † And you fathers, prouoke not your children to anger: but bring them vp in the discipline and correption of our Lord.

5

† * Seruants, be obedient to your lordes according to

Vviiij the

Col. 3, 22
Tit. 2, 9.
1 Pet. 2,
8.

c God lea-
ueth no good
worke vn-
rewarded.

The Epistle
vpon the 21
Sunday after
Pentecost.

:: If mā could
not be truely
iust or haue
iustice in him
self, how
could he be
clothed with
iustice?

:: S. Augustine
noteth in sun-
drie places
vpō this same
text, that faith
without cha-
ritie serueth
not to salua-
tion. li. 50. bo. 7.

the flesh, with feare and trembling, in the simplicitie of your hart, as to Christ: † not seruing to the eie, as it vvere pleasing 6 men, but as the seruants of Christ, doing the vvil of God frō the hart, † vvith a good vvil seruing, as to our Lord and not 7 to men. † Knowving that euery one vvhat good soeuer he 8 shal doe, that shal he^c receiue of our Lord, vvwhether he be bond, or free. † And you maisters, doe the same things to 9 them,^b remitting threatenings: knowving that both their Lord and yours, is in heauen: and * acception of persons is not vvith him.

† Hence forth brethren, be strengthened in our Lord, & 10 in the might of his powver. † Put you on the^c armour of 11 God, that you may stand against the deceites of the Deuil. † For our vvrestling is not against flesh and bloud: but 12 against Princes and Potestats, against the * rector's of the vvorld of this darkenes, against the spirituals of vvickednes in the celestials. † Therefore take the armour of God, that 13 you may resist in the euil day, and stand in al things perfect. † Stand therefore hauing your loines girded in truth, and 14 :: clothed with the breast-plate of iustice, † & hauing your 15 fecte shod to the preparation of the Gospel of peace: † in 16 al things taking the shield of faith, vvherevvith you may extinguish al the fire dartes of the most vvicked one. † and 17 take vnto you the * helmet of saluation: and the svword of the spirit (vvhich is the vvord of God) † † in al praier 18 and supplication praying at al time in spirit: and in the same vvatching in al instance and supplication for al the saincts: † and for me, that speache may be giuen me in 19 the opening of my mouth vvith cōfidence, to make knowen the mysterie of the Gospel, † for the vvhich I am a legate 20 in this chaine, so that in it I may be bold according as I ought, to speake.

† And that you also may knowv the things about me, 21 vvhat I doe: Tychicus my dearest brother and faithful mini- ster in our Lord, vvil make you vnderstād al things: † vvhom 22 I haue sent to you for this same purpose, that you may know the things about vs, and he may comfort your hartes. † Peace 23 to the brethren and :: charitie vvith faith from God the Fa- ther, and our Lord I E S V S Christ. † Grace with al that loue 24 our Lord I E S V S Christ in incorruption. Amen.

b ἀντίθετος
Deu. 10,
17.

c παύ-
σις

Eph. 2, 2

Es. 59,
17. 1.
Thes. 5, 8



THE ARGUMENT OF THE EPISTLE OF S. PAUL TO THE PHILIPPIANS.



OF V S. Paul vvas called by a vision into Macedonia, vve reade Act. 16. and how he came to Philippi being the first citie thereof, and of his preaching, miracles, and suffering there. And againe Act. 19. Paul purposed in the Spirit, vwhen he had passed through Macedonia and Achaia, to goe to Hierusalem, saying: After I haue been there, I must see Rome also. Vrbich purpose he executed Act. 20. taking his leaue at Ephesus. And being after ward come into Achaia, he had counsel to returne through Macedonia, and so at length from Philippi he began his navigation toward Hierusalem, and from Hierusalem being caried prisoner to Rome (Act. 28.) he wrote from thence this Epistle to the Philippians: or rather in his second apprehension, about 10 yeres after the first.

*In it he confirmeth them (as he did * the Ephesians also about the same time) Eph. 3. against the tentatiō that they might haue in hearing that he were executed. therefore he first saith: And I vvil haue you know v brethren, that the things about me, are come to the more furtherance of the Gospel: so that my bandes were made manifest in Christ in al the Court &c. Secondly he signifieth that his desire is, to be dissolued and to be vvith Christ. but yet (lest they should be distomforted) that he hopeth to come againe to them. Vrbereof nor vvith standing, that he hath yet no certaintie, he signifieth in saying: I hope Phil. 2. v. 23. to send Timothee vnto you, immediatly as I shal see the things that 24. 17. concerne me. Thirdly therefore he prepareth them against the vvorst, saying: I hope to come againe to you: but and if I be immolated, vpon the sacrifice and seruice of your faith, I reioyce and congratulate vvith you al, and the self same thing do you also reioyce and congratulate vvith me.*

Moreover he partly vvarneth them (as he had done before) of those Iudaical Phil. 3. False-apostles vvho preached circumcision & Moyses law to the Christian Gentils: partly he exhorteth them to suffer persecution, to liue vvcl, and specially to humble them selues one to an other, rather then by any pride to breake the peace & vnitie of the Church.



THE EPISTLE OF PAUL TO THE PHILIPPIANS.

CHAP. I.

Having signified that he useth to thanke God for their vertue, 9 and also to pray for their encrease: 12 he certifieth them (for their confirmatio & comfort) vvhhat good was come through his trouble at Rome, 24 & that he doubteth not, though he rather desire martyrdom) but to come againe vnto them, 27 exhorting them to liue as they ought to do, 28 and namely not to shrink for persecution.



PAUL and Timothee the seruants of IESVS Christ: to al the sainctes in Christ IESVS that are at Philippi, vvith the "Bishops and Deacons. † Grace to you and peace from God our father, and our Lord IESVS Christ.

† I giue thanks to my God in al memorie of you († alwaies in al my praiers for al you, vvith ioy making petition) † for your communicating in the Gospel of Christ from the first day vntil now. † trusting this same thing, that he which hath begone in you a good worke, vvil perfite it vnto the day of Christ IESVS. † as it is reason for me, this to thinke for al you, for that I haue you in hart, & in my bandes, and in the defense, and the confirmation of the Gospel, al you to be partakers of my ioy. † For God is my vvitness, how I couet you al in the bowels of IESVS Christ. † And this I pray, that your charitie may more and more abound in knowvledge and in al vnderstanding: † that you may approue the better things, that you may be sincere and vvithout offence vnto the day of Christ, † replenished vvith the fruite of iustice by IESVS Christ, vnto the glorie and praise of God. -†

† And I vvil haue you knowv brethren, that the things about me are come to the more furtherance of the Gospel:

† so

The Epistle
vpon the 22
Sunday after
Pentecost.

13 † so that my bandes vvere made manifest in Christ in al the
14 court, and in al the rest, † that many of our brethren in our
Lord, hauing confidence in my bandes, vvere bold more
abundantly vvithout feare to speake the vvord of God.
15 † Some in deede euen for enuie and contention: but some al
16 so for good vvil preache Christ. † Some of charitie: knowv-
17 ing that I am set vnto the defense of the Gospel. † And some
of contention preache Christ not sincerely: supposing that
18 they raise affliction to my bandes. † But vvhat? So that by al
meanes, vvwhether by occasion, or by truth, Christ be prea-
19 ched: in this also I reioyce, yea & vvil reioyce. † For I knowv
that this shal fall out to me vnto saluatiō by your praier and
20 the subministratiō of the Spirit of I E S V S Christ, † ac-
cording to my expectatiō & hope, because in nothing shal
I be confounded, but in al confidence as alvvayes, novv also
shal Christ be magnified in my body, vvwhether it be by life,
21 or by death. † For vnto me, to liue is Christ: and to die is
22 gaine. † And if to liue in the flesh, this vnto me be the fruit
23 of the vvorke, and vvhat I shal choose I knowv not. † And
I am straitened of the rvvo: hauing desire to be dissolued &
to be vvith Christ, a thing much more better. † but to abide
24 in the flesh, `necessarie' for you. † And trusting this, I know
that I shal abide and continue vvith you al, vnto your fur-
25 therance and ioy of the faith: † that your gratulation may
abound in Christ I E S V S in me, by my comming againe to
you.

26 † Only* conuerſe ye vvorthe of the Goſpel of Chriſt:
that vvhether vvhē I come and ſee you, or els be abſent, I
may heare of you that you ſtand in one Spirit, of one minde
27 labouring together to the faith of the Goſpel. † And in no-
thing be ye terrified of the aduerſaries, vvhich to them is
b cauſe of perdition: but to you of ſaluation, & this of God:
28 † for to you c it is giuen for Chriſt, not only that you beleue
29 in him, but alſo that you ſuffer for him, † hauing the ſame
combat like as you haue ſeen in me, and novv `haue heard`
of me.

**A manifest
proofe and
evidence.**

ANNOTATIONS

CHAP. I.

Bishops and
Priests alwaies
distinct fun-
ctions.

2. Bishops and deacons.] Vvicleffe and other Heretikes vvould proue by this that Priests are not here named, and for that there could not be many Bishops of this one tovvne, that there is no difference betwixt a Bishop and a Priest, vvvhich vvvas the old heresie of Aërius, of vvvhich matter,* in other places: for this present it is ynough to know that in the Apostles time there vvvere not obserued alvvvaies proper distinct names of either function, as they vvvere quickly aftervvvard, though they vvvere alvvvaies diuers degrees & distinct functions. See S. Chrysostom, Oecumenius, Theophylactus, and the rest of the Gracians vpon this place. * See Annot. Tit. 1. v. 5.

CHAP. II.

He exhorteth them most instantly to keepe the vnitie of the Church, and to humble themselves for that purpose one to another, 5 by the example of the maruelous humilitie of Christ, 9 specially seeing how maruelously he is now exalted for it. 12 Item to obedience, feare, and perseuerance. 17 Insinuating (lest it should aftervvard trouble them) that he may be martyred at this time. 19 Timothee he hopeth to send, vvvhom he highly commendeth: 25 as also Epaphroditus, vvvhom he presently sendeth.



F therefore there be any consolation in 1
Christ, if any solace of charitie, if any so-
cietie of spirit, if any bowels of commi-
seration: † fulfil my ioy, that you be of 2
one meaning, hauing the same charitie, of
one minde, agreeing in one. † nothing 3
by contentiō, neither by vaine glorie: but

in humilitie, * eche couēting other better then them selues:

† * euery one not cōsidering the things that are their owne, 4

but those that are other mens. † For this thinke in your 5

selues, vvvhich also in Christ I E S V S, † vvho vvhen he vvvas 6

in the forme of God, thought it no robberie, him self to be

equal to God, † but he exinanited him self, taking the forme 7

of a seruant, made into the similitude of men, and in shape

found as man. † He * humbled him self, made obediēt vnto 8

death: euen the death of the crosse. † " For the vvvhich thing 9

God also hath exalted him, and hath giuen him a name which

is aboue al names: † that * in the " name of I E S V S euery knee 10

bowe of the celestials, terrestrials, and infernals: † and eue- 11

ry tongue cōfesse that our Lord I E S V S Christ is in the glorie

of God the Father. ¶

† Therefore my dearest, (as you haue alvvvaies obeyed) 12

not as in the presence of me only, but much more now in

my absence, " vvith feare and trembling vvorke your salua-

tion. † For it is God that " vvorketh in you both to vvil 13

and to accomplishe, according to his good vvil. † And doe 14

ye al things vvithout murmurings and staggerings: † that 15

you may be vvithout blame, and the simple children of God,

vvithout

The Epistle
vpon Palme
Sunday. And
vpon Holy
Roode day,
Mai. 3.

The Epistle
vpon Holy
Roode day
Septemb. 14.
And in a Vo-
lume Masse of
the Holy
Crosse.

Ro. 12,

10.

1 Cor. 10,

24.

Heb. 2, 9

Es. 45,

14. Ro.

14, 11.

- without reprehension in the middes of a crooked and peruerse generation. among vvhom you shine as lightes in the
 16 vworld: † conteyning the vvord of life :: to my glorie in the daie of Christ, because I haue not runne in vaine, nor in
 17 vaine laboured. † But and if I be :: immolated, vpon the "sacrifice and seruice of your faith, I reioyce and congratulate
 18 vvith you al. † And the self same thing doe you also reioyce, and congratulate vvith me.
- 19 † And I hope in our Lord I E S V S, to send Timothee vnto you quickly, that I also may be of good comfort, when
 20 I knovv the things pertaining to you. † For I haue no mā so of one minde that vvith sincere affection is careful for you.
 21 † For :: al seeke the things that are their ovvne: not the things that are I E S V S Christs. † And knovv ye an exper-
 22 iment of him, that as a sonne the father, so hath he serued vvith me in the Gospel. † This man therefore I hope to send
 23 vnto you, immediatly as I shal see the things that concerne me. † And I trust in our Lord that my self also shal come to
 24 you quickly. † But I haue thought it necessarie to send to you Epaphroditus my brother and coadiutor and fellowv
 25 souldiar, but your Apostle, and minister of my necessitie.
 26 † Because in deede he had a desire to vvard you al: and vvas
 27 pensife, for that you had heard that he vvas sicke. † For in deede he vvas sicke euen to death: but God had mercie on
 28 him: and not only on him, but on me also, lest I should haue sorovv vpon sorovv. † Therefore I sent him the more spe-
 29 dily: that seeing him, you may reioyce againe, and I may be vvithout sorovv. † Receiue him therefore vvith al ioy in
 30 our Lord: and such intreate vvith honour. † because for the vvorke of Christ, he came to the point of death: yelding his life, that he might fulfil that vvich on your part vvanted to vvard my seruice.

Such as haue by their preaching gained any to Christ, shal ioy and glorie therein exceedingly at the day of our Lord.

Pastors ought to be so zelous of the saluation of their flocke, that vvith S. Paul they should offer them selues to death for the same.

Many forsake their teachers vvhen they see them in bandes and prison for their faith, because most me preferre the vvorld before Christs glorie.

A N N O T A T I O N S

C H A P. II.

9. *For the vvich.*] Calvin doth so abhorre the name of merite in Christian men to vvard their ovvne saluation, that he vvickedly and vnlearnedly denieth Christ him self to haue deserved or merited any thing for him self: though these vvordes (vvich he shamefully vvriteth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and diuers other in holy vvrite, proue that he merited for him self according to al learned mens iudgement. As Apoc 5. *The lambe that vvas slaine, is vvorthie to receiue pouer and Diuinitie.* And Heb. 2. *We see I E S V S for the passion of death, crovved vvith glorie and honour.* See S. Augustine vpon these vvordes of the Psalm 109. *propterea exaltabit caput.*

Calvins blasphemie agaisst Christs owne merites.

The Prote-
stants vvil
haue no reue-
rence done at
the name of
IESVS.

How Catho-
likes honour
the name of
IESVS, and
other things
pertaining to
him.

Vaine securi-
tie of saluatiō.

S. Augustine
answereth the
objectiō agaiſt
free vvill.

Martyrdom.

10. *Name of IESVS.]* By the like wickednes they charge the faithful people for capping or kneeling vwhen they heare the name of IESVS, as though they vvorshipped not our Lord God therein, but the syllables or letters or other material elemēts vvhereof the vvord vvritten or spoken consisteth, and al this, by tophistifications to dravy the people from due honour and deuotion tovvard CHRIST IESVS, vvhich is Satans dritt by putting scruples into poore simple mens mindes about his Sacraments, his Saints, his Crosse, his name, his image, & such like, to abolifh al true religiō out of the vvorld, and to make them plaine Atheists. But the Church knowveth Satans cogitations, and therefore by the Scriptures and reason, vvarranteth and teacheth al her children to do reuerence vvhen so euer IESVS is named, becauſe Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes, els vvhy make vve norreuerence at the name of Iesus the sonne of Sirach, as vvell as of IESVS CHRIST? And it is a pitieful case to see these prophane subtilties of Heretikes to take place in religion, vvhich vvere ridiculous in al other trade of life. Vvhen vve heare our Prince or Soueraine named, vve may vvithout these scruples doe obeifance, but tovvards Christ it must be superstitions.

12. *With feare and trembling.]* Against the vaine presumption of Heretikes that make men secure of their predestination and saluation, he vvilleth the Philippians to vvorke their saluation vvith feare and trembling, according to that other Scripture, *Blessed is the man that abvvaiet is fearful.* Prouerb. 28. v. 14.

13. *Worketh in you.]* Of this thus saith S. Augustine, *Not because the Apostle saith, it is God that vvorketh in you both to vvill and vvorke, must vve thinke he taketh away our free vvill. For if it vvere so, then vvould he not a litle before haue vvilled them to vvorke their ovvne saluation vvith feare and trembling. For vvhen they be commaunded to vvorke, their free vvill is called vpon: but, vvith trembling and feare, is added, lest by attributing their vvell vvorking to them selues, they might be proud of their good deedes as though they vvere of them selues.* August. de gratia & lib. arbit. c. 9.

17. *The sacrifice.]* The obedience of faith and martyrdom be so acceptable actes to God, vvhen they be voluntarily referred to his honour, that by a metaphore they be called sacrifice and pleasant hosties to God.

CHAP. III.

He vvarranteth them of the False-apostles, & shewvng that him self had much more to bragge of in Iudaisme then they: but that he maketh price of nothing but only of Christ, and of Christian iustice, and of suffering vvith him (12 vvherein yet he acknowledgeth his imperfection) 17 exhorting them to beare Christes Crosse vvith him, and not to imitate those belly gods.



ROM hence forth my brethren, re-
ioyce in our Lord. To vvrite the same
things vvnto you, to me surely it is not
redious, and to you it is necessarie. † See 2
the dogges, see the euil vvorkers, see the
conciō. † For vve are the circumci-
sion, vvhich in spirit serue God: and vve
glorie in Christ IESVS, and not hauing
confidence in the flesh, † albeit I also haue confidence in 4
the flesh. † If any other man seeme to haue confidence in 5
the flesh, I more, † circumcised the eight day, of the stocke
of Israēl, of the tribe of Benjamin, * an Hebrevv of He-
brevves: * according to the Lavv, a Pharisee: † according to 6
emulation, persecuting the Church of God: according to the
iustice that is in the Lavv, connerſing vvithout blame. † But 7
the

c By allusiō of
vvords, he cal-
leth the carnal
Christiā Iews
that yet boast-
ed in the cir-
cūciōn of the
flesh, *conciō*: &
him self & the
rest that cir-
cūcided their
hart and senses
spiritually,
the true *circum-
ciōn*. S. Chrys-
tostome.

καὶ
τὴν ἐκ
πνεύματος

2. Cor. II,
22.
Act. 23,
6.

- the things that vvere gaines to me, those haue I esteemed for
 8 Christ, detriments. † Yea but I esteeme al things to be de-
 triment for the passing knowvledge of I E S V S Christ my
 Lord: for vvhom I haue made al things as detriment, and do
 9 esteeme them as dung, that I may gaine Christ: † and may
 be found in him not hauing" my iustice vvhich is of the
 Law, but that vvhich is of the faith of Christ, vvhich is of
 10 God iustice in faith: † to knowv him, and the vertue of his
 resurrection, and the societie of his passions, configuted to
 11 his death, † :: if by any meanes I may come to the resur-
 12 rection vvhich is from the dead. † " Not that novv I haue
 receiued, or novv am perfect: but I pursue, if I may compre-
 hend vvherein I am also comprehended of Christ I E S V S. †
 13 † Brethren, I do not account that I haue comprehended. Yet
 one thing: forgetting the things that are behinde, but stret-
 14 ching forth my self to those that are before, † I pursue to
 the marke,^c to the price of the supernal vocation of God in
 15 Christ I E S V S. † Let vs therefore as many as are perfect, be
 thus minded: and if you be any" other vvhise minded, this also
 16 God^h hath reuealed to you. † Neuerthelesse vvherevnto we
 are come, that vve be of the same minde, let vs continue in
 the same rule.
 17 †^a Be folovvers :: of me brethren: & obserue them that
 18 vvalke so as you haue our forme. † For * many vvalke
 vvhom often I told you of (and novv vveeping also I tel
 19 you) the enemies of the crosse of Christ: † vvhose end is
 destruction: vvhose God, is the belly: and their glorie in
 20 their confuson, vvhich minde vvorlly things. † But our
 conuerfation is in heauen: vvhence also vve expect the Sa-
 uiour, our Lord I E S V S Christ, † vvhich vvil reforme the body
 21 of our humilitie, configured to the body of his glorie, ac-
 cording to the operation vvhich he is able to subdue
 al things to him self.

The Epistle
 for a Confes-
 for that is not
 a kishop.

:: If S. Paul
 ceased not to
 labour still, as
 though he
 vvere not sure
 to come to the
 marke vvhich
 out continual
 endeuour:
 vvhich securitie
 may vve poore
 sinners haue
 of Heretikes
 persuasions &
 promises of
 securitie and
 saluation by
 onely faith?

a The Epistle
 vpon the 23
 Sunday after
 Pentecost. And
 for S. Clemēt,
 Nouemb. 23.

:: It is a good
 ly thing vhen
 the Pastor
 may so say to
 his flocke.
 Neither is it
 any derogatiō
 to Christ, that
 the people
 should imi-
 tate their Apo-
 fles life & do-
 ctine, & other
 holy men, S.
 Augustine, S.
 Benediēt, S. Do-
 minike, S. Fran-
 cis.

A N N O T A T I O N S

CHAP. III.

9. *My iustice.*] Diuers Lutherans in their translations do shamfully mangle this sentence by transposing the vvordes, and false pointing of the partes thereof, to make it haue this sense, that the Apostle vvould haue no iustice of his ovne, but onely that iustice vvhich is in Christ. Vvhich is a false and heretical iense of the vvordes, and nor meant by S. Paul: vvho calleth that a mans ovne iustice, vvhich he chalengerh by the vvorkes of the Law or nature vvithout the grace of Christ: and that Gods iustice (as S. Augustine expoundeth this place) not vvhich is in God, or by

The obiection
 against inher-
 ent iustice,
 answered.

X x x i j vvhich

c ad bra-
 nium

vvil
 reueale

Ro. 16,
 17.

Magde-
 burg. cent.
 1. li. 2 c. 4.
 pag. 222.

which God is iust, but that vvhich is in man from God and by his gift. *li. 3. cont. 2 ep. Pelag. c. 7. de Sp. & lit. c. 9.*

Double perfection: here, and in the life to come.

12. *Not that novv.*] No man in this life can attaine the absolute perfectnes either of iustice or of that knowledge: vvhich shal be in heauen: but yet there is also an other perfectnes, such as according to this state a man may reach vnto, vvhich in respect of the perfection in glorie, is small, but in respect of other lesler degrees of mans iustice and knowledge in this life, may be called perfectnes. And in this sense the Apostle in the next sentence calleth him self and others perfect, though in respect of the absolute perfectnes in heauen, he saith here, he is not yet perfect nor hath yet attained thereto.

The heretikes foolish defense of their dissensions and diuisions among them selues.

13. *Otherwise minded.*] Vvhen Catholike men novv 2 daies charge Heretikes vvith their horrible diuisions, dissensions, combattles, contentions, and diuersities among them selues, as the Catholikes of al other ages did challenge their Aduersaries most truly and iustly for the same, (both because vvhere the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and specially for that it is, as S. Augustine saith (*li. de agone Christ. c. 29*) the iust iudgement of God that they vvhich seeke nothing els but to diuide the Church of Christ, should them selues be miserably diuided among them selues) therefore (I say) vvhen men charge the Protestants vvith these things, they flee for their defence to this, that the old Fathers vvere not al of one iudgement in euery point of religion: that S. Cyprian stood against others, that S. Augustine and S. Hierom vvrote earnestly in a certaine matter one against an other, that our Dominicans and Franciscans, our Thomists and Scotists be not al of one opinion in diuers matters, and therefore diuisions and contentions should not be so prejudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them selues: but ridiculously and against the rule of S. Paul here, acknowledging that in this imperfection of mens science in this life, euery one can not be free from al error, or thinke the same that an other thinketh: vvherevpon may rise differences of vnderstanding, opinion, and iudgement, in certaine hard matters vvhich God hath not reuealed or the Church determined, and therefore that such diuersitie is tolerable and agreeable to our humane condition and the state of the vvay that vve be in: al vvhaies provided, that the controuersie be such and in such things, as be not against the set knowen rule of faith, as he here speaketh, and such as breake not mutual societie, fellowvs hip, and communion in praier, seruice, Sacraments, and other offices of life and religion. For such diuisions and differences come neuer but of Schisme or Heresie, and such are among the Heretikes, not onely in respect of vs Catholikes, but among them selues: as they knowv that be acquainted vvith the vvritings of Luther against Zuinglius, or Vvestphalus against Caluin, or the Puritans against the Protestants, not onely charging one an other vvith Heresie, Idolatrie, Superstition, and Atheisme, but also condemning ech others ceremonies or manner of administrations, til it come to excommunication, and banishment, yea sometimes burning one of an other. Thus did not S. Cyprian, S. Augustine, S. Hierom, the Dominicans, Franciscans, Thomists, Scotists, vvho al agree in one rule of faith, al of one communion, al most deere one to an other in the same, al (thanks be to God) come to one holy Masse, and receiue the same Sacraments, and obey one head through out al the vvorld. S. Augustine *li. 2 de bapt. c. 5.* shal make vp this matter vvith this notable sentence: *We are men (saith he) and therefore to thinke somer vvhat otherwise then the thing is, is an humane sentation: but by losing our ouerne sentence to much, or by enuying our betters, to procede vnto the sacrilege of deuiding the mutual societie and of making schisme or heresie, is diuulish presumption: in nothing to leaue other opinion then the truth is, that is Angelical perfection. And a litle after, If you be any other vvise minded, this God vvill reueale: but to them onely (saith he) that vvalk in the vvay of peace, and that stray a side into no diuision or separation. Vvvhich saying vvould God al our deere countrie men vvould marke, and come into the Church, vvhere onely, God reuealeth truth.*

The spiteful vvritings of Heretikes, one Secte against an other.

A notable place of S. Augustine.

CHAP. III.

He exhorteth them to perseuerance, 2. and certaine by name to vnise, 5. to modestie, 6. to peace vvithout solicitude or careful anxietie, 8. to al that good is, 9. to such things as they see in him self. 10. that he reioyced in their contribution, not for his ouerne need, but for their merite.

Therefore

I



HERFORE, my dearest brethren
and most desired, my ioy and my
croune: so stand in our Lord, my
dearest. † Eucharistia I desire & Syn-
tyche I beseeche to be of one minde in
our Lord. † Yea and I beseeche thee
my sincere companion, helpe those
women that haue laboured with me

in the Gospel with Clement, and the rest my coadiutors,
whose names are in the booke of life. † Reioyce in our
Lord alwayes: againe I say reioyce. † Let your modestie
be knowen to all men. Our Lord is nigh. † Be nothing care-
ful: but in euery thing by prayer & supplication with thankes-
giving let your petitions be knowen with God. † And the
peace of God which passeth all vnderstanding, keepe your
hartes and intelligences in Christ IESVS. †

8

† For the rest brethren, what things so euer be true,
whatsoever honest, whatsoever iust, whatsoever holy, what-
soever amiable, whatsoever of good fame, if there be any
vertue, if any praise of discipline, these things thinke vpon.

9

† Which you haue both learned, and receiued, and heard, &
seen in me: these things doe ye, and the God of peace shall
be with you. † And I reioyced in our Lord exceedingly,

10

that once at the length you haue refforished to care for me,
as you did also care: but you were occupied. † I speake not
as it were for penurie. for I haue learned, to be content with
the things that I haue. † I know both to be brought low, I
know also to abound: (euery where, and in all things I am
instructed) both to be full, & to be hungry, both to abound,

11

and to suffer penurie. † I can all things in him that streng-
theneth me. † Neuerthelesse you haue done well, commu-
nicating to my tribulation.

12

† And you also know ô Philippians, that in the begin-
ning of the Gospel, when I departed from Macedonia, no
church communicated vnto me in the account of gift and

13

receite, but you only: † for vnto Thessalonica also, once
and twise you sent to my vse. † Not that I seeke the gift, but
I seeke the fruite abounding in your account. † But I haue all
things, and abound: I was filled after I receiued of Epaphroditus the things that you sent, an odour of sweetenes,

14

an acceptable host, pleasing God. † And my God supply

15

¶ This Cle-
ment was af-
terward the
4 Pope of
Rome from S.
Peter, as S.
Hierom writ-
teth according
to the comon
supputation.
¶ The Epistle
vpon the 3
Sunday in
Aduent.

¶ This reffor-
thing is the reui-
uing of their
old liberalitie,
which for a
time had been
slacke & dead.
S. Chrys.

¶ He counteth
it not mere
almes or a free
gift that the
people bestow-
eth on their
Pastors or
preachers, but
a certaine mu-
tual traffike
as it were,
and enter-
change: the
one giuing
spiritual, the o-
ther redẽring
temporal things
for the same.

Xxx iij al

Eucharistia

Εὐχαριστία
τῇ προσκομι-
στῇ

al your lacke according to his riches in glorie, in Christ
 I E S V S. † And to God & our father be glorie vworld vwith- 20
 out end. Amen.

c χρῖστος

† Salute ye euery saincte in Christ I E S V S. † The bre- 21
 thren that are vwith me, salute you. Al the sainctes salute you:
 but especially they that are of Cæsars house. † The grace of 22
 our Lord I E S V S Christ be vwith your spirit. Amen.

AN NOT A T I O N S

CHAP. IIII.

The reppard
 of preachers.

1. *My ioy.*] He calleth them his ioy and crowne, for that he expected the crowne of euer-
 lasting life as a reppard of his labours tovvardes them. Vvheryby vve may learne also, that besides
 the essentiall glorie vvhich shal be in the vision and fruition of God, there is other manifold fel-
 citie incident in respect of creatures.

Suspicious
 translation.

2. *Sincere companion.*] The English Bibles vwith one consent interprete the Greeke vvordes,
faithful yokefellow, perhaps to signifie (as some vvould haue it) that the Apostle here speaketh to
 his vvife: but they must vnderstand that their Maisters Caluin and Beza mislike that exposition,
 and * al the Greeke fathers almost much more reiect it, and it is against S. Pauls owne vvordes
 speaking to the vnmarried, That it is good for them to remayne so, euen as him self did. 1 Cor. 7, 8.
 Vvheryby it is euident he had no vvife, and therfore meaneth here some other his coadiutor and
 fellow-labourer in the Gospel.

S. Chrys.
 Theodore.
 Oecum.
 Theophyl.

Almes giuen
 religiously.

18. *Acceptable.*] Howv acceptable almes are before God, vve see here: namely vvhen it is
 giuen for religion to deuout persons for a recompense of spiritual benefites for to it putteth on
 the condition of an oblation or sacrifice offered to God, and is most acceptable and svvete in
 his sight.





THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE COLOSSIANS.



THE Epistle to the Colossians is not only in sense, but almost in wordes also, all one with the Epistle to the Ephesians, and was sent also by the same messenger Ty-chicus. c. 4. v. 7. And in it he maketh like mention of his bandes and sufferings. c. 1. v. 24. and c. 4. v. 3, 18. And therefore no doubt it was written at Rome at the same time, to witte, in his last apprehension, yet before he knew of his martyrdom.

This difference there is, that he had himself preached to the Ephesians, but with the Colossians he had neuer bene, as he signifieth c. 2. v. 1. Therefore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who sought to corrupt them with some ceremonies of Moyses law: and also of the Platonike Philosophers, who reiectd Christi (who is in deede the head of the Church and Mediator to bring vs to God) and in steed of him, brought in certaine Angels as more excellent then he, whom they termed, Minores dii, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falsebod the heresie of Simon Magus a long time deceived many, as we reade in Epiph. har. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of all the Angels, God in person, the head of the Church, the principall in all respects: that he is the Redeemer, Mediator, and pacifier betwene God and men, and therefore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in heauen to pray for vs, al must be done (as the Cath. Church in euery Collect doth) Per Christum dominum nostrum, that is, through Christ our Lord. or, per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c. Whereby the Church professeth continually against such seductions, both the Mediators hip, and the Godhead of Christ.

THE



THE EPISTLE OF PAUL TO THE COLOSSIANS.

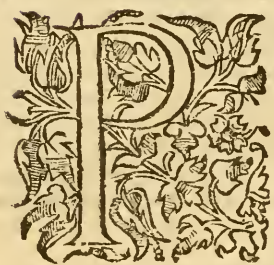
CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praieeth for their encrease, he doeth vvitheal giue vittines to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, vvhich is cheefe aboue al, and peacemaker by his bloud. This is the Gospel not of Epaphras alone, but of the vniuersal Church, and of Paul him self vvhich also suffereth for it.

¶ He sheweth that the Church and Christes Gospel should daily grow and be spread at length through the whole world. Which can not stand with the heretikes opinion of the decay thereof so quickly after Christes time, nor agree by any means to their obscure Conventions. See S. Augustine ep. 80. in fine.

b The Epistle vpon the 24 Sunday after Pentecost.

c So S. Ambr. & the Gr. Doctors, or thus: *vworthily, pleasing God &c.*



PAUL an Apostle of IESVS Christ 1
by the will of God, and brother Timothee: † to them that are at Colossa 2
saintes and faithful brethren in Christ IESVS. † Grace to you and 3
peace from God our Father and our Lord IESVS Christ.

Vve giue thanks to God and the Father of our Lord IESVS Christ

alwaies for you, praying: † hearing your faith in Christ 4
IESVS, and the loue vvhich you haue toward al the saintes, † for the hope that is laid vp for you in heauen, vvhich you 5
haue heard in the word of the truth of the Gospel, † that 6
is come to you, as also ¶ in the vvhole world it is, and fructifieth, and groweth, euen as in you, since that day that you 7
heard & knew the grace of God in truth, † as you learned of Epaphras our dearest fellow-servant, vvhich is a faithful 8
minister of IESVS Christ for you, † vvhich also hath manifested to vs your loue in spirit. † Therefore^b vve also from 9
the day that vve heard it, cease not praying for you and desiring, that you may be filled with the knowlledge of his will, in al wisdom, and spiritual vnderstanding: † that you may 10
vvalke^c vworthie of God, in al things pleasing: Fructifying in

*c &c iws
vworth*

Hebr. 1, 3
Io. 1, 3.

- in al good vvorke, & increasing in the knowvledge of God:
- 11 † in al povver strengthened according to the might of his
- 12 glorie, in al patience and longanimitie vvith ioy † giuing
thanks to God and the Father, vvho hath made vs: vvorthy
- 13 vnto the part of the lot of the sainctes in the light: † vvho
hath deliuered vs from the povver of darkenes, and hath
- 14 translated vs into the kingdom of the sonne of his loue, † in
vvhom vve haue redemption, the remission of sinnes: †
- 15 † vvho is the * image of the inuifible God, the first-borne of
- 16 al creature: † because * in him vvcre created al things in
heauen, and in earth, vifible, and inuifible, vvwhether Thrones,
or Dominations, or Principalities, or Potestates: † al by him,
- 17 & in him vvcre created: † and he is before al, and al consist in
- 18 him. † And he is the head of the body, the CHVRCH, vvho is
the beginning, first-borne of the dead: that he may be in al
- 19 things holding the primacie: † because in him it hath vvel
- 20 pleased, al fulnes to inhabite: † and by him to reconcile al
things vnto him self, pacifying by the bloud of his crosse,
vvwhether the things in earth, or the things that are in heauen.
- 21 † And you, vvhercas you vvcre sometime alienated and
- 22 enemies in sense, in euil vvorkes: † yet novv he hath recon-
ciled in the body of his flesh by death, to present you holy
- 23 & immaculate, and blameles before him: † if yet ye cōtinue
in the faith, grounded and stable, and vnmoueable from the
hope of the Gospel vvwhich you haue heard, vvwhich is prea-
ched among al creatures that are vnder heauen, vvwhereof I
- 24 Paul am made a minister. † Vvho novv reioyce in suffering
for you, and do accomplish those things that vvant of the
passions of Christ, in my flesh for his body, vvwhich is the
- 25 CHVRCH: † vvwhereof I am made a minister according to the
dispensation of God, vvwhich is giuen me to vvard you, that I
- 26 may fulfil the vvord of God, † the mysterie that hath been
hidden from vvorldes and generations, but novv is mani-
fested to his sainctes, † to vvho God vvould make knowen
the riches of the glorie of this sacrament in the Gentiles,
- 28 vvwhich is Christ, in you the hope of glorie, † vvhom vve
preache, admonishing euery man, and teaching euery man
in al vvifedom, that vve may present euery man perfect in
- 29 Christ I E S V S. † Vvherein also I labour struiing according
to his operation vvwhich he vvorketh in me in povver.

c Many things
requisite, and
diuers things
acceptable to
God beside
faith.

:: We are not
onely by ac-
ception or
imputation
partakers of
Christes bene-
fites, but are
by his grace
made worthe
thereof, and
deserue our
saluation con-
dignely.

ANNOTATIONS CHAP. I.

There is no want in Christes passions which he suffered in himself as head: but there is want in those passions of Christ which he daily suffereth in his body the Church, and the members thereof.

How Christes merites are applied to vs, without any iniurie to his death.

The workes of one may satisfy for another.

The ground of Indulgences or pardons.

24. *Do accomplish that vvauntest.*—] As Christ the head and his body make one person mystical and one full Christ, the Church being therefore his plenitude, fulnes, or complement *Ephes. 1*: so the passions of the head and the afflictions of the body and members make one complete masse of passions. With such difference for al that, betwene the one sort and the other, as the preeminence of the head (and specially such a head) about the body, requireth and giueth. And not only those passions which he suffered in him self, which were fully ended in his death, and were in them selues fully sufficient for the redemption of the world & remission of al sinnes, but al those which his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie, for though there be no insufficiencie in the actions or passions of Christ the head, yet his wisdom wil, and iustice requireth and ordaineth,* that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: tharso suffering with him and by his example, they may applie to them selues and others the general medicine of Christes merites and satisfactions, as it is effectually also applied to vs by Sacraments, sacrifice, and other vvaies also: the one sort being no more iniurious to Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christes Passion, take away the value of al good deedes. Hereupon it is plaine now, that this

accomplishment of the vvaunts of Christes Passions, which the Apostle and other Saints make vp in their flesh, is not meant but of the penal and satisfactorie workes of Christ in his members, euery good man adding continually (and specially Martyrs) somewhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: & therefore these also through the communion of Saints and the societie that is not onely betwene the head and the body, but also betwene one member and another, are not only satisfactorie and many vvaies profitable for the sufferers them selues, but also for other their fellow-members in Christ, for though one member can not merite for another properly, yet may one beare the burden and discharge the debt of another, both by the lavv of God and nature. and it was a ridiculous Heresie of Vvicleffe to deny the same. Yea (as vve see here) the passions of Saints are alwaies suffered for the common good of the vvhole body, and sometimes vvitthal by the sufferers special intention they are applicable to special persons one or many: as here the Apostle ioyneth in his passions for the Collosians, in another place his afflictions be for the saluation of the Corinthians, sometimes he vviseth to be *Anathema*, that is according to Origens exposition (*in li. nu. ho. 10 & 24.*) a sacrifice for the Iewes, and he often speaketh of his death as of a libation, host, or offering, as the fathers do of al Martyrs passions. Al which dedicated and sanctified in Christes blood and sacrifice, make the plenitude of his Passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessities thereof. In which, as some do abound in good workes and satisfactions (as S. Paul, who reeketh vp his afflictions and glorieth in them *2 Cor. 11*: and Iob, who auoucheth that his penalties farre surmounted his sinnes: and our Ladie much more, who neuer sinned, and yet suffered so great dolours) so other some do vvaunt, and are to be holpen by the abundance of their fellow-members.

Vvwhich entercourse of spirital offices and the recompense of the vvaunts of one part by the store of the other, is the ground of the old labels of Indulgence vvhich is treated before out of S. Cyprian (See the Annotations *2 Cor. 2. v. 10*) and of al indulgences or pardons, which the Church daily dispenseth with great iustice and mercie, by their hands in vvhom Christ hath put the vvord of our reconciliation, to vvhom he hath committed the keyes to keepe and vse, his theepes to fede, his mysteries and al his goods to dispenſe, his pover to binde and loose, his commission to remitte and retaine, and the stewardship of his familie to giue euery one their meate and sustenance in due season.

Ro. 8, 17.
Leo ser. 19.
de passio.

2. Cor. 1, 6.
Ro. 9, 3.
Phil. 2.
2 Tim. 4.

Iob 6.

CHAP. II.

He is careful for them, though he were neuer with them: that they rest in the wonderful wisdom which is in Christian religion, and be not caried away either with Philosophie, to leave Christ and to sacrifice to Angels: or with Iudaisme, to receive any ceremonies of Moyses law.

FOR



1 O R I vvil haue you knowv brethren,
 2 vvhath maner of care I haue for you and
 3 for them that are at Laodicia, and vvhoso-
 4 foeuer haue not seen my face in the flesh:
 5 † that their hartes may be comforted,
 6 instructed in charitie, & vnto al the ri-
 7 ches of the fulnes of vnderstāding, vnto
 8 the knowvledge of the mysterie of God
 9 the Father of Christ I E S V S, † in vvhom be al the treasures
 10 of vvisedom and knowvledge hidde. † But this I say :: that
 11 no man deceiue you in lostines of vvordes. † For although
 12 I be absent in body, yet in spirit I am vvith you: reioycing, &
 13 seeing your order, & the constancie of that your faith which
 14 is in Christ. † Therefore as you haue receiued I E S V S Christ
 15 our Lord, vvalke in him, † rooted and built in him, and con-
 16 firmed in the faith, as also you haue learned, abounding in
 17 him in thankes-giuing.

18 † Bevvare lest any man deceiue you by philosophie, and
 19 vaine fallacie: according to the tradition of men, according
 20 to the elements of the vvorld, and not according to Christ.
 21 † For in him dvvelleth al the fulnesse of the Godhead cor-
 22 porally: † and you are in him replenished, vvhich is the head
 23 in al Principalitie and Povver: † in vvhom al you are cir-
 24 cumcised vvith circumcision not made by hand in spoiling
 25 of the body of the flesh, in the circumcision of Christ, † bur-
 26 ried vvith him in Baptisme: in vvhich also you are risen againe
 27 by the faith of the operation of God, vvhich raised him vp
 28 from the dead. † And you vvhen you vvere dead in the of-
 29 fences and the prepuce of your flesh, did he quicken toge-
 30 ther vvith him: pardoning you al offenses, † vvyping out
 31 the hand vvriting of decree that vvvas against vs, vvvhich
 32 vvvas contrarie to vs. and the same he hath taken out of the
 33 vvay, fastening it to the crosse: † and spoiling the Principa-
 34 lities and Potestats, he hath leddethem confidently in open
 35 shew, triumphing them in him self. † Let no man therefore
 36 iudge you in meate or in drinke, or in part of a festiual day,
 37 or of the Nevv-moone, or of Sabboths: † vvvhich are a
 38 shadovv of things to come, but the body Christs.

39 † Let no man seduce you, vvilling in the humilitie and
 40 religion of Angels, vvalking in the things vvvhich he hath
 41 not seen, in vaine puffed vp by the sense of his flesh, † and

Yyy ij not

:: Heretikes do most commonly deceiue the people with eloquence namely such as haue it by the gift of nature, as the Heretikes of al ages had, & lightly al seditious persons, vvvhich draw the vulgar sort to sedition by the allurements of their tongue. Nothing (saith S. Hierom. ep. 2. ad Nepotian.) is so easie as vvith volubilitie of tongue to deceiue the vnlearned multitude, vvvhich vvhatsoever it vnderstandeth not, doth the more admire and wonder at the same. The Apostle here calleth it, πικραλογία, persuable speache.

b That is, Willful or self-willed in voluntarie religio. for that is, ὁκλῶν ἐν θρησκείᾳ, vvhereof cometh the vvord following ἡ ὁκλῶν ἡ θρησκεία, Superstition. v. 23. See Annot. v. 21.

in it

Eph. 2. 1.

by de-
crees

εἰς ἡλι-
μωτισμῶν,

επιτομή
μεν. That is,
taking submi-
nistration of
spiritual life
and nourish-
ment by grace
from Christ
the head.

"not holding the head, vvhwhereof the vvhole body by ioyntes
and bandes being ^cserued & compacted, growveth to the in-
crease of God. † If then you be dead vvith Christ, from the 20
elements of this vvorlde: "vvhy do you yet ^cdecree as li-
uing in the vvorlde? † Touch not, tast not, handle not: † vvhich 21
things are al vvnto destruction by the very vse, according to 22
the precepts and doctrines of men. † vvhich are in deede 23
"hauing a shevv of vvifedom in superstition and humilitie,
and not to spare the body, not in any honour to the filling of
the flesh.

ε δογμα-
τισθε

AN NOT A T I O N S CHAP. II.

Philosophie
and other hu-
mane sciences
hovv profit-
able or hurtful
to the Church
of God.

The Prote-
stants abuse
Philosophie
against the B.
Sacrament.

Schoole lear-
ning.

8. *By Philosophie.*] Philosophie and al humane science, so long as they be subiect and obedient
to Christ (as they be in the Schooles of Christian Catholike men) be not forbidden, but are greatly
commended and be very profitable in the Church of God. Otherwise vvhere secular learning is
made the rule of religion and commaundeth faith, there it is pernicious and the cause of al heresie
and infidelitie. for the vvhich, S. Hierom and before him Tertullian call Philosophers, *the Patri-*
arches of Heretikes, and declare that al the old heresies rose onely by to much admiring of prophane
Philosophie. Hiero. *ad Ctesiph. cont. Pelag. c. 1. Tertul. de praeser. & cont. Hermog. & cont. Marcio. li. 5.*
And so do these nev्व sectes no doubt in many things. for, other arguments haue they none against
the presence of Christ in the B. Sacrament but such as they borow of Aristotle and his like, concern-
ing quantitie, accidents, place, position, dimensions, senses, sight, tast, and other straites of reason,
to vvhich they bring Christs mysteries. Al Philosophical arguments therefore against any article of
our faith be here condemned as deceitful, and are called also here, *the tradition of men*, and *the ele-*
ments of the vvorlde. The better to resist vvhich fallacies and traditions of Heathen men, the Schoole
learning is necessarie, vvhich keepeth Philosophie in avve and order of faith, and vvseth the same to
vvithstand the Philosophical and sophistical deceites of the Heretikes and Heathen. So the great
Philosophers S. Denys, S. Augustine, Clemens Alexandrinus, Iustine, Lactantius and the rest, vvied
the same to the great honour of God and benefite of the Church. So came S. Cyprian, S. Ambrose,
S. Hierom, and the Greeke fathers, furnished vvith al secular learning vvnto the studie of Diuinitie,
vvhereof see S. Hierom *ep. 84 ad Magnum Oratorem*.

16. *In meate.*] The Protestants vvilfully or ignorantly applie al these kinds of forbearing
meates, to the Christian fastes: but it is by the circumstance of the text plaine (as S. Augustine also
teacheth) that the Iudaical obseruation and distinction of certaine cleane and vncleane meates is
forbidden to the Colossians, vvho vvere in danger to be seduced by certaine Ievves, vvnder pretence
of holines to keepe the Lavv touching meates and festiuities and other like, vvhich the Apostle
shewveth vvere onely shadowes of things to come: vvhich things are come, and therefore the
said shadowes to cease. Vvhere he nameth the Sabbaths and fastes of the nev्व moone, that no
man neede to doubt but that he speaketh onely of the Ievvish daies and kindes of fastes and
feastes, and not of Christian holidiaies or fasting daies at all.

18. *Religion of Angels.*] By the like false application of this text as of the other before, the He-
retikes abuse it against the inuocation or honour of Angels vvied in the Catholike Church, vvhere
the Apostle noteth the vvicked doctrine of Simon Magus and others (See S. Chrys. *ho. 7 in hunc*
locum. and *Epiph. har. 21.*) vvho taught, Angels to be our mediators and not Christ, *non tenens caput*,
not holding the head, as the Apostle here speaketh, & prescribed sacrificies to be offered vvnto them,
meaning indifferently as vvell the il Angels as the good. Vvvhich doctrine the said Heretike had of
Plato, vvho taught, that spirits (vvhich he calleth *demonies*) vvere to be honoured as mediators
next to God. Against vvhich S. Augustine dispureth *li. 8. 9. & 10 de ciuit.* as the condemneth also
the same vvndue vvorship *li. 10 Confess. cap. 42.* S. Hierom (q. 10 ad Algasiam) expoundeth this
also of il spirits or diuels, vvhom he proueth (out of S. Steuens sermon *Act. 7*) that the Ievves
did vvorship, a vvouching that they serue them still, so many of them and so often as they obserue
the Lavv. Of vvhich idolatrie also to Angels Theodorete speaketh vpon this place, declaring that
the Ievves defended their superstition tovvards Angels by that, that the Lavv vvvas giuen by them,
deceitfully

S. Pauls place
cöcerning re-
ligion of An-
gels, explai-
ned: and that

Aug. ep.
59. ad
Paulinum
in solut. 7.
quæst.

deceitfully at once inducing the Colossians, both to keepe the law, & to honouring of the Angels as the iurers of the same. Vvhereby diuers of the faithful were so seduced, that they forsooke Christ and his Church and seruice, and committed idolatrie to the said Angels. Against which abominations the Councel of Laodicia Cap. 35 tooke order, accusing all that forsooke our Saviour and committed idolatrie to Angels, and contemning Christ, kept conuenticles in the name of spirites and Idols. of vvvhich kinde of vvorship of Angels and Diuels see Clemens Alexand. Strom. 3. Tertullia (li. 5. cont. Marcion.) expoundeth this place of the false teachers that feined them selues to haue reuelatio of Angels, that the Law should be kept touching difference of cleane & vncleane meates. Vvvhich is very agreeable to that * in the Epistle to Timothy, vvhere S. Paul calleth abstaining from meates after the Iewish or heretical manner, *the doctrine of Diuels*: vvhereof see more in the annotation vpon that place. Haimo a godly auncient vvriter, vpon this place, saith further, that some Philosophers of the Gentils and some of the Iewes also taught, that there were foure Angels Presidents of the foure elements of mans body, and that in feined hypocritie (vvvhich the Apostle here calleth humilitie) they pretended to vvorship by sacrifice the said Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorship to be a derogation to Christs maiestie, vvorshipped Angels as the only mediators. Al vvvhich vve see dovvne vvith more diligence, that the Heretikes may be ashamed to abuse this place against the due reuerence and respect or prayers made to the holy Angels. Vvhom the Scriptures record so often to offer our prayers vp to God, and to haue been lawfully reuerenced of the Patriarkes, neuer as gods, but as Gods ministers and messengers. *Iosu. 5. 14. Tob. 12. 12. Gen. 48. 16. Angelus qui eruit me. 1 Tim. 5. 21. And that they may be praiued vnto, & can helpe & heare vs, see S. Hierom in cap. 10. Danielis. S. Ambrose in Psal. 118. ser. 1. S. Augustine li. 10. de ciuit. Dei c. 12. Bede li. 4. in Cantica c. 24.*

19. *Nor holding the head*] Because he hath much a do vvith such false preachers as taught the people to preferre the Angels vvvhich gaue the Law, or other vvhatsoever, before Christ: in this Epistle, and to the Ephesians, he often affirmeth Christ to be our head, yea and to be exalted far aboue al creatures, Angels, Potestats, Principalities, or vvhatsoever.

20. *Why doe you.* A marvellous impudent translation of these vvordes in the English Bibles thus, *Why are you burdened vvith traditions?* Vvhercas the Greeke hath not that signification: but to make the name of Tradition odious, here they put it of purpose, not being in the Greeke; and in other places vvhere Traditions are comended (1 Cor. 11. and 2 Thes. 2.) and vvhere the Greeke is so most flatly (*παρρησιας*) there they translate it, *Institutions, ordinances, &c.*

21. *Touch not.* The Heretikes (as before and alwaies) very vainly alleage this against the Catholike fastings: vvhen it is most cleare that the Apostle reprehendeth the foresaid false teachers that thought to make the Christians subiect to the obseruation of the ceremonies of the old Law, of not eating hogges, conies, hares flesh, and such like, not to touch a dead corps nor any place vvhere a vvoman in her floures had sittē, & other infinite doctrines of touching, tasting, vvashing, eating, and the rest, either commaunded to the old people by God, or (as many things were) voluntarily taken vp by them selues, sometime cleane against Gods ordinance, and often superstitious. Vvvhich sort as Christ in the Gospel, so here S. Paul calleth the precepts and doctines of men, and superstition, and (as the Greeke vvord signifieth) * voluntarie vvorship, that is inuented by Heretikes of their owne head vvithout the vvarrant of Christ in the Scriptures, or the Holy Ghost in the Church, or any lawfull authoritie of such vvhom Christ commaundeth vs to obey. Against such Sect-Maisters therefore as vvould haue yoked the faithful againe vvith the Iewish or Heretical fables of Simon Magus and the like, S. Paul speaketh, and not of the Churches fables or doctrines.

22. *Having a shevv.*] Again the Heretikes of our time obiect, that these foresaid false teachers pretended holines, vvifedom, and chastisement of their bodies (for so S. Paul saith) by forbidding certaine meares according to the Iewes obseruation, euen as the Catholikes do. It is true they did so, and so do most vicissimite vertues. for if chastising of mens bodies and repressing their concupiscences and lustes were not godly, and if abstinence from some meates were not laudably and profitably vsed in the Church for the same purpose, no Heretikes (to induce the abolished obseruations and differences of meates of the Iewes, or the condemnation of certaine meates and creatures as abominable according to others) vvould haue falsely pretended the chastisement of their flesh, or made other shevv of vvifedom and pietie, to found their vnlawfull Heretical or Iudaical superstition concerning the same. The Catholike Church & her children, by the example of Christ, S. Iohn Baptiste, the Apostles and other blessed men, do that lawfully, godly, religiously, and sincerely in deede to the end aforesaid, vvvhich these false Apostles onely pretended to do. So * S. Paul did chastise his body in deede, by vvatching, fasting, and many other afflictions, and that vvvas lawfull and vvvas true vvifedom and pietie in deede. The foresaid Heretikes not so, but to induce the Colossians to Iudaisme and other abominable errors, did but pretend these things in hypocritie.

Heretical translation.

Scripture abused against the Churches fables.

The hypocritical abstinence of old Heretikes, maketh nothing against true and sincere fasting, but comended it.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on such vertues as are for the new man. 18 In particular also, vvives and busbands, children and parents, seruants and maisters, ech sort to do their dutie.

The Epistle
vpon Easter
eue.



HERFORE if you be risen vvith 1
Christ, seeke the things that are aboue:
vvhere Christ is sitting on the right hand
of God. † Minde the things that are 2
aboue, not the things that are vpon the
earth. † For you are dead: and your life 3
is hidde vvith Christ in God. † Vvhen 4
Christ shal appeare, your life: then you also shal appeare
vvith him in glorie. †

† * Mortifie therfore your members that are vpon the 5
earth, fornication, vncleannesse, lust, euil concupiscence, and
anarice, vvich is c^e the seruice of Idols. † for vvich things 6
the vvrathe of God commeth vpon the children of incredulitie.
† in vvich you also vvalked sometime, vvhen you 7
liued in them. † But novv lay you also al avway: anger, indig- 8
nation, malice, blasphemie, filthie talke out of your mouth.
† Lie not one to an other: * spoiling your selues of the old 9
man vvith his actes, † and^e doing on the new, him that is 10
renewed vnto knowlledge, * according to the image of
him that created him. † vvhere there is not, Gentile and 11
Iewe, circumcision and prepuce, Barbarous and Scythian.
bonde and free: but al, and in al Christ.

The Epistle
vpon the 5
Sunday after
the Epiphanie.

† Put ye on therfore as the elect of God, holy, and be- 12
loued, * the bowels of mercie, benignitie, humilitie, mode-
stie, patience, † supporting one an other: and pardoning 13
one an other, if any haue a quarel against any man. as also our
Lord hath pardoned vs: so you also. † But aboue al these 14
things haue charitie, vvich is the band of perfectiō: † & let 15
the peace of Christ c^e exult in your hartes, vvherein also you
are called in one body: and be thankful. † Let the vvord of 16
Christ dwell in you abundantly, in al vvisedom: teaching
and admonishing your ovne selues, vvith psalmes, hymnes,
and spiritual cāicles, in grace singing in your hartes to God. 17
† Al vvhatsoever you doe in vvord or in vvorke, al things in
the name of our Lord I E S V S Christ, giuing thanks to God
and the Father by him. †

c βασιλειω,
triumph and
haue the vi-
storie

† * Vvomen

Eph. 5. 3.

c εις δουλο-
λατρεια.

Eph. 4.
22.

Gen. 1.
26.

Eph. 4.
32.

- Eph. 5, 18 † * Vvomen be subiect to your husbands, as it behoueth
 22. 19 in our Lord. † * Men, loue your vvives : and be not bitter
 1. Pet. 3, 20 tovvard them. † * Children obey your parents in al things:
 7. 21 for that is vvell pleasing to our Lord. † Fathers, prouoke not
 Eph. 6, 1. 22 your children to indignation : that they become not discour-
 aged. † * Seruants, obey in al things, your maisters ac-
 Eph. 6, 5 22 cording to the flesh, not seruing to the eie, as pleasing men,
 Tit. 2. 9. 23 but in simplicitie of hart, fearing God. † Vvhatsoever you
 1. Pet. 2, 18. 23 doe, vvorke it from the hart as to our Lord, and not to men:
 24 † knowving that you shal receiue of our Lord the :: retri-
 25 buriō of inheritance. Serue our Lord Christ. † For he that
 doeth iniurie, shal receiue that vvvhich he hath done vn-
 iustly : and * there is not acceptiō of persons vvith God.

Retribution
 or reuward for
 good vvorkes:
 ἀποδοσὶς,
 vvvhich signi-
 fieth rende-
 ring one for
 an other.

Deu. 10,
 17. Ro.
 2, 11.
 Gal. 1, 6.

A N N O T A T I O N S

C H A P. III.

8. *Auarice, vvvhich is the seruice of idols.*] Here is a maruelous impudent and foolish cor- Heretical and
 ruption in the vulgar English Bible printed the yere 1577 and (as it seemeth) most foolish tran-
 slation. Vvhere for their error against the Images of Christ and his Saints, and to
 make image and idol, al one: the translator, for that vvvhich the Apostle saith in Greeke, *Couetousnes* is idolatrie, maketh him to say in English, *Couetousnes* is vvvorshipping of images: as also
 Eph. 5, 4 he translateth thus, *The couetous person is a vvvorshipper of images*: for that vvvhich the
 Apostle saith, *The couetous man is an idolater*, meaning spiritual idolatrie, because he maketh
 money his God. In vvvhich sense to call this spiritual idolatrie, vvvorshipping of images, is
 to ridiculous, and must needs procede of blinde heresie.

9. *Doing on the new.*] By this and the vvvhole discourse of this chapter containing an
 exhortation to good life, and to put on the habite of the new man vvwith al vertues: vve Iustice an in-
 may see, our iustice in Christ to be a very qualitie and forme inherent in our soul, adorning herent quali-
 the same, and not an imputation onely of Christes righteousnes, or a hiding onely of our tie in vs.
 finnes and vvickednes, vvvhich the Heretikes falsely as firme to remaine in vs after baptisme
 and alvvayes during life. See S. Augustine *de pec. mer. & remis.* li. 2. c. 7. & *cont. Iulian.* li. 6
 c. 7.

C H A P. IIII.

He exhortheth to instance in praier, 5 and to vvvisedom in behaiour. 7 He sendeth
 Tychicus. 10 He doeth commendations, 15 and inioyneth to be done.



- 1 O V Maisters, that vvvhich is iust and equal, doe
 2 to your seruants: knowving that you also haue a
 3 Maister in heauen. † * Be instant in praier: vvvat-
 ching in it in thanks giuing, † * praying vvwithal :: S. Paul euer
 :: for vs also, that God may opē vnto vs the doore of speache the praier of
 to speake the myserie of Christ (for the vvvhich also I am the faithful
 bound) † that I may manifest it, so as I ought to speake. whereby vve
 4 † * Vvalke vvwith vvvisedom tovvard them that be vvwithout: great efficacie
 5 of them.
 redeeming

Luc. 18, 1
 Eph. 6,
 18. 2.
 Thef. 3, 1
 Eph. 5,
 15.

redeeming the time. † Your talke alwayes, in grace let it be 6
seasoned vvith salte: that you may knowv howv you ought
to ansvver euery man.

† The things that are about me, Tychicus our deereſt 7
brother, and faithfull miniſter, & fellowv-ſervant in our Lord,
vvil make you vnderſtand al, † vvhom I haue ſent to you 8
for this ſame purpoſe, that he may know the things that
concerne you, and may comfort your hartes, † vvith * Oneſi- 9
mus the moſt deere and faithfull brother vvho is of you.
Al things that are done here, ſhal they doe you to vnder-
ſtand.

† Ariſtarchus my fellowv-ſiſter ſaluteth you, & Marke 10
the coſin-german of Barnabas (concerning vvhom you haue
receiued commaundements, If he come to you, receiue him)
† and Ieſus that is called Iuſtus: vvho are of the Circumci- 11
ſion. theſe only are my coadiutors in the kingdom of God:
vvhich haue been a comfort to me. † Epaphras ſaluteth you 12
vvho is of you, the ſervant of Chriſt I E S V S, alwayes care-
ful for you in praiers, that you may ſtand perfect and full in al
the vvil of God. † For I giue him teſtimonie that he hath 13
much :: labour for you, and for them that be at Laodicia, and
that are at Hierapolis. † * Luke the moſt deere phyſiciō ſalu- 14
teth you: and Demas. † Salute the brethren that are at 15
Laodicia: and Nymphas and the Church that is in his houſe.
† And vvhen the epiſtle ſhal be read vvith you, make that 16
it be read alſo in the Church of the Laodicians: and that
you read that vvhich is of the Laodicians. † And ſay to Ar- 17
chippus, See the miniſterie vvhich thou haſt receiued of our
Lord, that thou fulfil it. † The ſalutation: vvith mine owne 18
hand, Paules. Be mindeſul of my bandes. Grace be vvith you.
Amen.

“ He did not
only pray, but
tooke other
great paines
to procure
Gods grace
for the Coloſ-
ſians: perhaps
by watching,
faſting, and do-
ing other pe-
nance of body:
that God
would not ſu-
ffer them to
fall from their
receiued faith
to the ſecte of
Simon Magus
or the Iudaï-
zing chriſtiāns.

Phile.
10.

2 Tim.
4, 10. 11



THE

✻ THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.



HOVV S. Paul vvith Silas (or Siluanus) and Timothee according to a vision calling him out of Asia into Macedonia, came to Philippi being the first citie thereof, vve reade Act. 16. And howv againe from Philippi, after scourging and imprisoning there, he came to Thessalonica being the head citie of that countrie, vve reade Act. 17. vvhere after 3 weeles preaching, the Ievves stirred the citie against them, and pursued them also to Beraa: so that Paul vvvas conueied from thence to Athens, vvhere he expected the coming of Silas & Timothee from the foresaid Beraa in Macedonia, but receiued them (as vve haue Act. 18.) at Corinth in Achaia.

Having therefore left the Thessalonians in such persecution, and being careful to knowv howv they did in it, he vvvas desirous to returne vnto them, as he signifieth in the 2 chapter of this Epistle v. 17. But (as he there addeth) Satan hindered vs. therefore tarrying himself at Athens, he sendeth Timothee vnto them, at vvhose returne vnderstanding their constancie, he is much comforted, as he declarcth c. 3. So then they are all three together at the vvriting of this Epistle, as also vve haue in the title of it: Paul and Siluanus and Timothee to the Church of the Thessalonians. And therefore it seemeth to haue bene vvritten at Corinth, nor at Athens: because after the sending of Timothee to Thessalonica, they mette not at Athens againe, but at Corinth.

The first three chapters of it are, to confirme and comfort them against the tentations of those persecutions. The other two are of exhortation, to liue according to his preceptes, namely in sanctification of their bodies, and nor in fornication: to loue one an other: to comfort one an other about their frendes departed, vvith the doctrine of the Resurrection, and vvith continuall preparation to die: the laeticie to obey, and the Cleargie to be diligent in euery point of their office.

Zzz THE



THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, & gathereth that they are elect, because his preaching at their first conversion was with diuine power, and they on the other side receiued it with alioy, notwithstanding the great persecution that was raised against them.



PAUL and Siluanus and Timothee to the¹
Church of the Thessalonians in God the
Father, & our Lord I E S V S Christ. Grace
to you and peace.

† Vve giue thanks to God alwayes²
for al you: making a memorie of you in
our praiers without intermissiō, † minde-³
ful of the vvorke of your faith and labour, and of the
charitie, & of the enduring of the hope of our Lord I E S V S
Christ, before God and our father: † knowving brethren⁴
beloued of God, your election: † that our Gospel hath not⁵
been to you in word only, but in power and the holy Ghost,
and in much fulnesse, as you know vwhat maner of men vve
haue been among you for your sakes. † And you became⁶
folovvers of vs, & of our Lord: receiuing the vword in much
tribulation, vwith ioy of the holy Ghost: † so that you were⁷
made a paterne to al that beleue in Macedonia & in Achaia.
† For from you vvas bruiet the vvord of our Lord: not on-⁸
ly in Macedonia and in Achaia, but in euery place, your faith
vvhich is to God vvard, is proceded, so that it is not neces-
sarie for vs to speake any thing. † For they them selues re-⁹
port of vs vwhat maner of entring vve had to you: and how
you are turned to God: from Idols, to serue the liuing and
true God, † and to expect his Sonne from heauen (vvhom¹⁰

The Epistle
vpon the 6
Sunday after
the Epipha-
nie.

∴ In this and
the like places
the Heretikes
malitiously &
most falsely
translate, con-
strue, & apply
al things meāt
of the Heathē
idols, to the
memories and
images of
Christ and his
saincts, namely
the English
Bibles of the
yeres 1562.
1577. See
the Annotatiō
1. 10. 5, 21.

he

he raised vp from the dead) I E S V S, vvho hath deliuered vs from the vvrath to come. -I

ANNO TATIONS

CHAP. I.

6. *Folowers of vs.* S. Paul is bold to commend them for imitation of him, yea and to ioyne him self in that point vvith Christ, to be their paterne to vvalke after. Vvhere without curiositie he nameth him self first, and our Lord aftervvard, because he vvvas a more neere and ready obiekt then Christ, vvho vvvas not nor could not be folovved but through the preaching and conuersation of the Apostle, vvho vvvas in their sight or hearing. And this imitation of some holy man or other, hath made so many Religious men of diuers orders and rules, al tending to the better imitation of Christ our Lord. See the like vvordes of the Apostle, 1 Cor. 11. 1. and Philip. 3, 17.

Religious persons imitation of diuers holy men is the imitatio of Christ him self.

CHAP. II.

He calleth euen them selues to vvittnes, that his preaching vnto them vvvas as he said, in most commendable maner. 13 And againe on the other side he thanketh God for their maner of receiuing it: that is, vvith al ioy, not vvithstanding the persecutiō of their ovvne citizens.

1



2

*Act. 16,
12. 23.*

3

4

5

6

7

8

9

10

** milde*

*Act. 20,
34. 1. Cor.
4, 12.
2. Thes. 3,*

O R your selues knowv, brethren, our entrance vnto you, that it vvvas not vaine: † but^c hauing suffered before and * been abused vvith contumelies (as you knowv) at Philippi, vve had confidence in our God, to speake vnto you the Gospel of God in much carefulnes. † For our exhortation vvvas not of errour, nor of vncleanness, nor in deceite: † but as vve vvvere approued of God that the Gospel should be committed to vs, so vve speake: not as pleasing men, but God, vvho proueth our hartes. † For neither haue we been at any time in the vvord of adulation, as you knowv: nor in occasion of auarice, God is vvirtues: † nor seeking glorie of men, neither of you, nor of others. † Vvhereas vve might haue been a burde to you, as the Apostles of Christ: but vve became 'children' in the middes of you, as if a nource should cherish her children: † so hauing a desire to you, vve vvould gladly deliuer vnto you not only the Gospel of God, but also our ovvne soules: because you are become most deere vnto vs. † For you are mindeful, brethren, of * our labour and toile. day & night vvorking, lest vve should charge any of you, vve preached among you the Gospel of God. † You

^c A notable example for Catholike preachers, and passing comfortable, whē in the middes of persecutiōs and reproches they preache sincerely, to please God & not men.

Z z z ij are

are vvitneſſes and God, how holily and iuſtly and vvithout blame, vve haue been to you that did beleue. † as you know in vvhat maner we deſiring and comforting you, haue adiured euery one of you (as a father his children) that you vvould vvalke vvorthie of God, vvho hath called you into his kingdom and glorie.

† Therefore vve alſo giue thanks to God vvithout intermiſſion: becauſe that vvhen you had receiued of vs the vvord of the hearing of God, you receiued it not as the vvord of men, but (as it is in deede) the vvord of God, who vvorketh in you that haue beleued. † For you, brethren, are become folovvers of the churches of God that be in Iewrie, in Chriſt Ieſvs: for you alſo haue ſuffered the ſame things of your ovvne lineage, as they alſo of the Ievves, † vvho both killed our Lord Ieſvs, and the Prophets, and haue perſecuted vs, and pleaſe not God, and are aduerſaries to al men, † prohibiting vs to ſpeake to the Gentiles that they may be ſaued, to make vp their ſinnes alvvayes. for the vvraſh of God is come vpon them euen to the end. † But vve, brethren, de- priued of you for a ſhort time, in ſight, not in hart: haue haſtened the more abundantly to ſee your face vvith much deſire. † For vve vvould haue come to you, I Paul certes, once and againe: but Satan hath hindered vs. † For vvhat is our hope, or ioy, or crowne of glorie? Are not you before our Lord Ieſvs Chriſt in his comming? † For you are our glorie and ioy.

c ἀπογ-
φανιδί-
ης

ANNOTATIONS

CHAP. II.

Not only the vvritten vvord, is the vvord of God.

11. The vvord of God.] The Aduerſaries vvill have no vvord of God but that vvwhich is vvritten and contained in the Scripture: but here they might learne that al Pauls preaching before he vvrote to them, vvvas the very vvord of God. They might alſo learne that vvhat ſo euer the lawfull Apoſtles, Paſtors, and Prieſtes of Gods Church preach in the vnitie of the ſame Church, is to be taken for Gods ovvne vvord, and ought not to be reputed of them for doctrines of men or Phariſaical tradiuons, as they falſly call canons, precepts, and decrees of holy Church.

CHAP. III.

Becauſe he could not come himſelf, as he deſired, he ſent Timothee. & At vvhoſe returne nor vvnderſtanding that they ſtand ſtil ſtedfaſt, nor vvithſtanding al thoſe perſecutions, he reioyceth exceedingly: ſo praying that he may ſee them againe, 12. and for their increaſe in charitie.

FOR



1 **E**OR the vvhich cause forbearing no longer,
 it pleased vs to remaine at Athens, alone.
 2 † And vve sent Timothee our brother, & the
 minister of God in the Gospel of Christ, to
 3 confirme you and exhort you for your faith,
 4 † that no man be moued in these tribulations, for your selues
 5 knowv, that vve are appointed to this. † For euen vvhe vve
 6 vvere vvith you, vve foretold you that vve should suffer tri-
 7 bulatiōs, as also it is come to passe, & you knowv. † Therefore
 8 I also forbearing no longer, sent to knowv your faith: lest per-
 9 haps he that tempteth, hath tempted you, & our labour be
 made vaine. † But now * Timothee cōming vnto vs frō you,
 & reporting to vs your faith & charitie, and that you haue a
 good remēbrance of vs alvvayes, desiring to see vs, as vve al-
 7 so you: † therefore vve are cōforted, brethrē, in you, in al our
 8 necessitie & tribulation, by your faith, † because novv vve
 9 liue, if you stand in our Lord. † For vvhat thanks-giuing
 10 can vve render to God for you, in al ioy vvherevvith vve re-
 ioyce for you before our God, † night and day more aboun-
 dantly praying that vve may see your face, and may accom-
 plish those things that vvant of your faith.

Though letters or epi-
 stles in absēce
 giue great
 comfort and
 confirmation
 in faith, yet it
 is preaching
 in presence by
 vvhich the
 faith of Christ
 and true reli-
 gion is alvvayes
 both begunne
 and accom-
 plished.

11 † And God him self and our Father, and our Lord I E-
 12 s vs Christ direct our vvay to you. † And our Lord multi-
 plie you, and make your charitie abound one to an other, &
 13 tovvard al men: as vve also in you, † to cōfirme your hartes
 vvithout blame, in holinesse, before God and our Father, in
 the comming of our Lord I E s vs Christ vvith al his Sain-
 ctes. Amen.

CHAP. IIII.

*He exhorteth them to liue as he taught them: and namely to abstaine from al fornicatiō,
 9 to loue one another, 11 to meddle onely vvith their owne matters, 12 to
 behaue them selues vvell toward the Infidels. 13 Touching their sendes depar-
 ted, he comforteth them, shewing that they shal meete againe at the Resurre-
 ction, and be vvith Christ for ever.*



1 **E**OR the rest therefore, brethren, vve desire & be-
 seeche you in our Lord I E s vs, that as you haue
 receiued of vs hovv you ought to vvalk, and
 2 to please God, as also you doe vvalk, that you
 abounde more. † For you knowv vvhat precepts I haue gi-

The Epistle
 vpon the 2
 Sunday in
 Lent.

uent to you by our Lord I E S V S. † For this is the vvil of 3
 God, your sanctificatiō: that you abstaine from fornication,
 † that euery one may knowv to possesse his vessel in sanctifi- 4
 cation and honour: † not in the passion of lust, as also the 5
 Gentiles that knowv not God, † and that no man ouergoe, 6
 nor circumuent his brother in businesse: because our Lord is
 reuenger of al these things, as vve haue foretold you, & haue
 testified. † For God hath not called vs into vncleannesse: 7
 but into sanctification. ¶ † Therefore he that despiseth these 8
 rhings, despiseth " not man but God, vvho also hath giuen
 his holy Spirit in vs.

e Al Catho-
 like Christians
 make one fra-
 ternitie or
 brotherhod.

:: Christian
 men ought to
 procede and
 profite conti-
 nually in good
 vvorkes and
 iustification.

The Epistle in
 a Masse for
 the dead vpon
 the day of the
 burial or de-
 position.

:: He speaketh
 in the person
 of those that
 shal be aliue
 vvhen our Sa-
 uiour retur-
 neth to iudge-
 ment.

† But concerning the charitie of the^c fraternitie, vve haue 9
 no neede to vvrite to you: † for * your selues haue learned
 of God to loue one an other. † Yea and you doe it tovvard 10
 al the brethren in al Macedonia. But vve desire you brethrē, 11
 that you :: aboūd more: † & that you employ your indeuour
 to be quiet, & that you doe your ovvne businesse, & vvorke
 vvith your ovvne handes, as we haue cōmaunded you: † and 12
 that you vvalke honestly tovvard them that are vvithout:
 and neede nothing of any mans.

† And vve vvil not haue you ignorant, brethren, concer- 13
 ning them thatⁿ sleepe, that you be not sorovvful, as also
 others that haue no hope. † For if vve beleue that I E S V S 14
 died and rose againe, so also God them that haue slept by
 I E S V S vvil bring vvith him. † For this vve say to you in 15
 the vvord of our Lord, * that :: vve vvhich liue, vvhich are
 remaining in the aduent of our Lord, shal not preuent them
 that haue slept. † For our Lord him self in commaundement 16
 and in the voice of an * Archangel and in the trōpet of God
 vvil descend from heauen: and the dead that are in Christ,
 shal rise againe first. † Then vve that liue, that are left, vvith- 17
 al shal be taken vp vvith them in the cloudes to meete
 Christ, into the aire, and so alvvayes vve shal be vvith our
 Lord. † Therefore cōfort ye one an other in these vvordes. † 18

Io. 13, 34
 15, 17.
 Heb. 13, 1

1. Cor. 15,
 23.

Mr. 24,
 31. 1. Cor.
 13, 51.

AN N O T A T I O N S

CHAP. IIII.

The precepts
 of the Church.

8. *Not man but God.*] He that despiseth the Churches or her lawvful Pastors precepts,
 offendeth no lesse then if he contemned Gods expresse commaundements. For they be of
 the holy Ghost, and are not to be counted among the commaundements of men onely.

13. *Sleepe.*] Some Heretikes peruersly inferred of this that the soules did sleepe til
 the day of iudgement: vvhere it is meant of the bodies onely.

CAHP.

CHAP. V.

To talke of the time of the Resurrection is not necessarie, but to prepare our selues against that time so sodaine and so terrible to the vnpreserved. 12 He be seeth the iustitie so be obedient, 14 and the Clergie to be vigilant, with many short precepts mee.



1 ND of the times and momentes, brethren,
2 you neede not that vve vwrite to you. † For
3 your selues knovv perfectly that the day of
4 our Lord shal so come, as * a theefe in the night.
5 † For vwhen they shal say, peace & securitie:
6 then shal sodaine destruction come vpon them, as the paines
7 to her that is vvith childe, and they shal nor escape. † But
8 you brethren are not in darknesse: that the same day may as a
9 theefe ouertake you.

10 † For al you are the children of light, and children of the
11 day: vve are not of the night nor of darknesse. † There-
12 fore let vs not sleepe as also others: but let vs vvatch and be
13 sober. † For they that sleepe, sleepe in the night: & they that
14 be drunke, be drunke in the night. † But vve that are of the
15 day, are sober, * hauing on the breast-plate of faith and :: cha-
16 ritie, and a helmet, the hope of saluation. † For God hath
17 not appointed vs vnto vvrath, but vnto the purchasing of
18 saluation by our Lord I E S V S Christ, † vvho died for vs:
19 that vvwhether vve vvatch, or sleepe, vve may liue together
20 vvith him. † For the vvwhich cause comfort one an other: &
21 edifie one an other, as also you doe.

22 † And vve beseeche you brethren, that you vvil knovv
23 them that labour among you, and that gouerne you in our
24 Lord, and admonish you: † that you haue them more a-
25 boudantly in charitie for their vvorke. haue peace vvith them.

26 † ^b And vve beseeche you brethren, admonish the vnquiet,
27 comfort the vveake-minded, beare vp the vveake, be patient
28 to al. † See that * none render euil for euil to any man: but
29 alvvaies that vvwhich is good pursue tovwards eche other, and
30 tovwards al. † Alvvaies reioyce. † ^c Pray * vvithout inter-
31 mission. † In al things giue thanks. for this is the vvil of
32 God in Christ I E S V S in al you. † The Spirit extingvish not.
33 † Prophecies despise not. † But ^d prooue al things: hold that
34 vvwhich is good. † From al appearance of euil refraine your
35 selues.

36 † And the God of peace him self sanctifie you in al things:
37 that

^a A christian mans vvhole armour is not faith only, but al the three vertues here named.

^b The Epistle vpō the Imber Saturday in Lent.

^c To desire eternal life of him that onely can giue it, is to pray vvithout intermission: but because that desire is oftē by worldly cares cooled, certainē houres and times of vocal praier vvwere appointed. See S. Aug. ep. 121 ad Probam.

that

Mt. 24,
44. 2
Pet. 3, 10
Apoc. 3, 3
16, 15.

Esa. 59,
17. Eph.
6, 17.

Pro. 17,
13. Ro. 12
1. Pet.
3, 9.
Luc. 18,
1.

that your vvhole spirit, and soule and body vvithout blame
may be preferued in the comming of our Lord I E S V S
Christ. † He is faithfull, that hath called you, vvho also ²⁴
vvil doe it. † Brethren pray for vs. † Salute al the brethren ²⁵
in a holy kisse. † I adiure you by our Lord that this epistle ²⁶
be read to al the holy brethren. † The grace of our Lord ²⁷
I E S V S Christ be vvith you. Amen. ²⁸

ANNOTAT. CHAP. V.

Not rashly to
credite euery
spirit.

^{10 But prooue.]} Though vve may not extinguish the spirit, nor cōtemne the prophets, yet vve must bevvare vve be not deceived by geuing to light credite to euery one that vaūteeth him self of the spirit, as Arch-heretikes euer did. vve must trie the by the doctrine of the Apostles & the Spirit of the Catholike Church, vvich can not beguile v

THE ARGVMENT OF THE
SECOND EPISTLE OF S. PAUL
TO THE THESSALONIANS.



HE second to the Thessalonians hath in the title as the first: Paul and Siluanus and Timothee, &c. And therefore it seemeth to haue bene vvritten in the same place, to vvrite, at Corinth, vvhere they remained * a yere and sixe moneths, & straight vpon their answer to the first epistle.

First he thanketh God for their increase, and perseuerance (comforting them againe in those persecutions) and praieith for their accomplishment. Secondly he as-

sureth them that the day of Iudgement is not at hand, putting them in remembrance vvhat he told them thereof by vvord of mouth vvhen he vv as present (as therefore he biddeth them ^{after vvard} * to hold his Traditions ^{vvritten}, no lesse then the vvritten,) to vvrite, that all those persecutions and heresies, raised then, and after vvard against the Catholike Church vv ere but the myserie of Antichrist, and not Antichrist him self. but that there should come at length a plaine Apostasie, & the (the vvhole forerunning myserie being once perfectly vvrought) should follow the reuelation of Antichrist him self in person (as after all the mysteries of the old Testament, Christ I E S V S our Lord came him self in the fables of time.) And then at length after all this the day of Iudgement and second comming of Christ shall be at hand, and not before, vvhatsoeuer pretense of vision, or of some speach of mine (saith S. Paul) any make to seduce you vvithal, or of my former epistle, or any other For vvich cause also, in the end of this epistle, he biddeth them to know vv his hand, vvich is a signe in euery epistle.

Lastly he requesteth their prayers, and requieth them to keepe his commandments and Traditions, namely that the poore vvich are able, get their owne living vvith vvorking, as he also gaue them example, though he vv ere not bound thereto.

THE

* A.C. 18. v. 11.

* A.C. 2. v. 15.



THE SECOND

EPISTLE OF PAVL TO

THE THESSALONIANS.

CHAP. I.

He thanketh God for their increase in faith and charitie, and constancie in persecution (assuring them that they merite thereby the kingdom of God, as their persecutors do damnation :) 11 and also praith for their accomplishment.

1 **P**AVL and Siluanus and Timothee:
2 to the churche of the Thessalonians
3 in God our Father and our Lord I E
4 svs Christ. † Grace to you and
5 peace from God our Father and our
6 Lord I E svs Christ.

7 † Vve ought to giue thanks al
8 vvaies to God for you brethren, so
9 as meete is, because your faith in-
10 creaseth exceedingly, and the charitie of euery one of you
11 aboundeth tovvards eche other: † so that vve our selues
12 also glorie in you in the churches of God, for your patience,
13 and faith in al your persecutions and tribulations, vvhich
14 you sustaine † for an example of the iust iudgemēt of God,
15 that :: you may be counted vworthie of the kingdom of
16 God, for the vvhich also you suffer. † if yet it be iust vvith
17 God to repay tribulation, to them that vexe you: † and to
18 you that are vexed, rest vvith vs in the reuelation of our Lord
19 I E svs from heauen vvith the Angels of his povver, † in
20 flame of fire, giuing reuenge to them that knovv not God, &
21 that obey nor the Gospel of our Lord I E svs Christ. † vvho
22 shal suffer eternal paines in destruction, from the face of our
23 Lord and from the glorie of his povver: † vvhen he shal
24 come to be :: glorified in his sainctes, and to be made mar-
25 nelous in al them that haue beleueed, because our testimonie

:: Note that by constant and patient suffering of afflictions for christ men are made vworthie (so the Greeke signifies, as the Aduersaries them selues translate v. 11.) of the crowne or kingdom of heauen, and so do merite and deserue the same. See Anno. Luc. 20. 35. And the Apostle here saith that it is Gods iustice no lesse to repay glorie to the afflicted, then to render punishment to them that afflict, because of their contrarie defects or merites.

:: Christ shal be glorified in his sainctes, that is, by the

Aaaa concerning

e nlla-
f ad iua
y mas

1. Thes.
4. 16.

great and vn-
speakeable ho-
nour & exalta-
tio of them he
shal be honour-
ed, as now he
is: the honour
vvhich the
Church doth
to them, not
diminishing
Christs glorie
(as the Ad-
uersaries fo-
lischly preted)
but exceeding-
ly augmenting
the same.

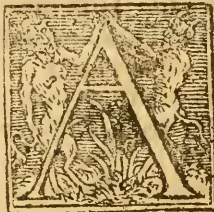
concerning you vvas credited in that day. † Vvherein also 11
vve pray alwaies for you, that our God make you vvorthie
of his vocation, and accomplishe al the good pleasure of his
goodnesse & the vvorke of faith in povver, † that the name 12
of our Lord I E s v s Christ may be glorified in you, and you
in him, according to the grace of our God, and of our Lord
I E s v s Christ.

CHAP. II.

He requireth them, in no case to thinke that Domesday is at hand, 3 repeating vnto them, that there must before come first a reuel, secondly the reuelation also of Antichrist him self in person, and that Antichrist shal not permit any God to be vvorshipped but onely himself: that also vvith his lying vvonders he shal vvinne to him the incredulous Iewes. But Christ shal come then immediately in maiestie, and destroy him and his. 13 Therefore he thanketh God for the faith of the Thessalonians, 15 and biddeth them stick to his Traditions: both vvritten and vvunvvritten, & praiceth God to confirme them.

The Epistle in
the Imber Sa-
turday of Ad-
uent.

¶ Hovv then
can the Pope
be Antichrist,
as the Hiere-
tiques fondly
blaspheme,
vvho is so far
from being
exalted above
God, that he
praiceth most
humbly not
onely to christ,
but also to his
B. mother and
al his sancts.



ND vve desire you, brethren, by the cō- 1
ming of our Lord I E s v s Christ, and of
our congregatiō into him: † that you be 2
not easily moued from your sense, nor be
terrified, neither by spirit, nor by word,
nor by epistle as sent by vs, "as though
the day of our Lord vv ere at hand. † Let 3

no man seduce you by any meanes, for" vnlesse there come
a reuolt first, and "the man of sinne be reuealed, the sonne
of perdition, † vvhich is an aduersarie & is" extolled: above 4
al that is called God, or that is vvorshipped, so that he sitteth
"in the temple of God, shewing him self as though he were
God. † Remember you not, that vvhen I vvas yet vvith 5
you, I told you these things: † And now" vvhat letteth, you 6
know v: that he may be reuealed in his time. († For now v the 7
mysterie of iniquitie vvorketh: onely that he vvhich now
holdeth, doe hold, vntil he be taken out of the vvay.) † And 8
then that vvicked one shal be reuealed * vvhom our Lord
I E s v s shal kil vvith the spirit of his mouth: & shal destroy
vvith the manifestation of his aduent, him, † vvwhose com- 9
ming is according to the operatiō of Satan, "in al povver, and
lying signes and vvonders, † and in al seducing of iniquitie 10
to them that perishe, for that they haue not receiued the cha-
ritie of the truth that they might be saued. † Therefore 11
¶ God vvil send them the operation of errour, to beleue
lying:

¶ *Dou mittet*
(faith S. Aug.
li. 20. de C. c. 19.)
quia Dou Dia-
bolum facere ista
permitter. God
Wilt send, because
God Wilt permit the
Diuel to do these
things. Where-
by vve may
take a general
rule that Gods
action or wor-
king in such
things is his
permissiō. See
Annot. Ro. 1. 24.

ca. 11. 12. 13.

ca. 11. 12. 13.

Es. 11. 4.

- 12 lying: † that al may be iudged vvhich haue not beleueed the truth, but haue consented to iniquitie.
- 13 † But vve ought to giue thakes to God alvvaies for you, brethré beloued of God, that he hath chosen you first-fruites vnto saluation, in sanctification of spirit and faith of the
- 14 truth: † into the vvhich also he hath called you by our Gospel, vnto the purchasing of the glorie of our Lord I E S V S
- 15 Christ. † Therefore brethren stand: and hold^c theⁿ traditiōs vvhich you haue learned, vvhether it be by vvord, or by our
- 16 epistle. † And our Lord I E S V S Christ him self, and God & our father vvhich hath loued vs, and hath giuen eternal con-
- 17 solation, and good hope in grace, †^c exhort your hartes, and confirme you in euery good vvorke and vvorde.

^c This vvord of exhorting implieth in it comfort and consolation: as 2. Cor. 1. v. 4. & 6.

A N N O T A T I O N S

C H A P. II.

2. *As though the day.*] The curiositie of man fed by Satans deceites, hath sought to knowv and to giue out to the vvorld, such things as God vvil not impart to him, nor be necessarie or profitable for him to knowv: so farre, that both in the Apostles daies and often aftervvard, some haue feined reuelations, some falsely gathered out of the Scriptures, some presumed to calculate and coniecture by the starres, and giuen furth to the vvorld a certaine time of Christes coming to iudgement. Al vvich seducers be here noted in the person of some that vvere about to deceiue the Thessalonians therein. And S. Augustine (in his 80 Epistle ad Hefychium) proueth that no man can be assured by the Scriptures of the day, yere, or age, that the end of the vvorld or the second Aduent shal be.

The day of iudgment vn-certaine, and to be left to Gods secretes.

3. *Unless there come a reuolt first.*] Though vve can not be assured of the moment, houre, or any certaine time of our Lordes cōming, yet he vvarranteth vs that it vvil not be before certaine things be fulfilled, vvvhich must come to passe by the course of Gods providence and permission before, vvvhich are diuers, vvvheteof in other places of Scriptures vve be forevvarned. Here he vvarneth vs of tivo specially, of a reuolt, defection or an apostasie, and of the coming or reuelation of Antichrist. Vvhich tivo pertaine in effect both to one, either depending of the other, and shal fall (as it may be thought) nere together, and therefore S. Augustine maketh them but one thing.

Two special signes before the later day: a general apostasie, and the coming of Antichrist.

This apostasie or reuolt, by the iudgement in maner of al auncient vvriters, is the general forsaking & fall of the Romane empire. So Tertullian *li. de resur. carnis.* S. Hierom *q. 11 ad Algaslam.* S. Chrysostom *ho. 4.* and S. Ambrose vpon this place, S. Augustine *De Ciuit. Dei li. 20 c. 19.* Al vvvhich fathers and the rest * Calvin presump'tuously condemneth of erreur and follie herein, for that their exposition agreeth not vvith his and his fellowes blasphemous fiction that the Pope should be Antichrist. To establish vvvhich false impietie, they interpret this reuolt or apostasie to be a general reuolt of the visibie Church from God, vvvhose house or building (they say) vvvas sodenly destituted, and lay many yeres ruined, and ruled onely by Satan and Antichrist. So faith the foresaid Arch-heretike here, though for the aduantage of his defence and as the matter els vvhere requireth, he seemeth (as al their fashion is) to speake in other places quite contrarie: but vvith such colour and collusion of vvordes, that neither other men nor him self can tell vvhat he vvould haue or say. And his fathers Vviclefse and Luther, his fellowes and follovers Illyricus, Beza, and the rest, are (for the time of the Churches falling from Christ) so variou among them selues, and so contrarie to him, that it is horrible to see their confusion, and a pitieful case that any reasonab e man vvil solovv such companions to euident perdition.

The heretikes interpretatiō of this apostasie, & their cōdenning of the fathers.

But concerning this erreur and falshod of the Churches defection or reuolt, it is refuted sufficiently by S. Augustine against the Donatistes in many places. Vvhete he proueth that the Church shal not faile to the vvorldes end, no nor in the time of Antichrist: affirming them to deny Christ, and to robbe him of his glorie & inheritance bought vvith his blood, vvvhich teach that the Church may faile or perish. *Li. de unit. Ec. c. 12, 13. De Ciuit. li. 20 c. 8. In Psal. 85 ad illud, Tu solus Deus*

There can be no apostasie of the visibie Church from God.

Aaaa ij magnē.

^c τὰς παλαι-
σας

^c παρ-
καλίσει

Calvin. in
hunc loc.

magnus. ps. 70. Conc. 2. & P[sa]. 60. De vitil. cred. c. 8. S. Hierom refuteth the same vicked Heresie in the "Luciferians, prouing against them, that they make God subiect to the Diuel, and a poore miserable Christ, that imagine the Church his body may either perishe or be driuen to any corner of the vworld, both of them answer to the Heretikes arguments grounded on Scriptures falsely vnderstood, vvhich were to long here to rehearse. It is ynough for the Christian reader to know, that it is an old decyfe and excuse of al Heretikes and Schilismatics, for defence of their forsaking Gods Church, that the Church is perished, or remaineth hidden, or in them selues onely and in those places vvhether they and their folowers dyvel: to know also, that this is reproved by the holy Doctors of the primitiue Church, and that it is against Christs honour, pover, prouidence, and promise.

If the Aduersaries had said that this reuolt vvhich the Apostle foretellet shal come before the vworlds end, is meant of great numbers of Heretikes & Apostates reuolting from the Church, they had said truth of them selues and such others, vvhom S. Iohn calleth Antichristes. And it is very like (be it spoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt shal not be onely from the Romane empire, but specially from the Romane Church, and vvitthal from most points of Christian religion, nor that the Catholike Christians, either in the time of Antichrist or before, shal refuse to obey the same, but for that neere to the time of Antichrist and the consummation of the vworld, there is like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Vvhich reuolt hauing been begonne and continued by Heretikes of diuers ages, resisting & hating the Seate of Peter (vvhich they called *castra pestilentie, the chaire of pestilence*, * in S. Augustines daies) because it is Christs foot erected against Hel gates and al Heretikes, and being novv vvonderfully increased by these of our daies the next precursors of Antichrist asir may seme, shal be fully atchieued a litle before the end of the vworld by Antichrist him self, though euen then also, vvhnen for the fevv daies of Antichristes reigne the external state of the Romane Church and publike entercourse of the faithful vvitth the same may cease, yet the due honour and obedience of the Christians toward it, and communion in hart vvitth it, and practise thereof in secrete, and open consoling thereof if occasion requize, shal not cease, no more then it doth novv in the Christians of Cypres and other places vvhether open entercourse is forbidden.

It is very like, the Apostle speaketh of a great apostasie frō the See of Rome, and from most articles of the Catho. faith.

The wonderfull prouidence of God in preserving the See of Rome more then al other states, notwithstanding manifold dangers and scandals.

This is certaine and vvonderful in al wise men: cies, and must needs be of Gods prouidence, & a singular prerogative, that this Seate of Peter standeth, vvhnen al other Apostolike Sees be gone: that it stood there for certaine ages together vvitth the secular seate of the Empire: that the Popes stood vvithout vvealth, pover, or humane defense, the Emperours knowing, vvitting, and seeking to destroy them, and putting to the sword about thirtie of them one after another, yea and being as much afraid of them as if they had been *amuli imperij, Competitors of their Empire*, as S. Cyprian noteth (*epist. 52 ad Antonianum. num. 3*) of S. Cornelius Pope in his daies, and Decius then Emperour: againe, that the Emperours aftervvard yelded vp the citie vnto them, continuing for al that in the Imperial dignitie still: that the successors of those that persecuted them, laid downe their crownes before their Seate and sepulchres, honouring the very memories and Reliques of the poore men vvhom their predeceßors killed: that novv vvell neere these 1600 yeres this Seat standeth, as at the beginning in continual miserie, so novv of long time for the most part in prosperitie, vvithout al mutation in effect, as no other kingdom or State in the vworld hath done, euerie one of them in the said space being manifoldly altered. It standeth (vve say) al this vvhile (to vse S. Augustines vvordes *de vitil. cred. c. 17.*) *Frustra circumstantibus hereticis, the Heretikes in vaine barking about it*, not the first Heathen Emperours, nor the Gothes and Vandals, nor the Turke, not any lackes or massakers by Alaricus, Genfericus, Attila, Borbon, and others, not the emulation of secular Princes, vvhere they kings or Emperours, not the Popes ovne diuisions among them selues and manifold difficulties and dangers in their elections, not the great vices vvich haue been noted in some of their persons, not al these nor any other endeavour or scial could yet preuaile against the See of Rome, nor is euer like to preuaile til the end of the vworld dravv neere, at vvich time this reuolt (here spoken of by the Apostle) may be in such sort as is said before, and more shal be said in the Annotations next folloving.

Many Antichrists, as fore-runners of the great Antichrist.

The great Antichrist shal be one special and notorious man.

1. *The man of sinne.*] There vvere many euen in the Apostles time (as vve see by the 4 Chapter of S. Iohns first epistle and in the vvritings of the auctient fathers) that vvere forerunners of Antichrist, and for impugning Christs truth and Church vvere called antichristes, vvwhether they did it by force and open persecution, as Nero and others either Heathen or Heretical Emperours did, or by false teaching and other deceites, as the Heretikes of al ages. in vvich common and vulgar acception S. Hierom faith, al belonged to Antichrist that vvere not of the communion of Damasus then Pope of Rome. *Hiero. ep. 57 ad Damas.* and in another place, al that haue new names after the peculiar calling of Heretikes, as Arians, Donatistes (and as vve say novv, Calvinistes, Zuiniglius, &c.) al such (saith he) be Antichristes. *Dial. cont. Lucifer, c. 9.* Yea these later of our time more then any of the former, for diuers causes vvich shal afterward be set downe. Neuertheless they nor none of them are that great Aduersarie, enemy, and impugner of Christ, vvich is by a peculiar distinction and special signification named, *the Antichrist*, 1 Io. 2. and *the man of sinne*, the

* *Dialog. adu. Lucifer. c. 6.*

1 Io. 2. 2. 18.

li. 2. cont. li. Petil. c. 51.

the forme of perdition, the *Aduersarie*, described here & els vvhere, to oppose him self directly against God & our Lord I E S V S C H R I S T. The Heathen Emperours vvvere many, Turkes be many, Heretikes haue been and now are many, therefore they can not be that one great Antichrist vvvhich here is spoken of, and vvvhich by the article alwaies added in the Greeke, is signified to be one special and singular man: as his peculiar & direct opposition to Christs person in the 5 chapter of S. Iohns Gospel v. 43: the inlinuation of the particular stocke and tribe vvwhereof he should be borne, to Wit, of the Iewes (for of them he shal be receiued as their Meissias Io. 5. v. 43.) and of the tribe of Dan. Iren. li. 5. Hieron. com. in c. 11 Dan. August. q. in Ios. q. 22: the note of his proper name Apoc. 13: the time of his appearing so neere the vvorlds end: his short reigne, his singular vvasht and destruction of Gods honour and al religion, his feined miracles, the figures of him in the Prophets and Scriptures of the new & old Testament: these & many other arguments proue him to be but one special notorious Aduersarie in the highest degree, vnto vvhom al other persecutors, Heretikes, Atheistes, and vvicked enemies of Christ and his Church, are but members and seruants.

ὁ ἀντίχριστος.
ὁ ὄντις ἀπὸ
λαῶν.
ὁ ἀντίχριστος
ἀμαγίξας,
ὁ ἀντικρίστους.

Gen. 49.
17.

And this is the most common sentence also of al auncient fathers. Onely Heretikes make no doubt but Antichrist is a vvhole order or succession of men. vvvhich they hold against the former euident Scriptures and reasons, onely to establish their foolish and vvicked paradoxe, that Christs cheefe Miniiter is Antichrist, yea the vvhole order. Vvherein Beza specially pricketh so high, that he maketh Antichrist (euen this great Antichrist) to haue been in S. Pauls daies, though he vvvas not open to the vvorld. Vvho it should be (except he meane S. Peter, because he vvvas the first of the order of Popes) God knovveth. And sure it is, except he vvvere Antichrist, neither the vvhole order, nor any of the order can be Antichrist, being al his lawfull successors both in dignitie and also in truth of Christes religion. Neither can al the Heretikes aliee pious that they or any of them vvved any other regiment or iurisdiction Ecclesiastical in the Church, or forced the people to any other faith or vvvorship of God, then Peter him self did preach and plant. Therefore if the rest be Antichrist, yet Beza boldly say that S. Peter vvvas so also, and that diuers of the auncient Catholike fathers did serue and vvvorke (though vvvnvates) tovvvards the setting vp of the great Antichrist, for so doth that blasphemous penne boldly vvwrite in his Annotations vpon this place: and an English printed booke of late coming forth out of the same schoole, hath these vvordes: *As for Leo and Gregorie Bishops of Rome, although they vvvere not come to the full pride of Antichrist, yet the mysterie of iniquitie hauing wrought in that Seate neere fise or sixe hundred yeres before them, and then greatly increased, they vvvere deceived vvwith the long continuance of error.* Thus vvriteth a malapert scholer of that impudent schole, placing the mysterie of Antichrist as vvworking in the See of Rome euen in S. Peters time, and making these tvo holy fathers great vvworkers and furtherers of the same, vvwhereas an other English Rabbinne doubted not at Pauls crosse to speake of the self same fathers as great Doctours and Patrones of their new Gospel, thus: *O Gregorie, o Leo, if vvve be deceived, you haue deceived vs.* Vvhereof vvve giue the good Christian Reader vvvarning more diligently, to bevvvare of such damnable bookes and Maisters, carying many vnaduised people to perdition.

The Caluini-
stes place An-
tichrist in the
See of Rome,
in S. Pauls
daies.

They make S.
Leo & S. Gre-
gorie, great
furtherers of
Antichrists
pride.

Antichrist
shal suffer no
vvworship or
adoration, but
of him self on-
ly. therefore
the Pope can
not be Anti-
christ.

Extolled.) The great Antichrist vvvhich must come neere the vvorlds end, shal abolish the publike exercise of al other religions true and false, and pull dovvne both the B. Sacrament of the altar, vvwherein consisteth specially the vvvorship of the true God, and also al Idols of the Gentils, and sacrifices of the Iewes, generally al kinde of religious vvvorship, sauing that vvvhich must be done to him self alone, vvvhich vvvas partly prefigured in such things as published that no God nor manly but them (selues should be praised vnto for certaine daies, as Darius and such like. How can the Protestants then for shame and vvwithout euident contradiction, auouch the Pope to be Antichrist, vvho (as vvve say) honoureth Christ the true God vvwith al his power, or (as they say) honoureth Idols, and chalengeth no diuine honour to him self, much lesse to him self onely, as Antichrist shal do? He habbly praiech to God, & lowly kneeleth dovvne in euery Church at diuers altars erected to God in the memories of his Saints, and praiech to them. He saiech or heareth Masse daily vvwith al deuotion, he confesseth his finnes to a Priest as other poore men do, he adoreth the holy Eucharist vvvhich Christ affirmed to be his ovvne body, the Heretikes call it an Idol (no mannel if they make the Pope his Vicar Antichrist, vvhen they make Christ him self an Idol): These religious duties doth the Pope, vvwhereas Antichrist shal vvvorship none, nor pray to any, at the least openly.

4. In the temple.) Most auncient vvriters expound this of the Temple in Hierusalem, vvvhich they thinke Antichrist shal build vp againe, as being of the Iewes stocke, and to be acknowledged of that obstinate people (according to our Sauours prophecie Io. 5) for their expected and promised Meissias. Iren. li. 5 in fine. Hypolyt. de consum. mundi. Cyril. Hierof. Catech. 15 Author op. imp. ho. 49. in Mat. See S. Hieron in 11 Dan. Grego. li. 31. Moral. c. 11. Nor that he shal suffer them to vvvorship God by their old maner of sacrifices, (al vvvhich he vvvil either abolish, or conuert to the onely adoration of him self: though at the first to apply him self to the Iewes, he may perhaps be circumcised and keepe some part of the law) for it is here said that he shal sitte in the Temple as God, that is, he shal be adored there by sacrifice and diuine honour, the name and vvvorship of the true God vvwholy defaced. And this they thinke to be the *abominatio* of desolation foretold by Daniel, mentioned by our Sauour, prefigured and resembled by Antiochus and others, that defaced the

In vvwhat tem-
ple Antichrist
shal sitte.

The abomination of desolation consisteth chiefly in abolishing the sacrifice of the altar.

Worship of the true God by prophanation of that Temple, specially by abrogating the daily sacrifice, which was a figure of the only sacrifice and continual oblation of Christs holy body and blood in the Church, as the abolishing of that, was a figure of the abolishing of this, which shall be done principally & most vniuersally by Antichrist him self (as now in part by his forerunners) through out all Nations and Churches of the world (though then also Masse may be had in secret, as it is now in nations where the secular force of some Princes prohibitteth it to be said openly.) For although he may haue his principal seate and honour in the Temple and cite of Hierusalem, yet he shall rule ouer the vvhole vvorlde, and specially prohibite that principal vvorship instituted by Christ in his Sacraments, as being the proper Aduersarie of Christs person, name, law, and Church, the prophanation and desolation of vvhich Church by taking away the sacrifice of the altar, is the proper abomination of desolation, and the vvorke of Antichrist onely.

How Antichrist shall sit in the Church.

S. Augustine therefore *li. 20 de ciuit. c. 19.* and S. Hierom *q. 11 ad Alagisim.* do thinke, that this sitting of Antichrist in the temple, doth signifie his sitting in the Church of Christ, rather then in Salomons temple. Nor as though he should be a cheefe member of the Church of Christ, or a special part of his body mystical, and be Antichrist and yet vvhich continuing vvitin the Church of Christ, as the Heretikes seine, to make the Pope Antichrist (vvheryby they plainly confesse, and agnise that the Pope is a member of the Church, & in *ipso sinu Ecclesie*, and in the very bowels of the Church, say they:) for that is ridiculous, that all Heretikes vvhom S. Iohn calleth Antichrists as his precursors, should go out of the Church, and the great Antichrist him self should be of the Church, & in the Church, & continue in the same: and yet to them that make the vvhole Church to reuolt from God, this is not absurditie. But the truth is, that this Antichristian reuolt here spoken of, is from the Catholike Church: an Antichrist, if he euer were of or in the Church, shall be an Apostate and a renegade out of the Church, and shall vwarpe vpon it by tyrannie, and by challenging vvorship, religion, & gouernement thereof, so that him self shall be adored in all the Churches of the world vvhich he list to leaue standing for his honour. And this is to sitte in the temple or * against the Temple of God, as some interpret. If any Pope did euer this, or shall do, then let the Aduersaries call him Antichrist.

Neither Antichrist nor his precursors, are members of the Church.

Antichrist (by interpretation, One against Christ) why so called.

And let the good Reader obserue, that there be two special causes why this great man of sinne is called Antichrist. The one is, for impugning Christs kingdome in earth, that is to say, his spiritual regiment vvhich he constituted and appointed in his Church, and the forme of gouernement ordained therein, applying al to him self by singular tyrannie and vllupation, in which kinde S. Athanasius (*ep. ad Solit. vir. degentes*) is bold to call the Emperour Constantius being an Arian Heretike, Antichrist, for making him self *Principem Episcoporum*, Prince ouer the Bishops and President of Ecclesiastical iudgements &c. The other cause is, for impugning Christs Priesthood, vvhich is only or most properly exercised in earth by the sacrifice of the holy Masse, instituted for the commemoration of his death, & for the external exhibition of golly honour to the B. Trinitie, vvhich kinde of external vvorship by sacrifice no lawfull people of God euer lacked. And by these two things you may easily perceiue, that the Heretikes of these daies do more properly and needrely prepare the way to Antichrist and to extreme desolation, then euer any before, their special heresie being against the spiritual Primacie of Popes and Bishops, and against the sacrifice of the altar, in which two the soueraintie of Christ in earth consisteth.

Protestants & Calvinists the neere forerunners of Antichrist.

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S. Augustins humilitie in interpreting the scriptures

6. *What letters.* S. Augustine (*li. 20 c. 19 de ciuit dei.*) professeth plainly that he vnderstandeth not these vvorde, nor that that: soloweth of the mysterie of iniquitie, and least of al that vvhich the Apostle addeth, *Only that he vvhich holdeth now, is bold &c.* Vvhich may humble vs al and stay the confident rashnes of this time, namely of Heretikes, that boldly seine hereof vvhate soeuer is agreeable to their heresie and phantasie. The Apostle had told the Thessilonians before by vvorde of mouth a secret point vvhich he would not utter in vvvriting, and therefore referreth them to his former talke. The mysterie of iniquitie is commonly referred to Heretikes, vvhom vvorke to the same, and do that that Antichrist shall do, but yet not openly, but in couert and vnder the cloke of Christs name, the Scriptures, the vvorde of the Lord, shevv of holines, &c. Vvhence Antichrist him self shall openly attempt and archiue the foresaid desolation, and Satan now serving his turne by Heretikes vnderhand, shall toward the last end utter, reueale, & bring him forth openly. and that is here, to be reuealed, that is, to appeare in his owne person.

The mysterie of iniquitie is the couert working of heretikes toward the manifest reuelation of Antichrist himself.

These other vvorde, *Only that he vvhich holdeth now, is bold*: Some expound of the Emperour, during vvhose continuance in his state, God shall not permit Antichrist to come, meaning that the very Empire shall be vvholly deuolate, destroyed, and taken away before or by his coming: vvhich is more then a defection from the same, vvhence of vvas spoken before: for there shall be a reuolt from the Church also, but it shall not be vvitely destroyed. Others say, that it is an admonition to al faithful, to hold fast their faith and not to be beguiled by such as vnder the name of Christ or Scriptures seeke to decieve them, til they that now pretend religion and the Gospel, end in a plaine breach, reuolt, and open apostasie by the appearance of Antichrist, vvhom all Heretikes serue in mysterie, that is, couertly and in the Diuels meaning, though the world seeth it not, nor them selues at the beginning thought it, as now euery day more & more al men perceiue they tend to plaine Atheisme and Antichristianisme.

9. *In al pover-3* Satan whose power to hurt is abridged by Christ, shal then be let loose, and shal assaile Antichrist in al manner of signes, vnderis, and false miracles, whereby many shal be seduced, not only Iewes: But al such as be deceived and caied away by vulgar speache only, of Heretikes that can vwoke no miracles, much more thal solovv this man of Iunne doing to great vonders. And such both now do solovv Heretikes, and then shal receive Antichrist, that delerue so to be forsaken of God, by their forsaking of the vnde and happie fellowvship of Saints in the Catholike Church, where onely is the *Charitie of truth*, as the Apostle here speaketh.

what kinde of men shal follow Anti-christ,

15. *Traditions.* 3 Not onely the things vwritten and set downe in the holy Scriptures, but al other nuthes and pointes of religion vttered by vword of mouth and deliuered or giuen by the Apostles * to their scholes by tradition, be so here approved and els vvhere in the Scripture it self, that the Heretikes purposefully, guiltilly, and of il conscience (that belike reprehendeth them) restraîne in their translations, from the Ecclesiastical and most vsual vword, *Tradition*, ever more when it is taken in good part, though it expresse most exactly the signification of the Grecke vword: but when it soundeth in their foud phantasie against the traditions of the Church (as in decde in tuesense it neuer doth) there they vse it most gladly. Here therefore and * in the like places, that the reader might not so easily like of Traditions vwritten, here commended by the Apostle, they translate it, *Institutions*, *Constitutions*, *Ordinances*, and vvhat they can inuent els, to hide the truth from the simple or vvvary Reader, vvhole translations have no other end but to beguile such by art and conscience.

Hereticaistratification.

Traditions vwritten.

But S. Chrysostom (*ho. 4 in 1 Thes. 2.*) and the other grecke scholies or commentaries say herevpon, both vwritten and vwritten precepts the Apostles gaue by tradition, and both be vvorthy of olseuation. S. Basil (*De Sp. Sancto c. 29 in principio.*) thus, *I account it Apostlike to continue firmly even in vwritten traditions.* and to prove this, he allegeth this place of S. Paul. In the same booke c. 17 he saith, *If vve once go about to resist vwritten customs as thinges of no importance, vve shal, ere vve be aware, doe damage to the principal partes of the faith, and bring the preaching of the Gospel to a naked name.* And for example of these necessarie traditions, he nameth the signe of the Crosse, praying towards the east, the vvords spoken at the eleuation or shewing of the holy Eucharist, vvith diuerse ceremonies vsed before & after the consecration, the halcyving of the font, the blessing of the oile, the anointing of the Baptized vvith the same, the three immersions into the font, the vvordes of abrenuntiatio and exorcismes of the partie that is to be baptized &c. *vvhat scripture (saith he) taught these and such like? none truly, al comming of secret and silent tradition, vvherevvith our fathers thought it meete to couer such mysteries.*

Their authoritie & estimation, & examples of some peculiar traditions out of the fathers.

S. Chrysostom

S. Basil.

S. Hierom.

S. Augustine.

S. Hierom (*Dialec. cont. Lucif. c. 4. et ep. 28 ad Licinũ.*) reckoneth vp diuers the like traditiõs, vvilling men to attribute to the Apostles such customs as the Church hath received in diuers christian countries. S. Augustine esteemeth the Apostlike traditions so much, that he plainly affirmeth in sundrie places, not onely the olseuation of certaine festiuities, fastes, ceremonies, & whatsoever other solemnities vsed in the Catholike Church, to be holy, profitable, and Apostlike, though they be not vwritten at al in the scriptures: but he often also vvriteth, that many of the articles of our religion and pointes of highest importance, are not so much to be proued by scriptures, as by tradition, namely aouching that in no vvise vve could beleue that children in their infancie shoulde be baptized, *if it vvare not an Apostlike tradition.* *De Gen. ad lit. li. 10 c. 23.* Tradition caused him to beleue that the baptized of heretikes shoulde not be rebaptized, notwithstanding S. Cyprians authoritie and the manifold scriptures alleged by him, though they seemed neuer to pregnant. *De bap. li. 2. c. 7.* By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginite of our Lady. And vvithout this, be the scriptures neuer so plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian wil yeld. *We must vse tradition,* (saith S. Epiphanius *her. 61 Apostolicorum.*) *For the scripture hath not al thinges: and therefore the Apostles deliuered certaine thinges in vvriting, certaine by tradition.* and for that he allegeth this place also of S. Paul. And againe *her. 55.* *Acclitised There be boundes set downe for the foundation and building up of our faith, the tradition of the Apostles, and holy scriptures, and succesion of doctrine, so that truth is every vvay found.*

S. Epiphanius.

S. Irenæus.

S. Irenæus (*li. 3. c. 4.*) hath one notable chapter, that in al questions vve must haue recourse to the traditions of the Apostles: teaching vs vvithal, that the vvay to trie an Apostolical tradition and to bring it to the fountaine, is by the Apostlike succesion of Bishops, but specially of the Apostlike See of Rome: declaring in the same place that there be many barbarous people, simple for learning, but for constancie in their faith most vvise, which neuer had scriptures, but learned onely by tradition. Tertullian (*li. de coreana militũ. nu. 3.*) reckoneth vp a great number of Christian obseruations or customs (as S. Cyprian in many places doth in manner the same) vvhereof in fine he concludeth, *Of such and such if thou require the rule of scriptures, thou shalt finde none. Tradition shal be alleged the author, custom the confirmer, and saith the obseruer.* Origen also of this matter vvriteth in plaine termes,

Tertulliaa.

S. Cyprian.

Origen.

that

* See S.
Dings A-
rept ag. Ec.
Hier. c. 1.
παράδο-
σις
* 1. Cor. 11
2. Thes. 3.

that there be many things done in the Church (vvhich he there nameth) vvhetherof there is no eaiser reason to be giuen then tradition from Christ and the Apostles. *ho. 5. in Numer. S. Dionysius Areopagita referreth the praying and oblation for the dead in the Liturgie or Masse, to an Apostolical tradition. in fine Ec. Hierarch. c. 7. parte 3. So doth Tertullian De coron. militis. S. Augustine De cura promortuū c. 1. S. Chrysostom ho. 3. in ep. ad Philip. in Moral. S. Damascene Ser. de defunctis in initio.*

The Scriptures giuen vs by tradition, and the sense thereof.

The Creede an Apostolical tradition.

An inuincible argument for the credite of Traditions.

Vve might adde to al this, that the Scriptures them selues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els vve should not nor could not take them (as they be in deede) for the infallible vvord of God, no more then the vvorkes of S. Ignatius, S. Clement, S. Denys, and the like. The true sense also of the Scriptures (vvhich Catholikes haue & heretikes haue not) remaineth still in the Church by tradition. The Crede is an Apostolike traditiō, *Ruffin. in expo. Symb. in principio. Hiero. ep. 61. c. 9. Ambros. Ser. 38. Aug. de Symb. ad Catechum. li. 3. c. 1.* And vvhath Scriptures haue they to proue that vve must accept nothing not expressly vvritten in Scriptures? Vve haue to the contrary, plaine Scriptures, al the fathers, most euidēt reasons, that vve must either beleue traditions or nothing at al. And they must be asked vvhether, if they vvere assured that such and such things (vvhich be not expressed in Scriptures) vvere taught and deliuered by vvord of mouth from the Apostles, they vvould beleue them or no? If they say no, then they be impious that vvill not trust the Apostles preaching: if they say they vvould, if they vvere assured that the Apostles taught it: then to proue vnto them this point, vve bring them such as liued in the Apostles daies, and the testimonies of so many fathers before named neere to those daies, and the vvhole Churches practise and assenatiō descending dovvne from man to man to our time. vvhich is a sufficient prooffe (at least for a matter of fact) in al reasonable mens iudgement. specially vvhen it is knowen that S. Ignatius the Apostles equal in time, vvrote a booke of the Apostles traditions, as Eusebius vvitnesseth *li. 3. Eccl. c. 30.* And Tertullians booke of prescriptiō against Heretikes, is to no other effect but to proue that the Church hath this vantage aboue Heretikes, that she can proue her truth by plaine Apostolike tradition, as none of them can euer do.

CHAP. III.

He desfresh their prayers, & and inculcateh his precepts and traditions, namely of vvorking quietly for their ouerue liuing, commaunding to excommunicate the disobedient.



OR the rest, brethren, pray for vs, that 1
the vvord of God may haue course and
be glorified, as also vvith you: † and 2
that vve may be deliuered from importunate and naughtie men. for al men
haue not faith. † But our Lord is faith- 3
ful, vvho vvill confirme and keepe you
from euil. † And vve haue confidence 4
of you in our Lord, that the things vvhich vve commaund,
both you doe, and vvill doe. † And our Lord direct your
hartes in the charitie of God, and patience of Christ.

† And vve denounce vnto you, brethren, in the name of 6
our Lord I E S V S Christ, that you vvithdraw your selues frō
euery brother vvalking inordinatly, and not according to the
traditiō vvhich they haue receiued of vs. † For your selues 7
knowv howv you ought to imitate vs: for vve haue not been
vnquict

* Here also
as is noted
before 2 Theff.
2. 15) the
aduersaries in
their transla-
tiōs auoid the
vvord, Traditi-
tion, being
plaine in the
Greeke, left
them selues
might seeme
to be noted as
men vvalking
inordinately,
and not accord-
ing to Aposto-
lical Tradition,
as al schismatikes,
Heretikes, and
rebels to Gods
Church doe.

Ep. 6. 18.
Col. 4. 3.

c. 12. 14.
do 17

- Act. 20.* 8 vnquiet among you: † * neither haue vve eaten bread of
1. Cor. 4. any man gratis, but in labour & in toile night and day vvork-
1. Th. 2. 9 king, lest vve should burden any of you. † * Nor as though
1. Cor. 9, vve had not authoritie: but that vve might giue our selues a
6. 10 paterne vnto you for to imitate vs. † For also vvhen vve
 11 vvere vvith you, this vve denounced to you, that if any vvill
 12 not vvorke, neither let him eate. † For vve haue heard of
 13 certaine amōg you that vvalke vnquietly, vvorking nothing,
 14 but curiously meddling. † And to them that be such vve
 15 denounce, & beseeche them in our Lord I E S V S Christ, that
 16 vvorking vvith silence, they eate their ovvne bread.
Gal. 6, 13 † But you brethren * saine not vvell-doing. † And if
9. 14 anyⁿ obey not our vvord, note him by an epistle: † and do
 15 not companie vvith him, that he may be confounded: and
 16 do not esteeme him as anemie, but admonish him as a
 17 brother. † And the Lord of peace him self giue you euerla-
 18 sting peace in euery place. Our Lord be vvith you al. † The
 salutation, vvith mine ovvne hand, Paules: vvich is a signe
 in euery epistle. so I vvrite. † The grace of our Lord I E S V S
 Christ be vvith you al. Amen.

ANNOTATIONS

CHAP. III.

10. *Neither let them eate.*] It is not a general precept or rule, that every man should
 liue by his handvvorke, as the Anabaptistes argue falsely against Gentlemen, and the Cal-
 uinistes applie it peruerfely against the vacant life of the Clergie, specially of Monkes and
 other Religious men. But it is a natural admonitiō onely, giuen to such as had not vvhere-
 vvith to liue of their ovvne, or any right or good cause vvhy to challenge their finding of
 others, and to such as vnder the colour of Christian libertie did passe their time idly, cu-
 riously, vnprofitably, and scandalously, refusing to do such vvorkes as vvere agreeable to
 their former calling and bringing vp. Such as these, vvere not tolerable, specially
 there and then, vvhen the Apostle and others (that might lawfully haue liued of the altar
 and their preaching) yet to disburden their hearers, and for the better advancement of the
 Gospel, vvrought for their liuing: * protesting neuertheles continually, that they might
 haue done othervvise, as vvell as S. Ieter and the rest did, vvho vvrought not, but vvere
 found othervvise iustly and lawfully, as al sortes of the Clergie preaching or seruing the
 Church and the altar, he and ought to be, * by the law of God and nature. Vvhose spiri-
 tual labours far passe al bodily trauailes, where the duties and functions of that voca-
 tion be done accordingly: as S. Augustine affirmeth of his ovvne extraordinary paines
 incident to the Ecclesiastical affaires and regiment: in steede of vvich, if the vse of the
 Church and his infirmities vvould haue permitted it, he vvisheth he might haue laboured
 vvith his handes some houres of the day. as some of the Clergie did cuer voluntarily
 occupie them selues in teaching, vvriting, grauing, painting, planting, sowing, embro-
 dering, or such like seemely and innocent labours. See S. Hierom ep. 114 seu pref. in iob. and
 in vit. Hilario.

The heretikes
 cauillation
 against Reli-
 gious mē that
 vvorke not,
 answered.

The spiritual
 trauailes of
 the Clergie.

Religious mē
 working vvith
 their handes.

And Monkes for the most part in the primitiue Church (sevv of them being Priests,
 and many taken from seruite vvorkes and handicraftes, yea often times professed of bond-
 men, made free by their maisters to enter into religiō) vvere appointed by their Superiors
 to vvorke certaine houres of the day, to supply the lackes of their Monasteries: as yet the

B b b b.

Religious

Religious do (women specially) in many places, which standeth vvell vvith their profession. And S. Augustine vvriteth a vvhole booke (*de opere Monachorum* 10. 3.) against the error of certaine disordered Monkes that abused these vvordes, (*Nolite esse solliciti, bene careful &c.* and *Respicite volatilia cali, behold the fowles of the aire &c.*) to proue that they should not labour at al, but pray only and commit their finding to God: not only so excusing their idleness, but preferring them selues in holines aboute other their fellowes that did worke, and erroneously expounding the said Scriptures for their defence: as they did other Scriptures, to proue they should not be shauen after the maner of Monkes. Vvhich letting their heads to grow he much blameth also in them. See li. 2. *Retract.* c. 21. & *de op. Monach.* c. 31. and S. Hierome p. 48. c. 3. of Nonnes cutting their heare.

Monkes Were shauen in the primitive Church, and Nonnes clipped of their heare.

Vvhere by the vvay you see that the Religious vvere shauen euen in S. Augustines time, vvho reprocheth them for their heare, calling them *Crinitos, Hearelings*, as the Heretikes novv contrarietvvise deride them by the vvord *Rasas, Shauelings*. So that there is a great difference betvvene the auncient Fathers and the nevve Protestants. And as for hand labours, as S. Augustine in the booke alleaged, would not haue Religious folke to refuse them, vvhere necessitie, bodily strength, and the order of the Church or Monasterie permit or require them: so he expressly vvriteth, that al can not nor are not bound to vvorke, and that vvko so euer preacheth or ministrerth the Sacraments to the people or serueth the altar (as al Religious men commonly now do) may challenge their liuing of them vvhom they serue, and are not bound to vvorke, *no nor such neither as haue been brought vp before in state of Gentlemen, and haue giuen away their lands or goods, and made them selues poore for Christes sake. Vvhich is to be noted, because the Heretikes asseirme the said Scripture and S. Augustine to condemne al such for idle persons. li. de op. Monach. c. 21.

S. Augustines opinion concerning Religious mens working, or not working.

Ecclesiastical censures against the disobedient.

14. *Obey not.*] Our Pastors must be obeyed, and not onely secular Princes. and such as vvill not be obedient to their spiritual gouernours, the Apostle (as S. Augustine saith) giueth order and commaundement that they be corrected by correption or admonition, By degradation, excommunication, and other lauvful kinde of punishments. Cont. Donatist. post collat. c. 4. 20. Read also this holy fathers answer to such as said, *Let our Prelates commaund vs onely vvhat vve ought to do, and pray for vs that vve may do it: but let them not correct vs.* Vvhere he proueth that Prelates must not onely commaund and pray, but punish also if that be not done vvich is commaunded. *Li. de correptione & gratia.* c. 3.

Not to communicate with excommunicate persons but in certaine cases.

14. *Note him.*] Disobedient persons to be excommunicated, and the excommunicated to be separated from the companie of other Christians, and the faithful not to keepe any companie or haue conuersation vvith excommunicated persons, neither to be partaker vvith them in the fault for vvich they are excommunicated, nor in any other act of religion or office of life, except cases of mere necessitie and other prescribed and permitted by the law: al this is here insinuated, and that al the Churches censures be grounded in Scriptures and the examples of the Apostles.





THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO

T I M O T H E E.



AFTER the Epistles to the Churches, now folow his Epistles to particular persons, as to Timothee, to Titus, who were Bishops: and to Philemon.

Of Timothee we reade Act. 16. how S. Paul in his visitation tooke him in his traine at Lystra, circumciding him before, because of the Iewes. he was then a Disciple, that is to say, a Christian man. Afterward the Apostle gaue him holy Orders, and consecrated him Bishop, as he testifieth in both these Epistles vnto him. 1. Tim. 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therefore vnto him as to a Bishop, and him self expresseth the scope of his first Epistle, saying: These things I write to thee, that thou maiest know how thou oughtest to conuerse in the House of God, which is the Church. And so he instructeth him (and in him, al Bishops) how to gouerne both him self, & others. and touching him self, to be an example & a spectacle to al sortes, in al vertue. as touching others, to prohibit al such as goe about to preach otherwise then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to seruants, to the riche, to euery sort conueniently. With what circumspection to giue orders, & to what persons: for whom to pray: whom to admit to the rooy of viduorhod &c.

This Epistle was written, as it seemeth, after his first emprisonmēt in Rome, when he was dismissed and set at libertie. and thereupon it is, that he might say here, I hope to come to thee quickly. to writ vnto Ephesus, where* he had desired him to remaine. although in his voiage to Hierusalem, before his being at Rome, he said at Milētum to the Clergie of Ephesus, w^o probable feare: And now behold I know, that you shal no more see my face.

Where it was written, it is vncertaine: though it be commonly said, at Laodicia. which seemeth not, because it is like he was neuer there, as may be gathered by the Epistle to the Colossians, written at Rome in his last trouble, when he was put to death.

bbbb ij. THE



THE FIRST

EPISTLE OF PAUL TO

TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibite certaine Iewes who iangled of the Lawv as though it were contrarie to his preaching. 11 Against whom he auoucheth his ministerie, though he acknowledge his vnworthines.



PAUL an Apostle of IESVS Christ according to the commaundement of God our sauour, and of Christ IESVS our hope: † to Timothee his beloued sonne in the faith. Grace, mercie, and peace from God the father, and from Christ IESVS our Lord.

† As I desired thee to remaine at Ephesus vvhen I vvent into Macedonia, that thou shouldest denounce to certaine "not to teache othervvise, † not to attend" to fables and genealogies hauing no ende: vvwhich minister" questions rather then the edifying of God vvwhich is in faith. † But" the ende of the precept is charitie from a pure hart, and :: a good conscience, and a faith not feined. † From the vvwhich things certaine straying, are turned into: vaine talke, † "desirous to be doctours of the Lawv, not vnderstanding neither vvhat things they speake, nor of vvhat they affirme. † But vve know that * the Lawv is good, if a man vse it lawvfully: † knowving this that" the Lawv is not made to the iust man, but to the vniust, and disobedient, to the impious and sinners, to the vvicked and contaminate, to killers of fathers and killers of mothers, to murderers, † to fornicatours, to lyers vvith mākinde, to man-stealers, to liers, to periured persons, and vvhat other thing focuer is contrarie to sound doctrine, † vvwhich is

¶ S. Augustine saith, He that list to haue the hope of heauē let him looke that he haue a good conscience, to haue a good conscience, let him beleue & vvorke vvell. for that he beleueth, he hath of faith: that he vvorketh, he hath of charite. Prafat. in 1^a 2^a, 31.

*ε μολυσμα
λατρίαν*

Ro. 7, 12

is according to the Gospel of the glorie of the blessed God, vvhich is committed to me.

- 12 † I giue him thanks vvhich hath strengthened me, Christ
I E S V S our Lord, because he hath esteemed me faithful, put-
13 ting me in the ministerie. † vvhich before vvas blasphemous
and a persecutor & contumelious. but I obtained the mercie
14 of God, because I did it being ignorant in incredulitie. † And
the grace of our Lord ouer-abounded vwith faith and loue,
15 vvhich is in Christ I E S V S. † A faithful saying, & vvorthe
of al acceptatiō, that Christ I E S V S came into this vvorlde * to
16 saue sinners, of vvhom I am the cheefe. † But therefore haue
I obtained mercie: that in me first of al Christ I E S V S might
shew al patience, ^c to the information of them that shal
17 beleue on him vnto life euerlasting. † And to the king of
the vvorlde, immortal, inuisible, onely God, honour & glo-
rie for euer and euer. Amen.

- 18 † This precept I commend to thee ô Timothee: accor-
ding to the prophecies going before ^c on thee, that thou warre
19 in them a good vvarfare, † hauing faith and a good con-
science, ^{cc} vvhich certaine repelling, haue made shipvracke
20 about the faith. † Of vvhom is Hymenæus & Alexander:
vvhom I haue ⁿ deliuered to Satan, that they may learne not
to blaspheme.

“ Evil life
and no good
conscience is
often the cause
that men fall
to Heresie
from the faith
of the Catho-
like Church.
Again, this
plainly re-
proueth the
heretikes false
doctrine, say-
ing, that no
man can fall
from the faith
that he once
truely had.

AN NOT A T I O N S CHAP. I.

3. [Not to teach otherwise.] The proper marke of Heretikes & false preachers, is, to teach
otherwise or contrarie to that vvhich they found taught and beleued generally in the
vnitie of the Catholike Church before their time: al doctrine that is odde, singular, new,
differing from that vvhich vvas first planted by the Apostles, and descended downe from
them to al nations and ages folowing without contradicition, being assuredly erroneous.
* The Greeke vword vvhich the Apostle here vseth, expresseth this point so effectually,
that in one compound terme he giueth vs to vvit, that an Heretike is nothing els but an
after-teacher, or teacher-otherwise. vvhich euen itself alone is the easiest rule euen for
the simple to discern a false Prophet or preacher by, specially vven an heresie first be-
ginneeth. Luther found al Nations Christian at rest and peace in one vni forme faith, and
al preachers of one voice and doctrine touching the B. Sacrament and other Articles: so
that vvhich so euer he taught against that vvhich he found preached and beleued, must nee-
des be an other doctrine, a later doctrine, an after-teaching or teaching-otherwise, and
therefore consequently must needs be false. And by this admonitiō of S. Paul, al Bishops
are vvarned to take heede of such, and specially to prouide that no such odde teachers arise
in their dioceses.

Teaching o-
therwise them
the doctrine
received, is a
special marke
of Heretikes.

Luthers tea-
ching other-
wise.

4. [To fables.] He speake h specially of the Iewes after-doctrines and humane consti-
tutions repugnant to the lawes of God, vvhich Christ giueth Warning Mt. 23 and in
other places, vvhich are contained in their Cabala and Talmud: generally of al heretical
doctrines, vvhich in deede, how so euer the simple people be beguiled by, the are nothing
but fabulous inuentions, as we may see in the Valentinians, Manichees, and others of fables.
old: by the brethren of loue, Puritans, Anabaptistes, and Caluinistes of our time. For

Al heretikes
doctrine is
fables.

Bbb b iij whi b

which cause Theodoret to entitleth his booke against Heretikes, *Hereticarum fabularum, Of Heretical fables.*

Curious questioning in religion.

4. *Questions.* Let our louing brethren consider whether these contentious and curious questionings and disputes in religion, vvhich these vnhappy heresies haue ingendered, haue brought forth any increase of good life, any deuotion, or edification of faith and religion in our daies. and then shal they easily iudge of the truth of these new opinions, and the end that wil folow of these innouations. In truth al the world now seeth they edifie to Atheisme and no otherwise.

Charitie the very formal cause of our iustification.

5. *The end Charitie.* Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, consummation, and perfection of al the law and precepts. and yet the Adversaries are so fond as to preferre faith before it, yea to exclude it from our iustification. Such obstinacie there is in them that haue once in pride & stubbernes forsaken the euident truth. Charitie doubtles which is here commended, is iustice it self, and the very formal cause of our iustification, as the vvorkes proceeding thereof, be the vvorkes of iustice. *Charitas inchoata* (saith S. Augustine) *inchoata iustitia: Charitas prometta, prometta iustitia: Charitas magna, magna iustitia: Charitas perfecta, perfecta iustitia est.* Charitie now beginning, is iustice beginning: Charitie growen or increased, is iustice growen or increased: great Charitie, is great iustice: perfect Charitie, is perfect iustice. *Li. de nat. & grat. c. 70.*

Heretikes great boasters, but vnlearned.

7. *Desirous to be Doctors.* It is the proper vice both of Iudaical and of Heretical false teachers, to profess knowledge and great skill in the Law and Scriptures, being in deede in the sight of the learned most ignorant of the vvord of God, not knowing the very principles of diuinitie, euen to the admiration truly of the learned that reade their bookes or heare them preach.

Libertines all league scripture.

9. *The law not made to the iust.* By this place and the like, the Libertines of our daies vvould discharge them selues (vvhom they count iust) from the obedience of lawes. But the Apostles meaning is that the iust man doth vvell, not as compelled by law or for feare of punishment due to the transgressors thereof, but of grace & mere loue toward God & al goodnes, most vvillingly, though there were no law to commaund him.

Excommunication of Heretikes, and the effect thereof.

22. *Delivered to Satan.* Hymenæus and Alexander are here excommunicated for falling from their faith & teaching heresie: an example vnto Bishops to vse their spiritual power vpon such. In the primitiue Church, corporal affliction through the ministerie of Satan vvvas ioyned to excommunication. Vwhere we see also the diuels readines to invade them that are cast out by excommunication, from the fellowship of the faithful, and the supereminent power of Bishops in that case. Vwhereof S. Hierom (*ep. i. ad Heliod. c. 7*) hath these memorable vvordes: God forbid (saith he) I should speake sinistrously of them, vvho succeeding the Apostles in degree, make Christes body vvith their holy mouth, by vvhom vve are made Christians: vvho hauing the keyes of heauen, do after a sort iudge before the day of iudgement: vvho in sobrietie and chastitie haue the keeping of the spouse of Christ. And a litle after, They may deliuer me up to Satan, to the destruction of my fleshe, that the spirit may be saued in the day of our Lord Iesus. And in the old Law vvho soeuer vvvas disobedient to the Priests, vvvas either cast out of the campe and so stoned of the people, or laying downe his necke to the sword, expiated his offense by his blood: but now the disobedient is cut off vvith the spiritual sword, or being cast out of the Church, is torne by the furious mouth of Diuels. So saith he. Vvch vvordes vvould God euery Christiā man vvould vveigh.

The Priests high authoritie of Excommunication.

The terrible effect thereof.

CHAP. II.

By his Apostolike authoritie he appointeth publike praiers to be made for al mē vvithout exception. 8 also men to pray in al places: 9 and vvomen also in seemly attire, 11 to learne of men, and not to be teachers in any vvise, but to seeke saluation, by shew which to them belongeth.

22. Euen for heathen kings & Emperours by vvhom the Church suffereth persecution: much more for al faithful Paines & powers



Desire therefore first of al things that obsecrations, praiers, postulations, thanksgougings be made for al men, † for kings and al that are in preeminence: that vve may leade a quiet and a peaceable life in al pietie and chastitie. † For this is good and acceptable before our Sauour God, vvho

2. Tim. 1,
11.1. Pet. 3,
3.1. Cor.
14. 34.Gen. 1,
27. 3, 6.

she

4 † " vvho vvill al men to be saued, and to come to the kno vv-
 5 ledge of the truth, † For there is one God, " one also media-
 6 rour of God and men, man Christ I E S V S : † vvho gaue him
 self a redemption for al, vvwhose testimonie in due times is cō-
 7 firmed. † * vvherein I am appointed a preacher & an Apo-
 stle (I say the truth, I lie not) doctōr of the Gentiles in faith
 and truth.
 8 † I vvill therfore that men pray in euery place: lifting vp
 9 pure handes, vvithout anger and altercation. † In like man-
 ner * vvomen also in comely attire: vvith demurenēsse and
 sobrietie adorning them selues, not in plaited heare, or gold,
 10 or pretious stones, or gorgeous apparel, † but that vvich
 11 becōmeth vvomen professing pietie by good vvorkes. † Let
 12 a vvoman learne in silence, vvith al subiection. † But * to
 teach " I permit not vnto a vvoman, nor to haue dominion
 13 ouer the man: but to be in silēce. † For * Adam vvas formed
 14 first: then Eue. † and Adam vvas not seduced: but the
 15 vvoman being seduced, vvas in preuarcation. † Yet she
 shal be saued by generation of children: if 'they' continue in
 faith & loue and sanctification vvith sobrietie.

and people
 both spiritual
 and temporal,
 for vvhom as
 members of
 Christes body,
 and therfore
 ioyning in
 praier & obla-
 tion vvith the
 ministers of
 the Church,
 the Priestes
 more properly
 and particu-
 larly offer the
 holy Sacrifice.
 See S. Augu-
 stine de orig.
 anima li. 1. c. 9.

A N N O T A T I O N S

CHA. II.

diuers.

πρὸς τὴν
ἐκκλ.

ἐκκλησίας.

ἐκκλησίας.

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ἐκκλησίας.

ἐκκλησίας.

1. *Obsecrations.*] This order of the Apostle S. Augustine (ep. 59) findeth to be fulfilled specially in the holy celebration of the Masse, vvich hath al these kindes, expressed here in foure diuers vvordes pertaining to foure sortes of praier. the difference vvhereof he exactly seeketh out of the proper signification and difference of the Greeke vvordes. And he teacheth vs that the first kind of praier vvich here be called, *obsecrations*, are those that the Priest saith before the consecration: that the second called, *Praiers*, be al those vvich are said in and after the Consecration, & about the Receiuing, including specially the *Pater noster*, vvhere vvith the vvhole Church (saith he) in maner endeth that part, as S. Hierom also affirmeth, that Christ taught his Apostles to vse the *Pater noster* in the Masse. Sic docuit, & c. So taught he his Apostles, that daily in the Sacrifice of his body the faithful should be bold to say, *Pater noster* &c. Li. 3. cont. Pelag. cap. 5. Where he alludeth to the very vvordes now vsed in the preface to the said *Pater noster* in the said Sacrifice, *audemus dicere, Pater noster*. The third sort called here in the text, *Postulationis*, be those vvich are vsed after the Communion, as it vvore for dimittling of the people vvith benediction, that is, vvith the Bishops or Priestes blessing. Finally the last kinde, vvich is *Thankes-giuing*s, concludeth al, * vvhen the Priest and people giue thanks to God for so great a myltetie then offered and receiued. Thus the said holy father handleth this text ep. 59 to Paulinus.

The praier
 & petitions in
 the Masse, de-
 duced out of
 the Apostles
 vvordes by S.
 Augustine, &
 other fathers.

PATER NO-
 STER in the
 Masse.

S. Epiphanius also insinuateth these vvordes of the Apostle to pertaine to the Liturgie or Masse, vvhen he thus vvriteth to Iohn Bishop of Hierusalem. *Vvhen vve accomplish our praier after the rite of the holy Mysteries, vve pray both for al others, and for thee also* ep. 60 c. 2 ad Io. Hierosolym. apud Hieronymum. And most of the other fathers expōd the foresaid vvordes, of publicke praier made by the Priest, vvich are said in al Liturgies or Masses both Greeke and Latin, for the good estate of al that be in high dignitie, as kings and others. See S. Chrys. ho. 6. in 1 Tim. & S. Ambr. in hunc loc. Prosper de vocat. li. 1. c. 4. So exactly doth the practise of the Church agree vvith the Precepts of the Apostle and the Scriptures, and so profoundly do the holy fathers seeke out the proper sense of the Scriptures, vvich our Protestants do so prophanely, popularly, and lightly skimme ouer, that they can neither see nor endure the truth.

Praier in the
 Masse for
 kings and
 other.

God vvil no mans perdition but the saluation of al.

4 *Urho vvil al men*] The perishing or damnation of men must not be imputed to God, vvhoe delighteth not in any mans perdition, but hath provided a general medicine & redemption to saue al from perishing that vvil accept it, or that haue it applied vnto them by his Sacraments and other meanes by him ordained, and so vvhould haue al saued by his conditional vvil and ordinance: that is, if men vvil them selues, by accepting, doing, or hauing done vnto them al things requisite by Gods law. for God vseth not his absolute vvil or pover to vvorwardes al in this case. But he that list see the manifold senses (al good and true) that these vvordes may beare, let him see S. Augustine, *Ad artic. sibi falso impo. res. p. 2. to. 7. Ench. c. 103. Ep. 107. De cor. & grat. c. 15. and S. Damascene li. 2. de orthod. fide c. 29.*

Howv there is but one Mediator, Christ: and vvhath it is to be such a Mediator.

5 *One mediator.*] The Protestants are to penish and pitifully blind, that charge the Catholike Church & Catholikes, vvith making moe Mediators then one, vvwhich is Christ our Sauour, in that they desire the Saints to pray for them, or to be their patrones and intercessors before God. Vve tel them therefore that they vnderstand not vvhat it is to be a Mediator, in this sense that S. Paul taketh the vvord, and in vvwhich it is properly and onely attributed to Christ. For, to be thus a Mediator, is, * by nature to be truly both God and man, to be that one eternal Priest and Redeemer, vvwhich by his sacrifice and death vpon the Crosse hath reconciled vs to God, and paid his blood as a full and sufficient raunfom for al our sinnes, him self vvithout neede of any redemption, neuer subiect to possibilitie of sinning: againe, to be the singular Aduocat and Patrone of mankind, that by him self alone and by his ovvne merites procureth al grace & mercie to mankind in the light of his Father, none making any intercessora for him, nor geuing any grace or force to his prayers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this sort then (as S. Augustine truly saith, *Cont. Ep. Parm. li. 2. c. 8.*) neither Peter nor Paul, no nor our B. Lady, nor any creature vvhatsoever, can be our Mediator. The aduersaries thinke to basely of Christs mediation, if they imagine this to be his onely prerogative, to pray for vs, or that vve make the saints our Mediators in that sort as Christ is, vvhen vve desire them to pray for vs. vvwhich is so far inferior to the singular mediation of him, that no Catholike euer can or dare thinke or speake so basely vnto him, as to desire him to pray for vs: but vve say, *Lord haue mercie vpon vs, Christ haue mercie vpon vs: &c. not, Christ pray for vs, as vve say to* *K'rie elei-son.* our Ladie and the rest. Therefore to inuocate Saints in that sort as the Catholike Church doth, can not make them our Mediators as Christ is, vvhom vve must not inuocate in that sort. And as vvell make vve the faithful yet liuing, our Mediators (by the Aduersaries arguments) vvhen vve desire their prayers, as the departed Saints.

The different manner of praying to Christ, and to Saints.

Howv there be many mediators, as there be many sauiours, and redeemers, eue in the Scriptures.

But now touching the vvord *Mediator*, though in that singular sense proper to our Sauour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common sort by the vse of Scriptures, doctores, and vulgar speech, not onely the Saints, but good men liuing, that pray for vs and help vs in the vvay of saluation, may and are rightly called Mediators. As S. Cyril li. 12. *Theaur. c. 10* proueth, that Moyse according to the Scriptures and Ieremie and the Apostles and others be Mediators. Read his ovvne vvordes, for they plainly refuse al the Aduersaries cauillations in this case. And if the name of * Sauour and redeemer be in the Scriptures giuen to men, vvithout derogation to him that is in a more excellent and incomparable maner the onely Sauour of the vvorld: vvhat can they say, vvhy there may not be many Mediators, in an inferior degree to the onely and singular Mediator? S. Bernard saith, *Opus est mediator ad Mediatorem Christum, nec alter nobis vtilior quam Maria.* that is, *We haue neede of a mediator to Christ the Mediator, and there is none more for our profite then our Ladie.* Bernard. Ser. qui incipit, *Signum magnum apparuit &c. post Ser. 1. de Assumpt.* S. Basil also in the same sense, vvriting to Iulian the Apostata, desireth the mediation of our Ladie, of the Apostles, Prophets, and Martyrs, for procuring of Gods mercie and remission of his sinnes. His vvordes are cited in *Cone. Nic. 2. act. 4. pag. 110 & 111.* Thus did and thus beleued al the holy fathers, most agreably to the Scriptures, and thus must al the children of the Church do, be the Aduersaries neuer to importunate and vvillfully blinde in these matters.

Women great talkers of Scripture, and promoters of heresie.

12. *I permit not.*] In times of licentiousnes, libertie, and heresie, vvomen are much giuen to reading, disputing, chatting, and iangling of the holy Scriptures, yea and to teach also if they might be permitted, but S. Paul vvterly forbiddeth it, and the * Greeke Doctores vpon this place note that the vvoman taught but once, that vvvas vvhen after her reasoning vvith Satan, she perswaded her husband to transgression, and so the vvild al mankind. And in the Ecclesiastical vvriters vve find that vvomen haue been great promoters of euery sort of heresie (vvwhereof see a notable discourse in S. Hieron *ep. ad Cresiph. cont. Pelag. c. 2.*) vvwhich they vvould not haue done, if they had according to the Apostles rule, folowed pietie and good vvorkes, and liued in silence and subiection to their husbands.

* Aug. li. 9. de Ciui. cap. 15. De fide. ad Pet. 6. 2.

* K'rie elei-son. Christe eleison.

Iud. 3. 9. 2. Esd. 9. 27. Act. 7. 35.

* S. Chrys. Ho. 9. 113. 1. Tim.

CHAP. III.

Of what qualitie they must be, whom he ordaineth Bishops, and Deacons.
 14 and the cause of his writing to be, the excellencie of the Catholike Church,
 and of Christ, who is the object of our religion.

Tit. I, 6.



briozulov

c σμυδός

1 Faithful saying. If a man desire a Bishops of-
 2 fice, he desireth^a a good worke. † * It behoueth
 3 therefore^a a Bishop to be irreprehensible, the
 4 husband^a of one vvife, sobre, vvise, comely,
 5 chaste, a man of hospitalitie, a teacher, † not
 6 giuen to vvine, no fighter, but modest, no quareler, not coue-
 7 tous, † vvell ruling his ovvne house, ^chaving his children
 8 subiect vvith al chastitie. † But if a man knovv not to rule
 9 his ovvne house: hovv shal he haue care of the Church of
 10 God? † ^bNot^b a neophyte: lest puffed into pride, he fall into
 11 the iudgment of the Deuil. † And he must haue also good
 12 testimonie of them that are vvithout: that he fall not into
 13 reproch and the snare of the Deuil.

^c He saith, ha-
 ving children,
 not, getting chil-
 dren. S. Ambr.
 Ep. 82.

^b Neophytus is
 he that vvias
 lately christe-
 ned or newely
 planted in the
 mystical body
 of Christ.

14 † Deacons in like maner ^cchaste, not double-tonged, not
 15 giuen to much vvine, nor folovvers of filthie lucre: † ha-
 16 uing the mysterie of faith in a pure conscience. † And let these
 also be proued first: & so let them minister, hauing no crime.
 † The vvomen in like maner chaste, not detracting, sober,
 faithful in al things. † Let deacons be the husbandes of one
 vvife: vvich rule vvell their children, & their houses. † For
 they that haue ministred vvell, shal purchase to them selues
 a good degree, and much confidence in the faith vvich is
 in Christ I E S U S.
 † These things I vvrite to thee, hoping that I shal come
 to thee quickly. † but if I tary long, that thou maiest knovv
 how thou oughtest to conuerse^a in the house of God, vvich
 is the CHVRCH of the liuing God, ^athe pillar and ground
 of truth. † And manifestly it is a great sacrament of pietie,
 vvich vvias manifested in flesh, vvias iustified in spirit, ap-
 peared to Angels, hath bene preached to gentils, is beleued
 in the vvorld, is assumed in glorie.

AN NOT A T I O N S
 CHAP. III.

Cccc

1. Agood

The great charge, & great merite, of Ecclesiastical functions.

1. *A good worke.*] Nothing (saith S. Augustine) in this life, and specially in this time, is easier, pleasanter, or more acceptable to men, then the office of a Bishop, Priest, or Deacon, if the thing be done only for fashion sake and flatteringly: but nothing before God more miserable, more lamentable, more damnable. Again, There is nothing in this life, and specially at this time, harder, more laborious, or more dangerous, then the office of a Bishop, Priest, or Deacon: but before God nothing more blessed, if they warre in such sort as our Capitaine commaundeth. August. ep. 148.

The Apostle vnder the name of Bishop instructeth Priests also.

2. *A Bishop.*] That which is here spoken of a Bishop (because the wordes Bishop & Priest in the new Testament be often taken indifferently for both or either of the twaine, as is noted in another place) the same is meant of euery Priest also: though the qualities here requisite, ought to be more singular in the Bishop, then in the Priest, according to the difference of their degrees, dignities, and callings.

The heretikes opinion concerning Priests marriage.

3. *Of one wife.*] Certaine Bishops of Vigilantius sect (vvwhether vpon falso construction of this text, or through the filthines of their fleshly lust) vvould take none to the Clergie, except they vvould be married first, not beleeuing (saith S. Hierom aduerf. Vigilant. c. 1.) that any single man liueth chafely, shewing how holily they liue them selues, that suspect il of euery man, and vvill not giue the Sacrament (of Order) to the Clergie, vnles they see their vvives haue great bellies, and children vvvalling at their mothers breasts. Our Protestants though they be of Vigilantius sect, yet they are scarce come so farr, to commaund euery Priest to be married. Neuertheles they mislike them that vvill not marrie, so much the vvorse, and they suspect il of euery single person in the Church, thinking the gift of chastitie to be very rare among them, & they do not onely make the state of marriage equal to chaste single life, vvith the Heretike Iovinian, but they are bold to say sometimes, that the Bishop or Priest may do his duety and charge better married, then single: exprefly against S. Paul, vvho affirmeth that the vvmarried thinke of the things that belong to God, and that the married be diuerfely distracted and intangled vvith the vvorld.

S. Pauls place, of one vvife, excludeth bigamies from holy Orders.

The Apostle then, by this place vve nowv treat of, neither commaundeth, nor counselth, nor vvisheth, nor vvould haue Bishops or Priests to marrie, or such onely to be receiued as haue been married: but, that such an one as hath been married (so it vvere but once, and that to a virgin) may be made Bishop or Priest. Which is no more then an inhibition that none hauing been twice married or being bigamus, should be admitted to that holy Order. And this exposition onely is agreeable to the practise of the vvhole Church, the definition of auncient Councils, the doctrine of il the fathers vvithout exception, and the Apostles tradition. Vvch sense S. Chrysostom vvholly follovveth vpon the Epistle to Titus (though here he follovv not vvholly the same sense.) Ho. 2 in ep. ad Tit. S. Ambrose also vpon this place, and most plainly and largely in his 82 Epistle post med. giuing the cause why bigamus can not be made Bishop or Priest, in fine affirmeth, not onely the Apostle but the holy Couacel of Nice to haue taken order that none should be receiued into the Clergie, that vvere twice married. S. Hierom Ep. 83. ad Oceanum c. 2. & ep. 2. c. 18. ep. 11. c. 2. exprefly vvriteth that the Clergie is made of such as haue had but one vvife, at least after Baptisme: for he thought that if one vvere often married vvhen he vvvas yet no Christian, he might not vvithstanding be ordered Bishop or Priest. But S. Ambrose ep. 82. S. Augustine de bono Coniug. c. 18. S. Innocentius the first ep. 2. c. 5. 6. 10. 11. Concil. S. Leo, ep. 87. S. Gregorie, & after them the vvhole Church, exclude those also vvch haue been twice married vvhen so euer. vvhercof S. Augustine giueth goodly reason and example in the place alleaged. S. Leo ep. 87. addeth further, & proueth that the mā is counted bigamus, & not the hus band of one vvife, in respect of holy Orders, not onely if he hath had two vvives, but if his one vvife vvere not a virgin. vvch being obserued in the high Priests of the old law, must needs be much rather kept now. See also the booke de Ecclesiasticis dogmatibus c. 72, in S. Augustines vvorkes.

1 Cor. 7.

* li. 2 ep. 25.

Leuit. 21.

Vvho are counted bigami.

The Heretical clergie nothing regardeth the Apostles prescription of one vvife.

None euer married after holy Orders.

They that vvere made Priests of married men, abstained from their vvives.

And by these few vvords you may see howv shamefully the state of the new heretical Cleargie of our time is fallen from the Apostolike and al the fathers practise and doctrine herein. Vvho do not onely take men once or twice married before, but (vvch vvvas neuer heard of before in any person or part of the Catholike Church) they marrie after they be Bishops or Priests, once, twice, and as often as their lustes require: whereas it vvvas neuer lawfull in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the vvorld. For those of vvhom Nice Council speaketh, vvere married before, & vvere but tolerated onely to vse their vvives: the fathers in the same Council prouiding exprefly at the same time, that none from thence forth should marrie after they came to holy Orders, and that according to the auncient tradition of the Church, as Socrates and Sozomenus declare in most plaine vvordes. See Suidas in the vvord Paphnutius. And in vvhat countrie so euer they haue been permitted to haue carnal dealing euen vvith their vvives vvhom they had before, it vvvas not according to the exact rule of the Apostles & Churches tradition, by vvch al that be in holy Orders, should vvholly abstaine, not onely from marrying, but euen from their vvives before married. Vvhercof thus vvriteth S. Epiphanius

Socrat. li.

1 c. 8.

Sozom. li.

1 c. 12.

dius

nus heres. 59 cont. Catharoi. The holy preaching of God receiveth not, after Christ, them that marrie & Epiphanius. againe after their viues departure, by reason of the great dignitie and honour of Priesthod. And this the holy Church of God obserueth withall sinceritie. Yea she doth not receive the once married person that yet useth his wife and begetteth children: but only such an one she taketh to be Deacon, Priest, Bishop, or Subdeacon, as abstaineth from his one wife, or is a widower, specially where the holy canons be sincerely kept. But thou wilt say unto me, that in certaine places Priests, Deacons, and Subdeacons do yet beget children (belike this holy father neuer heard of any Bishop that did so, and therefore he leaueh out that order, which he named with the other in the former part of the sentence) but that is not done according to order and rule, but according to many minde, which by time slacketh, and for the great multitude (of Christian people) when there were not found sufficient for the ministerie, &c. the rest of his wordes be goodly for that purpose.

Eusebius also Euang. demonstr. li. 1. c. 9 saith, that such as be consecrated to the holy ministerie, should abstaine wholly from their viues which they had before. S. Hieron. Apolog. ad Pammach. c. 8 proueth, that such of the Apostles as were married, did so, and that the Clergie ought to do the same by their example. Yea in his time he testifieth (Cont. Vigil. c. 1.) hat they did liue single in manner through the world, eue in the East Church also. What, saith he, I haue the Churches of the East do, what they of Egypt, of the See Apostolike: which take to the Clergie, either virgins, or the continent and unmarried, or such as if they haue viues, cease to be husband? And againe he saith in Apolog. ad Pammach. c. 3. (See also c. 8.) if married men like not well of this, let them not be angry with me, but with the holy Scriptures, with all Bishops, Priests, Deacons, and the whole companie of Priests and Leuites, that know they can not offer sacrifices if they use the art of marriage. S. Augustine de adul. Coniug. li. 2. c. 20. maketh it so plaine a matter that all Priests should liue chaste, that he writeth, that euen such as were forced (as many were in the primitive Church) to be of the Clergie, were bound to liue chaste, yea and did it with great ioy and felicitie, neuer complaining of these necessities and intolerable burdens, or impossibilities of liuing chaste, as our fleshly companie of new Ministers and Superintendents do now, that thinke it no life without women. much like to S. Augustine before his conuersion, when he was yet a Manichee, vho (as him self reporteth Confess. li. 6. c. 3) admiring in S. Ambrose al other his incomparable excellencies, yet counted al his felicities lesse, because he lacked a woman, without which he thought (in time of his insidelitie) no man could liue. But after his conuersion thus he said to God of S. Ambrose: What hope he had, and against the tentations of his excellencie what a fight he felt, or rather what a comfort and solace in tribulation, and his secret mouth which was within in his hart, what sauourie and sweete ioyes it tasted of thy bread, neither could I consisture, neither had I tried.

See Tertullian li. 1 ad uxorem. S. Cyprian de singul. Clericor. the first Council of Nice can. 3. Conc. Tolet. 2 can. 3. Conc. Aurelian. 3 can. 2. of Carthage the second cap. 2. of Neocaesarea cap. 1. of Ancyra cap. 10. and you shall find that this was generally the Churches order euen from the Apostles time, though in some places by the licentiousnes of many, it was sometime not so religiously looked vnto. Whereby you may easily refute the impudent clamors of Heretikes against Siricius, Gregorie 7, and others, whom they falsely make the authors of the Cleargies single life.

6. [Not a Neophyte.] That which is spoken here properly and principally of the newly baptized (for so the word Neophyte doth signifie) the fathers extend also to al such as be but newly retired from prophane occupations, ciuill gouernement, vvarfare, or secular studies, of whom good trial must be taken before they ought to be preferred to the high dignitie of Bishop or Priest, though for some special prerogative and excellencie, it hath in certaine persons been otherwise, as in S. Ambrose and some other notable men. Tertullian (li. de prescript.) noteth Heretikes for their lightnes in admitting every one without discretion to the Cleargie. Their Orders (saith he) are rash, Heretikes adlight, inconstant: now if I place Neophytes, i. e. secular men, then our Apostates, that they may tie them by mit al sortes of glorie and preterm, I will com vwith the truth they can not. No vwithere may a man sooner prosper and come fort ward, then in the campe of rebelles, where to be onely, is to deserue much. therefore one to day a Bishop, to morrow some what els: to day a Deacon, to morrow Lector, that is, a Reader: to day a Priest, to morrow a lay man: for to laie men also they enioyne the functions of Priestes. And S. Hieron ep. 83 ad Oceanum c. 4. saith of such, Yesterday a Catechumene or newly converted, to day a Bishop: yesterday in the theatre, to day in the Church: at night in the place of games and maseries, in the morning at the altar: a while ago a great patron of stageplayers, now a consecrator of holy virgins. And in another place, Out of the bosome of Flaro and Aristophanes they are chosen to a Bishoprike, whose care is, not how to sucke out the marrow of the Scriptures, but how to soothe the peoples eares with florishing declamations. Dialog. cont. Luciter. c. 5.

8. Deacons.] Vnder the name of Deacons are here contained Subdeacons, as before vnder the name of Bishop, Priests also were comprehended. for to these foure pertaineth the Apostles precept and order touching one wife, and touching continencie and chastitie, as by the allaged Councils and fathers (namely by the wordes of S. Epiphanius) doth appeare. for they onely be in holy Orders, as seruing by their proper function about the Altar and the B. Sacrament: in respect

Marriage of Priests is contrary to the ancient canons.

Eusebius.

S. Hierom.

S. Augustine.

See S. Leo ep. 92. c. 3.

S. Ambrose.

Tertullian.

S. Cyprian.

Councils.

None rashly to be admitted to the Clergie

Heretikes admit al sortes without exception.

The three holy orders, only bound to chastitie.

Cccc ij vvhwhereof

The 4 inferior orders not bound to chastitie.

vvhwhereof, the law of chastitie pertaineth to them, and not to the foure inferior Orders of *Acolyti, Exorcists, Leitores, and Ostiarij*. Vvho neither by precept nor vow be bound to perpetual chastitie, as the others of the holy and high Orders be bound, both by precept and promise or solemne assent made vvhen they tooke Subdeaconschip.

Al the seven orders aun-
cient, euen from
Christ and the
Apostles time.

Al these degrees and orders to haue been euer since Christes time in the Church of God, it might be proued by al antiquitie: but for as much as the Apostles purpose is not here to reckon vp al the Ecclesiastical Hierarchie, it neede not be treated of in this place. But we vvish the learned to read the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Council of Carthage, vvhereat S. Augustine vvvas present: vvhere they shal see the expresse callings, offices, and manner of ordering or creating al the said sortes, and shal vvvel perceiue these things to be most aunient and venerable. Let them read also Eusebius historie, the 35 Chapter of the 6 booke, vvwhere for al these orders he reciteth Cornelius epistle to Fabius, concerning Nouatus. Likewise S. Cyprian in many places, namely *ep. 55. nu. 1.* Where see the notes vpon the same S. Hiero. *ep. 2. c. 6.* Of Subdeacon there is mention in S. Augustine. *ep. 74. and ep. 20 de epistolis 22 in edit. Paris: S. Epiph. bar. 59. S. Cyprian ep. 24. S. Ignatius ep. 9 ad Antiochenos. and in the 43 canon of the Apostles. Cone. Tolet. 2. can. 1 & 3. Conc. Laodicen. can. 21. Epist. Epiph. apud Hiero. 60. c. 1.*

S. Ambrose
calleth the B.
of Rome Re-
ctor of the
vvhole Church.
The heretikes
say directly
contrarie to the
Apostle, that
the Church is
not the pillar
of truth.

15. *In the house of God.* Al the vvorld being Gods, yet the Church onely is his house, the Rector or Ruler vvwhereof at this day. (saith S. Ambrose vpon this place) is damasus. Where let our brethren note vvvel, how cleere a case it vvvas then, that the Pope of Rome vvvas not the Gouernour onely of one particular See, but of Christes vvwhole house, vvvhich is the Vniuersal Church, vvwhose Rector this day is Gregorie the thirteenth.

15. *The pillar of truth.* This place pincheth al Heretikes vvvorndfully, and so it euer did, and therefore they oppose them selues directly against the vvvery letter and confessed sense of the same, that is, cleane contrarie to the Apostle. Some saying, the Church to be lost or hidden: some, to be fallen away from Christ these many ages: some, to be driuen to a corner onely of the vvworld: some, that it is become a stewes and the seat of Antichrist: lastly the Protestants most plainly and directly, that it may and doth erre, and hath shamefully erred for many hundred yerres together. And they say herein like them selues, and for the credit of their ovvne doctrine, vvvhich can not be true in vvvery deede, except the Church erre, euen the Church of Christ, vvvhich is here called the house of the liuing God.

That the
Church is the
pillar of truth
and can not
erre, is proued
by many rea-
sons.

But the Church vvvhich is the house of God, vvwhose Rector (saith S. Ambrose) in his time vvvas Damasus, and now Gregorie the thirteenth, and in the Apostles time S. Peter, is the pillar of truth, the establishment of al veritie: therefore it can not erre. It hath the Spirit of God to lead it into al truth till the vvworlds end: therefore it can not erre. It is builded vpon a rocke, hel gates shal not preuaile against it: therefore it can not erre. Christ is in it til the end of the vvworld, he hath placed in it Apostles, Doctors, Pastors, and Rulers, to the consummation and sul perfection of the vvwhole body, that in the meane time we be not caried about vvwith euery blast of doctrine: therefore it can not erre. He hath prai-
sed for it, that it be sanctified in veritie, that the faith of the cheefe Gouernour therof faile not: it is his house, his spouise, his body, his lotte, kingdom and inheritance, giuen him in this vvworld: he loueth it as his ovvne flesh, and it can not be diuorced or separated from him: therefore it can not erre. the new Testament, Scriptures, Sacraments, and sacrifice can not be changed, being the euermourning dourie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therefore it can not erre. And therefore al those pointes of doctrine, say h, and vvvorship, vvvhich the Arians, Manichees, Protestants, Anabaptistes, other old or new Heretikes, vvtrucely thinke to be errors in the Church, be no errors in deede, but them selues most shamefully are deceived, and so shal be still, til they enter againe into this house of God, vvvhich is the pillar and ground of al truth: that is to say, not onely it self free from al error in faith and religion, but the pillar and stay to cleane vnto in al doubties of doctrine, and to stand vpon against al heresies and errors that it times yield, Without vvvhich there can be no certaintie nor securitie. And therefore the holy Apostles, and Councils of Nice and Constantinople, made it an article of our Creede, to beleue the CATHOLIKE and APOSTOLIKE CHURCH. Vvvhich is, not onely to acknowledge that there is such a Church, as hereukes falsely say: but that that vvvhich is called the Catholike Church, & knowen so to be, and communicateth vvwith the See Apostolike, is the Church: and that vve must beleuee, heare, and obey the same, as the touch stone, pillar, and firmament of truth. For, al this is comprised in that principle, *I beleue the Catholike Church.* And therefore the Couc. of Nice said, *I beleue in the Church,* that is, *I beleue and trust the same in al things.*

Nether can the Heretikes escape by fleeing from the knowen visible Church, to the hid congregation or companie of the Predestinate. For that is but a false phantastical apprehension

The meaning
of this article,
I beleue the
Cath. Church.

Jo. 14. 16.
Mat. 16.
Mat. 28.
Eph. 4.
10. 17.
Luc. 22.
Eph. 5.

πρὸς τὴν
ἐκκλησίαν
ἐν ᾗ ὁ
κύριος
καθίσταται
κεφαλὴ
τοῦ σώματος
ἐκκλησίας
ἧς τὸ σώμα
ἐκκλησίας
ἐκκλησίας

apprehension of V viclesse and his folowers. The companie of the Predestinate maketh not any one Societie among them selues, many of them being yet vnborne, and many yet Infidels and heretikes, and therefore be not of the one house of God vvhich is here called, *the pillar of truth*. And those of the Predestinate that be already of the Church, make not a seuerall companie from the knowven Catholike Church, but are baptized, houseled, taught, they liue and die in the common Catholike visible Church, or els they can neither receiue Sacraments, nor saluation. S. Paul instructeth not Timothee how to teach, preach, correct, and conuerse in the inuisible societie of the Predestinate, but in the visible house of God. So that it must needs be the visible Church which can not erre.

If any make further question, how it can be that any companie or societie of men (as the Church is) can be void of error in faith, seeing al men may erre: he must know that it is not by nature, but by priuilege of Christes presence, of the Holy Ghosts assistance, of our Lordes promis and praiser. See S. Augustine vpon these vvordes of the 118 Psalme Cone. 13. *Ne auferas de ore meo verbum veritatis usquequaque*. Vvhether he hath goodly speeches of this matter. For the same purpose also these vvordes of Lactantius are very notable. *It is the Catholike Church onely, that keepeth the true vvordship of God, this is the fountaine of truth, this the house of faith, this the Temple of God: vvithether if any man enter not, or from vvithich if any man go out, he is an aliene and stranger from the hope of euerlasting life and saluation. No man must by obstinate contention flatter him self, for it standeth vpon life and saluation.* &c. S. Cyprian saith, *The Church neuer departeth from that vvithich she once hath knowven*. Ep. 55 ad Cornel. nu. 3. S. Ireneus saith, *That the Apostles haue laid vp in the Church as in a rich treasure, al truth*. And, *that she keepeth vvith most sincere diligence, the Apostles saith and preaching*. li. 3 c. 4 & 40. & li. 1. c. 3. It were an infinite thing to recite al that the fathers say of this matter, al counting it a most pernicious absurditie to affirme, that the Church of Christ may erre in religion.

It is the visible Church that is the pillar or truth and can not erre.

Vvhence the Church hath this priuilege neuer to erre.

S. Augustine.

Lactantius.

S. Cyprian.

S. Ireneus.

CHAP. IIII.

He prophesieth that certaine should depart from the Catholike faith, vvhilling Timothee therefore to inculcate to the people those articles of the said faith. 7 Item to exercise him self in spiritual exercise, 12 to geue authoritie by example of good life, 13 to studie, to teach, to increase in the grace giuen him by holy orders.

2 Tim. 3.
3 Pet. 3.
Iude v.
18.



1 **AND** the Spirit manifestly saith that in the
2 last times certain "shal depart from the
3 faith attending to spirites of errour, and
4 doctriues of diuels, † speaking lies in hy-
5 pocrisse, and hauing their conscience sear-
6 red, † "forbidding to marie, to abstaine
7 from meates vvhich God created to re-
ceauue vvith thanks-giuing for the faithful, and them that
haue knowven the truth. † For "euery creature of God is
good, and nothing to be reiected that is receiued" vvith
thanks-giuing. † For it is "sanctified by the vvord of God
and praiser.
† These things proposing to the brethren, thou shalt
be a good minister of Christ I E S V S, nourished in the vvor-
des of the faith and the good doctrine vvhich thou hast at-
tained vnto. † But solish and old vvives fables auoid: and

"we see plainly by these vvordes such abstinence onely to be disallowed as condemneth the creatures of God to be naught by nature & creature.

Cccc iij exercise

Some (saith S. Chrysost.) expound this of fasting, but they are deceived, for fasting is a spiritual exercise. See a goodly commentarie of these vvordes in S. August. li. de mor. Eccl. Cath. c. 33.

exercise thy self to pietie. † For corporal exercise is profitable to litle : but pietie is profitable to all things : hauing promise of the life that now is, and of that to come. † A faithful saying and vvorthe of all acceptation. † For to this purpose we labour and are reuiled, because we hope in the liuing God which is the Sauour of all men, especially of the faithful. † Commaund these things and teach.

† Let no man contemne thy youth : but be an example of the faithful, in word, in conuersation, in charitie, in faith, in chastitie. † Til I come, attend vnto reading, exhortation, doctrine. † Neglect not the grace that is in thee : which is giuen thee by propheticke, with imposition of the handes of priesthod. † These things doe thou meditate, be in these things : that thy profiting may be manifest to all. † Attend to thy self, and to doctrine : be earnest in them. For, this doing, thou shalt saue both thy self and them that heare thee.

1. Tim. 1,
4. Tit. 3,
9.

AN NOT A T I O N S

CHAP. III.

All Heretikes are apostataes from the faith.

1. *Shal depart.*] It is the proper description of Heretikes, to forsake their former faith, and to be Apostataes, as the Greeke word importeth : to giue care to particular spirites of error & deception, rather then to the Spirit of Christ in his Church, to folow in hypocrisie and the way of vertue the pernicious doctrine of Duels, who are the suggesters and prompters of all Sectes, and are lying spirites in the mouthes of all Heretikes and false preachers : men that haue put their conscience to silence and made it senseles to the holy Churches admonition : the Apostle noting once before also in this same Epistle, that Heretikes haue no conscience, which is the cause both of their fall and of their obduration in heresie.

* Aug. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

The old Heresies against matrimonie.

2. *Forbidding to marrie.*] He speaketh (saith S. Chrysostom) of the Manichees, Encratites, and Marcionistes. *ho. 12 in 1 Tim.* S. Ambrose vpon this place, addeth to these the Patritians also. S. Irenaeus li. 1 c. 30. S. Epiphanius *her. 45. 26. 61. 30.* S. Hierom *1 cont. Iouin. c. 1. & ep. 50 c. 1 & 3.* S. Augustine *her. 25. 40.* and generally all antiquitie affirme the same both of them, and also of the Heretikes called Apostolici, Ebionites, and the like. Their heresie about mariage was, that to marrie or to vse the act of matrimonie, is of Satan, as S. Irenaeus writteth li. 1 c. 22 : and that the distinction of male and female and the creation of man and woman for generation, came of an ill God. They taught their hearers, saith S. Augustine, that if they did vse women, they should in any wise prouide that they might not conceiue or beare children. Clemens Alexandrinus (li. 3. *Strom. in principio*) writeth, that such admit no mariage nor procreation of children, lest they should bring into the world creatures to suffer miserie and mortalitie. And this is the damnable opinion concerning mariage, noted here by the Apostle.

* Aug. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50.

The old Heresies about abstinence from meates.

For the second point consisting in the prohibition of meates or vse of certaine creatures made to be eaten, the said Heretikes or diuers of them (for they were not all of one sect touching these points) taught, that men might not eate certaine sortes of meates, specially of beastes and liuing creatures, for that they were not made (say they) of the good God, but of the euil. And wine they called the gall of the Prince of darkenes, and not to be drunke at all, and the Vine whereof it came, to be of the Duels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable. *August. her. Manich. 46. & her. 25. Tatian. & toto libro de mor. Manich. 10. 1.* Lo these were the Heretikes and their heresies which S. Paul here prophesieth of, that forbid mariage and meates as you haue heard, for which they and their folowers were condemned in diuers Councils.

The Catholikes impudently charged with the said old heresies.

Is it not now an intolerable impudencie of the Protestants, who for a smal similitude of vvordes in the eares of the simple, apply this text to the fastes of the Church, and the chastitie of

Abstinence
from certaine
meates is no
condemnation
of the meates.

of Priests and Religious? As though either by appointing or vsing some daies of abstinence from certaine meates, the Church or any Catholike man condemned the said meates. vnles the Rechabites *Hierem. 35.* or the Nazarites *Num. 6.* or the Niniuites *Ion. 3.* or Moyses *Exod. 34.* or Elias *3 Reg. 19.* or holy Anna the vidow *Luc. 2.* or Iohn Baptist *Mat. 3 & 9.* or Christ him self *Act. 4.* commendeing vsing, and folloving a prescript number of fasting daies, or God him self that in the very beginning, in Paradise, prescribed abstinence from the fruite of one certaine tree, and after appointed so many fastes in the Law, vnles he therefore, condemned his owne creatures, & the rest, those creatures from which they abstained. No, there be many good and lawfull causes to forbid some or to abstaine fro some meates: as, for obedience, as in Paradise: for significatio, as the Iewes: for that they haue been offered to Idols, as in the Epistle to the Corinthians: for chastening the bodie and penance, for health also: and onely those causes are vnlawfull for which the Manichees and other Heretikes abstained.

Diuers good
causes of ab-
stinence.

Concerning marriage likewise, they may as well charge God or the Church for forbidding the father to marrie the daughter, or the brother the sister, or other prohibited persons in the Law: as well might they charge Christ and the Apostle for prohibiting the sons to marrie man to marrie, during his viues life: and appointing vidowes that serue the Church, is no condemnation to liue vnmarried, and not admitting a married woman as well as vidow, nor her that hath had moe husbands, as well as her that hath been married but once: as they charge the Church trimonie, for not admitting married persons to the altar, and for forcing them & Religious persons to keepe their promis of chastitie. No, the holy Church is so farre from condemning matrimonie, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, which they do not, who onely vse it to lust as the Heathen doe, and not to religion.

Forbidding
certaine per-
sons to marrie
man to marrie
is no condem-
nation of ma-
had moe hus-
bands, as well
as her that
Catholikes es-
teeme matri-
monie more
then the Pro-
testants doe.

But it is an old deceitful practise of Heretikes to charge Catholike men with old condemned heresies. The Eutychieans slandered the Council of Chalcedon and S. Leo to be Nestorians, and to make two persons in Christ, because they said there were two natures. *Vigilius li. 1. cont. Eutyben.* Arius charged Alexander his Bishop of Sabellianisme, for auouching the vnitie of substance in Trinitie. *Socrat. li. 1. c. 3.* Iulianus accused S. Augustine of the heresie of Apollinaris. *li. 5. cont. Iulian. c. 15.* Other Pelagians chalenged him for condemning marriage. *Retra. li. 2. c. 53.* And that our Protestants bragge not too much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused * the holy doctors and Catholikes vpon this same place, to be Manichees, and to answered long condemne meates and marriage, as both S. Hierom and S. Augustine do testifie. And they ago by S. both answer to the Heretike, that the Church in deede & Catholikes do abstaine fro some Hierom and S. for euer, and some for certaine daies, and euery Christian man lightly at the 40 daies of Lent fast: not for that they thinke the meates vncleane, abominable, or of an ill creation, as the Manichees do: but for punishment of their bodies and taming their concupiscences. *Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum c. 14. Li. demor. Cath. Et. Hiero. in c. 4. ad Galat.* And as for marriage, the said doctors answer, that no Catholike man condemneth it for vnlawfull, as the old Heretikes did, but onely preferreth virginitie and continencie before it, as a state in it self more agreeable to God and more meete for the Cleargie. See S. Augustine against Faustus the Manichee *li. 30 c. 5. 6. and har. 25* in the name, *Apostolici. S. Hierom ep. 50. c. 1. & 3.* Al this the Catholikes continually tel the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impudencie they beare it out still.

The Prote-
stants obiect
answered long
by S.
Hierom and S.

4. *With thanks giuing.* By the most auncient custom of the faithful bo h before Christ and sithence, men vie to blesse their table and meates, by the hand and word of a Priest, if any be present, other wise by such as can conveniently do it. And in husbandmens houses where they haue no other meanes, they should at least blesse Gods giftes and them selues with a *Pater noster* or the signe of the Crosse: not onely to acknowledge from whom they haue their continual sustentance, but also to blesse their meate and sanctifie it. For the Greeke word vsed of S. Paul, by Ecclesiastical vse, vvhé it concerneth meates, signifieth not onely thanks giuing, but blesing or sanctifying the creatures to be receiued, as being al one with *εὐχάρις*, and in English we call it grace, not onely that after meate, which is onely thanks to God, but that before meate, which is alwaies a benediction of the creatures, as it is plaine in the prescript and vsual formes of grace. For which cause a Priest should euer do it rather then a lay man or any of inferior order in the Cleargie. In so much that S. Hierom (ep. 85) reprehendeth certaine Deacons vvhom he saw say grace or blesse the meate and the companie, in the presence of a Priest. Vvho also recordeth (in the life of S. Paul the holy Eremie) the great curtesie and humilitie of him and S. Antonie, yielding one to the other the preeminence of blesing their poore dinner. For to blesse is a great thing, and a richly prerogative, as the Apostle witnesseth, declaring the preeminence of Melchisedec in that he blessed Abraham. Read the note following.

Blesing of
the table or of
meates, spe-
cially by a
Priest.

To blesse is a
preeminence
of the better
person.

s. Sanctified

* Aug. li.
2. c. 5 de
nupt. &
concupisc.

εὐχάρις

Hebr. 7.

No creature il
by nature, yet
one more san-
ctified then an
other.

Holy times and
places, & eue-
ry thing deputed
to the seruice
of God, holy.

Creatures hal-
lowed by the
signe of the
Crosse.

The blessing of
our meate vvhat
a vertue it hath.

Holy bread.

The signe of
the crosse vsed
in blessing.

The Churches
exorcismes.

Holy vvater.

s. Sanctified. Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therefore none are il, abominable, or vncleane by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seuen daies, but he sanctified onely one of them. he made al places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the rest vvich were by sacred vse both holy them selues, and gaue al holines and sanctification to things that touched them or were applied vnto them. So our Sauour saith, that the Temple sanctified the gold, and the altar the gift, and generally al creatures seuered from common and profane vse, to religion and vvorship of God, are made sacred thereby. So the places and daies of Gods apparition or vvorking some special vvonders or benefites toward the people, were holy, as Bethel, Sinai, and others. And much more those times and places of Christes Natiuitie, Passion, burial, Resurrection, Ascension: vvich is so plaine a case, that the hil vvhere he vvvas transfigured onely, is called therefore by S. Peter, *the holy mount.*

These therefore be holy memories and monuments of al sortes sanctified, besides that creatures (as vve see here) be sanctified also by the vvord of God and praier, that is to say, by benediction & inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place, *ho. 12 in 1 ad Tim.* by the vvich the aduersarie pover of Satan vsurping vniufully vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holsom. S. Gregorie (*li. 1 Dialog. c. 4*) recordeth that the Diuel entered into a certaine religious vvoman by eating the herbe lettuce vnblest. And S. Augustine *li. 18 de ciu. Dei c. 18.* sheweth at large, vvhat vvaises he hath by meates and drinckes and other vsual creatures of God, to annoy men: though his pover be much lesse then it vvvas before Christ. but still much desire he hath on al sides to molest the faithfull by abusing the things most nere and necessarie vnto them, to their hurt both bodily and Ghostly. for remedie vvhereof, this sanctification vvich the Apostle speaketh of, is very foueraine, pertaining not onely to this common and more vulgar benediction of our meates and drinckes, but much more (as the proprietie of the Greeke vvord vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, and to mans spiritual and corporal benefites.

For as S. Augustine vvriteth *li. 2 de pec. merit. c. 26.* besides this vsual blessing of our daily foode, the Carhecumens (that is, such as vvere taught toward Baptisme) are sanctified by the signe of the Crosse, and the bread (saith he) vvich they receiue, though it be not the body of Christ, yet is holy, and more holy then the vsual bread of the table. He meaneth a kinde of bread then halowed, specially for such as vvere not yet admitted to the B. Sacrament: either the same, or the like to our holy bread, vsed in the Church of England and France on Sundaes. And it vvvas a common vse in the primitiue Church to blesse loaves, and send them for sacred tokens from one Christian man to another, and that not among the simple and superstitious (as the Aduersaries may imagine) but among the holiest, learnedst, and vviseest. Such halowed breads did S. Paulinus send to S. Augustine and Alipius, and they to him againe, calling them blessings. Read S. Hierom in the life of Hilario (*post medium*): how Princes and learned Bishops & other of al sortes came to that holy man for holy bread, *panem benedictum.* In the primitiue Church the people commonly brought bread to the Priests to be halowed. *Author op. imp. li. 14 in Mt.* The 3 Coucel of Carthage cap. 24. maketh mention of the blessing of milke, honie, grapes, and corne. See the 4 Canon of the Apostles. And not onely diuers other creatures vsed at certaine times in holy Churches seruice, as vvaxe, fire, palmes, ashes, but also the holy oile, Chrisme, and the vvater of Baptisme, that also vvich is the cheefe of al Priestly blessing of creatures, the bread and vvine in the high Sacrifice, be sanctified, for vvithout sanctification, yea (as S. Augustine affirmeth *tract. 118 in Ioan.*) vvithout the signe of the Crosse, none of these things can rightly be done.

Can any man novv maruel that the Church of God by this vvarrat of S. Pauls vvord expounded by so long practise and tradition of the first fathers of our religion, doth vse diuers elements and blesse them for mans vse and the seruice of God, expelling by the inuocation of Christes name, the aduersarie pover from them, according to the authoritie given by Christ, *Super omnia demonia, ouer al Diuels:* and by praier, vvich importeth as the Apostle here speaketh, desire of help, as it vvere by the vertue of Christ to combat vvith the Diuel, and so to expel him our of Gods creatures, vvich is done by holy exorcisme, and euer beginneth, *Adiutorium nostrum in nomine Domini,* as vve see in the blessing of holy vvater and the like sanctification of elements. Vvich exorcismes, namely of children before they come to Baptisme, see in S. Augustine *li. 6 cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De vultu. & concupis. li. 1 c. 20.* and of holy vvater, that hath been vsed these 1400 yeres in the Church by the institution of Alexander the first, in al Christian countries, and of the force thereof against Diuels, see a famous historie in Eusebius *li. 5 c. 21.* and in Epiphanius *her. 30 Ebionitarum.* See S. Gregorie to S. Augustine our Apostle, of the vse thereof in halowing the Idolatrous temples to be made the Churches of Christ, *apud Bedam li. 1 c. 30 hist. Angl.* Remember how the Prophet Elisue applied salt to the healing and purifying of vvaters, 4 Reg. 2: how the

Angel

Mat. 23.

2 Pet. 1.

2 Tim. 2.

August. ep.

31. 34. 35.

36.

Lut. 9.

Angel Raphael vsed the liuer of the fish to driue away the Diuel, *Tob. 6. 8.* how Dauids harp and Psalmodie kept the euil spirit from Saul, *1 Reg. 16.* how a peece of the holy earth saued such a mans sanctified chamber from infestatiō of Diuels, *August. de Ciuit. dei li. 22. c. 8.* how Christ him self, both in Sacraments, & out of them, occupied diuers sanctified elements, some for the health of the body, some for the holy land. grace and remission of sinnes, and some to vvorke miracles by. See in S. Hierom against Vigilantius c. 2. how holy Reliques torment them. * In the historie of Iulianus the Apostata, how the signe of the Crosse: in the Actes (cap. 19) how the name of I E S V S yea and of Paul putteth them to flight. The force of Reliques. The crosse. The name of I E S V S.

Theodore.
6. 3 c. 3.

Furnish your selues vvith such examples and groundes of Scriptures and antiquitie, and you shal contemne the Aduersaries cauillations and blasphemies against the Churches practise in such things, and further also finde, these sacred actions and creatures, not only by increase of faith, feruor, and deuotion, to purge the impuriitie of our soules, and procure remission of our daily infirmities, but that the cheefe Ministers of Christs Church, by their soueraine authoritie graunted of our Lord, may ioyne vnto the same, their blessing and remission of our venial sinnes or spiritual dettes: as yve see in S. Iames, remission of al sinnes to be annexed to the vñction vvith holy oyle, vvich to the Catholikes is a Sacrament, but to the Protestants vvas but a temporary ceremony, and to some of them not of Christes institution, but of the Apostles only. In their louved creature sense therefore they should not maruel that such spiritual effectes should procede of the res. Remission of venial sinnes annexed to haral ceremonie, and to some of them not of Christes institution, but of the Apostles only. In their louved creature sense therefore they should not maruel that such spiritual effectes should procede of the res. S. Gregorie.

Ia. c. 5.

If any man object that this vse of creatures is like coniaration in Necromancie, he must knovv the differenceis, that in the Churches sanctifications and exorcismes, the Diuels be commaunded, forced, and tormented by Christes vvord and by prayers: but in the other vvicked practises, they be pleased, honoured, and couenanted vvithal: and therefore the first is godly and according to the Scriptures, but Necromancie abominable and against the Scriptures.

Remission of venial sinnes annexed to haral ceremonie, and to some of them not of Christes institution, but of the Apostles only. In their louved creature sense therefore they should not maruel that such spiritual effectes should procede of the res. S. Gregorie.

14. *The grace.* S. Augustine declareth this grace to be the gift of the holy Ghost giuen vnto him by receiuing this holy Order, vvhereby he vvas made fitte to execute the office to his ovne saluation and other mens. And note vvithal, that grace is not onely giuen in or vvith the Sacraments, by the receiueis faith or deuotion, but by the Sacrament, *per impositionem, by imposition of hands.* for so he speaketh 2 Tim. 1. Which is here said, *cum impositione, vvith imposition.* Grace giuen in the Sacrament of Orders.

14. *Wich imposition.* S. Ambrose vpon this place, implieth in the vvord *Imposition of hands*, al the holy action and sacred vvordes done and spoken ouer him vvhen he vvas made Priest. *Whereby (saith he) he vvas designed to the vvorke, and receiued authoritie, that he durst offer sacrifice in our Lordes steede vnto God.* So doth the holy Doctor allude vnto the vvordes that are said now also in the Catholike Church to him that is made Priest: *Accipe potestatem offerendi pro viuis & mortuis in nomine Domini.* that is, *Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord.* for the vvchich S. Hierom also (as is noted before) saith, that the ordering of Priests is, *by imposition of hands and imprecation of voice.* Consecratio of Priests by imposition of hands.

In Esa. 6.
58.

Conc. Carth.
4. 6. 3.

14. *Of Priesthood.* The practise of the Church giueth vs the sense of this place, vvich the auncient Councel of Carthage doth thus set dovvne. *When a Priest taketh orders, the Bishop blessing him and holding his hand vpon his head, let al the Priests present lay also their hands on his head by the Bishops hands &c.* Vvho seeth not now, that holy Orders giuing grace by an external ceremony and vvorke, is a Sacrament? So al the old Church counteth it. And S. Augustine (*cont. ep. Parmen. li. 2 c. 13.*) plainly saith that no man doubteth but it is a Sacrament, and lest any man thinke that he vseth not the vvord Sacrament properly and precisely, he ioyneth it in nature and name vvith Baptisme. Againe vvho seeth not by this vse of imposition of hands in giuing Orders and other Sacraments, that Christ, the Apostles, and the Church may borow of the levisish rites, certaine conuenient ceremonies and Sacramental actions, seeing this same (as the Heretikes can not deny) vvas receiued of the maner of Ordering Aaron and the Priests of the old law or other heads of the people? See Exod. 39. Num. 27. 23.

Beza in
sup. 6.
all.

16. *Seue both thy self.* Though Christ be our onely Sauour, yet the Scriptures forbear not to speake freely and vulgarly and in a true sense, that man also may saue him self and others. But the Protestants notwithstanding folow such a captious kind of Diuinitie that if a man speake any such thing of our Lady or any Saint in heauen, or other meane of procuring saluation, they make it a derogation to Christes honour. Vvith such hypocrites haue yve now a daies to do. Men also are called sauours without derogatio to Christ.

CHAP. V.

How to behaue him self towards yong and old. 3 to bestow the Churches oblations vpon the needy vidoowes, 9 and not to admitte the said Churches vidoowes vnder threecore yeres old. 17 In distribution to respect vvell the Priests that are painful. 19 and how in his Confessorie to heare accusations against Priests. 22 to be strait in examining before he giue Orders. 23 to be chaste, and to remitte sence what of his drinking vvicar.

Dddd

A Senious



Seniour rebuke not : but beseeche as a father: 1
yong men, as brethren: † old vvomen , as 2
mothers : yong vvomen, as sisters, in al cha-
stite.

The Epistle
for holy vvi-
dovves.

∴ Because of
this continual
praier vvich
standeth not
vvith cōiugal
& carnal actes
of marimonie
(as the Apo-
stle signifieth
1 Cor. 7, 5)
therefore vvere
these vvidovves
to liue in
the state of
perpetual con-
tinencie.

† Honour vvidovves: vvich are " vvi- 3
dovves in deede. † But if any vvidovv haue children or ne- 4
phevves: let her learne first to rule her ovne house, and to
render mutual durie to her parents. for this is acceptable be-
fore God. † But she that is a vvidovv in deede and desolate: 5
let her hope in God, and continue in obsecrations & ∴ prai-
ers night and day. † For she that is in deliciousenes, living 6
is dead. † And this commaund that they be blamlesse. † But 7
if any man haue not care of his ovne, and especially of his 8
domesticals, " he hath denied the faith, and is vvorse then an
infidel. † " Let a vvidovv be chosen of no lesse thē three score 9
yeres, vvich hath been the " vvife of one husband, † hauing 10
testimonie in good vvorkes, if she haue brought vp her chil-
dren, if she haue receiued to harbour, if she haue vvashed
the Saints feete, if she haue ministred to them that suffer tri-
bulation, if she haue solovved euery good vvorke. † † But 11
the yonger vvidovves auoid. For vvhen they shal be " vvan-
ton in Christ, " they vvil marie: † " hauing damnation, be- 12
cause they haue made void " their first faith. † and vvithal 13
idle also they learne to goe about from house to house: not
only idle, but also ful of vvordes and curious, speaking
things vvich they ought nor. † " I vvil therefore the yonger 14
to marie, to bring forth children, to be housevvives: to giue
no occasion to the aduersarie for to speake euil. † For novv 15
certaine are turned backe " after Satan. † If any faithful man 16
haue vvidovves, let him minister to them, and let not the
Church be burdened: that there may be sufficient for them
that are vvidovves in deede.

† The priestes that rule vvcl, let them be esteemed " vvor- 17
thie of double honour: especially they that labour " in the
vvord and doctrine. † For the Scripture saith: *Thou shalt not 18*
moose the mouth to the oxe that treadeth out the corrie and, The vvorke man is
vvorthie of his hire. † ∴ Against a priest receiue not accusation: 19
but vnder vvvo or three vvitnesse. † Them that sinne, re- 20
proue before al: that the rest also may haue feare.

† I testifie before God and Christ I E S V S, and the elect 21
Angels, that thou keepe these things vvithout preiudice,
doing

Deu. 25.
1. Cor. 9.
Mat. 10,
10.

c Double ho-
nour and liue-
lihod due to
good Priestes.

∴ Here the A-
postle vvil not
haue euery
light felovv to
be heard a-
gainst a priest-
so S. Augustin
for the like re-
uerence of
priesthod, ad-
monisheth
P'ecarius that
in no vvife he
admitte any
testimonies or
accusations of
Heretikes a-
gainst a Catho-
like priest. ep.
212.

- 22 doing nothing by declining to the one part. † Impose haies
on no man : lightly, neither do thou communicate with
23 other mens sinnes. Keepe thy self chaste. † Drink not yet
"vwater : but vse a litle vvine for thy stomake, and thy often
24 infirmities. † Certaine mens sinnes be manifest, oing before
25 to iudgement : and certaine men they folow † In like ma-
ner also good deedes be manifest, & they that are other wise,
can not be hidde.

" Bishops
must haue
great care that
they giue not
orders to any
that is not wel
tried for his
faith, learning,
and good be-
hauour.

AN NOT A T I O N S

CHAP. V.

Ambr. in hunc loc. 3. *Widowues in deede.*] S. Ambrose calleth them vv idovves and desolate in deede, that might
marie, but to make them selues better and more vvorthy of God, refuse mariage, vv which they know
Luc. c. 2, to be but once blessed, imitating * holy Anne, vvho in fasting and praies serued God night and
37. day, neuer knowing but one husband. Such professed vv idovves then are to be honoured and suc-
coured. Neither doth he speake onely of the Churches vv idovves (of vv whom specially aftervvard)
but of al that by profession kept their vv idovvhod, exhorting them to passe their time in praier
and fasting, v. 5. Vv which vv as an honorable and holy state much vvritten of, and commended in
the primitive Church, namely by S. Ambrose and by S. Augustine, vvho vvrote bookes intituled
thereof, and make it next to virginittie. *Ambr. de viduis. August. de bono viduitatis.*

Widowhod.

8. *Hath denied.*] Not that by this or by any other deadly sinne (except incredulittie or doub-
fulness in beleefe) they lose their faith: but that their factes be not ansvverable to their faith and to
Christian religion, vv which prescribe al such duties.

9. *Let a vv idovv be chosen.*] Novv he speaketh more particularly and specially of such vv-
idovves as vv ere nourished and found by the oblations of the faithfull & the almes of the Church,
and did vvithal some necessarie seruices about vvomen that vv ere to be professed or baptized, for
their instruction and addressing to that and other Sacraments, and also about the sicke and impo-
tent and vvithal sometimes they had charge of the Church goods or the disposition of them vvnder
the Deacons: in respect vvhereof they also and the like are called *Diaconisse*, Eusebius li 6 c 35
reciteth out of Cornelius Epistle, that in the Church of Rome there is one Bishop, 40 Priests,
sixe Deacons, seven Subdeacons, Acóluthi 42, Exorcistes, Lectors, and Ostiarij 52, vv idovves
together vvith the poore 150, al vv which God nourisheth in his Church. See *Act. Apost. c. 6*. S. Chry-
sostom li. 3 *de Sacerdotio propriu finem*. S. Epiphanius in *heresi* 79 *Collyridianorum*. Novv then, vvhat
maner of vvomen should be taken into the fellowvvship of such as vv ere found of the Church, he
furth er declareth.

Widowes cal-
led *Diaconisse*,
& their office.

9. *The vvife of one husband.*] If you vvould haue a plaine paterne of Heretical fraude, corrup-
tion, and adulteration of the native sense of Gods vvord, and an invincible demonstration that
these nevv Glosters haue their consciences seared and hartes obdured, vvillingly perverting the
Scriptures against that vv which they know is the meaning thereof, to the maintenance of their
sectes: marke vv el their handling of this place about these vv idovves of the Church. S. Paul pre-
scribeth such onely to be admitted as haue been the vv iues of one husband, that is to say, once onely
married, not admitting any that hath been vv iue married. By vv which vvordes the Catholikes proue
first, that the like phrase * vv ed before of Bishops and Deacons, that they should be the husbands
of one vvife, must needs signifie that they can not be vv iue married, nor admitted to these and the
like functions, if they vv ere more then once married before. Secondly, vv e proue by this place
against the Adversaries, that the state of vv idovvhod is more vvorthy, honorable, decent, and pure
in respect of the seruice of the Church, and more to be relieved of the reuenues thereof, then the
state of married folkes, and that not onely (as the Adversaries perhaps may ansvver) for their
greater necessitie, or more leisure, freedom, or expedition to seruice, in that they be not combered
vvith husband and household, but in respect of their vv idual continencie, chastitie, and puritie. for
els such as vv ere vv idovves vvith intention and freedom to marie aftervvard, might haue been ad-
mitted by the Apostle, as vv el as those that vv ere neuer to marie againe.

These vv idov-
wes must haue
had but one
husband: wher-
of many Catho-
like cōclusiōs
are deduced.

Thirdly, vv e proue that second mariage not onely after admission to the almes or seruice of
the Church, but before also, is disagreeable and a signe of incontinencie or more lust and fleshlines
then is agreeable or comely for any person belonging to the Church: and consequently, that the

Dddd ij Apostle.

At the last chapter treating of the holy functions of Bishops, Priests, Deacons, and of the Churches refusing generally *bigamy* or twise married persons, must needs much more meane that a man twise married should be received to holy Orders: and further, that as none wvere admitted to be viduovves of the Church, that euer intended to marie againe, so none should euer be received to minister the Sacraments (vvhich is a thing infinitely more, and requieth more puritie, and continencie, then the office or state of the said viduovves,) that intended to marie againe. To receive the body of Christ (saith S. Hierom in *Apolog. pro lib. cont. Iovin. ep. 50. c. 6.*) is a greater and holier thing than prayer, and therefore Priests that must both continually pray and also be occupied about the receiving or ministering the holy Sacrament daily, must liue continently.

Fourthly, vve proue that it is not vnlawfull to annexe, by precept or the parties promis, single life or chastitie to a whole state or order of the faithful, because the Apostle & the vvhole Church in his time ioyned to this state of the Churches viduovves, perpetual continencie. Fifthly, vve proue hereby that to refuse and not to accept the twise married, or such as vvill not liue single, into the state of viduovves or holy Orders, is not to condemne or forbid second marriage, or once & often marrying, vvith the Manichees according to the doctrine of Diuels, as the Protestants (and before them the old condemned Iovinianists) do blasphem the Church, for then did S. Paul allow and teach doctrine of Diuels, vvho refused a twise married vvoman, and bindeth others by their entering into this state, neuer to marie againe: as vvould doubt he did the Cleargie men much more in the 3 chapter before. Thus loe vve Catholikes cōfesse & cōfesse the Scriptures, & for this meaning vve haue al the Doctors vvithout exception. Vvhat shal then haue the Heretikes here? for marie and remarie they must, let the Scriptures & al the Doctors in the vvorld say nay to it. In truth they do not expound the vvord of God, but flee from the euidence of it, some one vvay & some another.

And of al other, their extremest and most shameful tergiversation is, that the Apostle here forbidde * not the admission of such viduovves as haue been twise married, but onely them that haue had two husbands at once. vvich vvvas a very vnprobable and extorted exposition before, concerning Bishops and Deacons, c. 3. and (as S. Hierom saith ep. 83.) *malò nodo malus cuneus*: but here that an exception should be made onely against viduovves that had had two husbands together (vvhich vvvas a thing neuer lawfull nor neuer heard of) that is a most intolerable impudencie, and a cōstruction that neuer came to any vvise mans cogitation before: and yet these their fanlicies must be Gods vvord, and *bigamus* or *bigamia* must against their old natures and vse of al vvriters, be al one vvith *Polygamus* and *Polygamia*. They giue an example of such viduovves, in vvomen diuorced iustly from their husbands in the old law. As though S. Paul here tooke order for the lewes viduovves onely, or that had been such a cōmon case among the Iewes also, that the Apostle needed to take so careful order for it. finally, they let not to say that if the Apostle should be understood to refuse a viduovv twise married at sundrie times, it vvvas vnreasonable & iniurious to second marriages, vvich haue no more indecencie or signe of incontinencie (say they) then the first. Thus bold they are vvith the Apostle and al antiquitie.

11. *Wanton in Christ.* } V viduovves vvaxing vvwarne, idle, and vvell fedde by the Church, lust after husbands, as also Apostate-Priests and Superintendents marie, specially after they haue gotten good Ecclesiastical liuings. Which is to vvax vvanton in Christ, or against Christ, *νόμιμα ἔχουσιν*. * The Greeke vvord signifieth to cast off the raines or bridle, that is, the bond or promis of continencie which they had put vpon them.

11. *They vvill.* } In the chastitie of viduovvhood or Virginitie (saith S. Augustine) the excellencie of a greater gift is sought for. Which being once desired, chosen, and offered to God by vvow, it is not onely damnable to enter after vvard into marie, but though it come not actually to marie, onely to haue the vvill to marie is damnable. Aug. li. de bono viduit. cap. 9.

12. *Having damnation.* } It signifieth not blame, checke, or reprehension of men, as some to make the fault seeme lesse, vvould haue it: but * iudgement or eternal damnation, which is a heauy sentence. God graunt al married Priests and Religious may consider their lamentable case. Vvhat a greuous sinne it is, see S. Ambrose ad virginem lapsam cap. 5 & 8.

12. *Their first faith.* } Al the ancient fathers that euer wrote commentaries vpon this Epistle, Greeke and Latin, as S. Chrysostom, Theodoret, Oecumenius, Theophylactus, Primasius, S. Ambrose, Ven. Bede, Haimo, Anselme, and the rest: also al others that by occasion vse this place, as the 4 Council of Carthage ca. 104. and the 4 of Tolet o. c. 55. S. Athanasius li. de virginitate. S. Epiphanius har. 48. S. Hierom cont. Iovinianum li. i. c. 7. & in c. 44 Ezech. prophefies. S. Augustine in exceeding many places: al these expound the Apostles vvordes of the vvow of Chastitie or the faith and promis made to Christ to liue continually. What is to breake their first faith? saith S. Augustine. They vvowed, and performed not. In ps. 75. prophefies. Againe in another place, They breake their first faith, that stand not in that vvich they vvowed. Li. de Sancta virgin. c. 33. Againe he and al the fathers vvith him in Carthage Council before named: If any viduovves, how long so euer they vvare left of their husbands deceased, haue vvowed them selues to God, lest their last will be, and vnder the testimonie of the Bishop and Church haue appeared in religious vvuede, and after vvare gone any more to secular marie, according to the Apostles sentence

The Calvinists most absurd exposition of the Apostles vvordes.

Their blasphemie against the plaine text.

The very vvill to breake the vvow of chastitie, is damnable.

Breaking of their first faith, is (by the consent of al antiquitie) vvhe they breake their vvow of chastitie.

Bezavours shew place.

* νόμιμα ἔχουσιν

* ἡγήματα

sentence they shal be damned, because they were so bold to make void the faith or promise of Chastitie which they vowed to our Lord. So saith he and 215 fathers more in that Council.

And this promise of chastitie is called, *faith*, because the fidelitie betwixt married persons is ordinarily called of holy Writers, *faith*: and the vow of chastitie made to God, joy-neth him & the persons so vowing, as it were in marriage, so farre, that if the said persons breake promise, they are counted and called in the last alleged Council, *Gods adulterers*. In the 3 to the Romanes also and often els vvhvhere, faith is taken for promise or fidelitie. And that it is so taken here, the vvordes *irritum facere* (to frustrate and make void) do proue, for that terme is commonly vsed in matter of vow, promise, or compacte. *Gen. 17. Num. 30.* This promise is called here *prima fides* (the first faith) in respect of the later promise vvvhich vvovvbrekers make to them vvvhvth vvvhv they pretend to marrie. So saith S. Augustine *li. de bono vidui. c. 8. & 9.* and Innocentius *1 ep. 2. cap. 13. to. 1. Conc.* And this is the onely native, evident, and agreeable sense to the circumstance of the letter. And the vaine evasion of the Heretikes to saue the Apostate-Monkes, Friers, Nunnes, and Priests from damnation for their pretended marriages, is frivolous: to vvvit, that *first faith* here signifieth the faith of Baptisme or Christian beleefe, & not the promise or vvovv of Chastitie. But vve aske them if this faith of Baptisme be broken by marriage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die vvithout repentance. In truth vvvhich vvay fo euer they vvrite them selues to defend their sacrilege or pretended marriages, they lose their labour and struggle against their ovvne conscience and plaine Scripture.

14. *I vvill the yonger.*] He speaketh of such yong ones as vvvere yet free. For such as had already made vvovv, neither could they vvwithout damnation marie, vvvere they yong or old, nor he vvwithout sinne command or counsel them to it. Neither (as S. Hierom proueth to * Gerontia, and S. Chrysostom vvpon this place) doth he precisely command or counsel the yong ones that vvvere free, to marie, or absolutely forbid them to vvovv chastitie: God forbid, say they. But his speech conteinech onely a vvise admonition to the frailer sort, that it vvvere farre better for them not to haue vvowed at all, but to haue married againe, then to haue fallen to aduoutrie and Apostasie after profession. Vvhich is no more but to prefferre second marriage before fornication: and a good warning, that they vvvhich are to profess, looke vvvel vvvhv they do. S. Pauls experience of the fall of some yong ones to marriage, caused him to giue this admonition here: as also that before, that none should be receiued to the Churches almes vvnder threescore yeres of age. Not forbidding the Church for euer, to accept any vvovves of vvvidowes or virgins til that age, as the Heretikes falsely asseme: but shewing vvvhv was meete for that time and the beginning of Christianitie, vvhen as yet there vvvere no Monasteries builded, no prescript rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed & vvandered vp and downe idly, as novv our professed virgins or Nunnes do not, neither can do. Of vvvhom therefore, vvvhvhere discipline is obserued, there is no cause of such danger. Besides that vvvidowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose *li. de viduis*, prouing by the example of holy Anna, vvho liued a vvvidow euen from her youth til 80 yeres of age, in fasting and praying night and day, that the Apostle doth not here vvithout exception forbid al yong vvvidowes to vvovv, yea he esteemeth that profession in the yonger vvomen much more laudable, glorious, and meritorious. See his booke de *Viduis in initio*.

15. *After Satan.*] Vve may here learne, that for those to marie vvvhich are professed, is to turne backe after Satan. For he speaketh of such as vvvere married contrarie to their vvovv. And herevvpon vve call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More vve learne, that such yong ones haue no excuse of their age, or that they be vvvehemently tempted and burne in their concupiscences, or that they haue not the gif of Chastitie. For nor vvithstanding al these excuses, these yong professed vvvidowes if they marie, go backvvard after Satan, and be Apostataes, & damned, except they repent. For as for the Apostles vvvordes to the Corinthians, *it is better to marie then to burne*, Vve haue before declared out of the fathers, and here vve adde, that it pertaineth onely to persons that be free and haue not vvowed to the contrarie. as S. Ambrose *li. ad virg. laps. c. 5.* S. Augustine *de bono vid. c. 8.* and S. Hierom *li. 1. cont. Iovin. c. 7.* expound it.

The Heretikes of four time thinke: there is no remedie for fornication or burning, but marriage. and so did S. Augustine vvhen he was yet a Manichee. Putabam me miserum &c. I thought (saith he *li. 6. Confes. c. 11.*) that I should be an vvvhappie and miserable man if I should lacke the companie of a vvwoman, and the medicine of stilly mercie to heale the same infirmities I thought not vvpon, because I had not tried it: and I imagined that continencie vvvas in a man ovvne power and libertie, vvvhich in my self I did not feele: being so foolishly not to vvnderstand that no man can be continent vvvhvthou

Why this vvovv is called faith or fidelitie.

Vvhv the first faith.

The heretikes exposition of this first faith, impossible & against the text.

S. Paul meaneth not that vvvidowes professed should marie.

It is better for the frailer sort, that are in danger of falling, to marie rather then to vvovv.

Yong vvwomen may be professed & taken into religion.

To marie after the vvovv of Chastitie, is to goe after Satan.

The heretikes against concupiscence is marriage.

The vow of chastitie lawfull, possible to be kept, more grateful to God.

By al which you may easily proue, that chastitie is a thing that may lawfully be vowed, that it is not impossible to be fulfilled by praiser, fasting, and chastisement of mens concupiscence, that it is a thing more grateful to God then the condition of married persons: for els it should not be required either in the Cleargie or in the Religious. Finally, that it is most abominable to perswade the poore virgins or other professed to such sacrilegious vvedlocke, which S. Augustine auoucheth to be worse then aduoutrie. *de bon. vidu. c. 4.*

Iouinianus heresie in this point, condemned of old, is called of the Protestants, Gods vword.

4. 11. Iouinian was the first that euer made mariage equal vvith virginie or chaste life, for vvich he was condemned of heresie. *Aug. in argumento li. de bono Coniugali. De pec. merit. li. 3. c. 7. Li. de heres. bar. 82.* He was the first that perswaded professed virgins to marie, which S. Augustine saith was so clerely and vvithout question vicked, that it could neuer infect any Priest, but certaine miserable Nunnes. Yea for this strange perswasion he calleth Iouinian a monster, saying of him thus *Li. 2. Retrait. cap. 22.* The holy Church that is there (at Rome) most faithfully and stoutly resisted this monster. S. Hierom calleth the said Heretike and his complices, *Christian epicures. li. 2. cont. Iovin. c. 19.* See S. Ambrose *ep. 82. ad Verceilensem episcopum in initio.* But vvhat vvould these holy doctors haue said, if they had liued in our doleful time, vvhen the Protestants go quite avvay vvith this vvickednes, and call it Gods vword?

Many good & vvorthie Bishops, that haue not the gift of preaching and teaching.

17. In vvord and doctrine.] Such Priests specially and Prelates are vvorthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. Vvhere vve may note, that al good Bishops or Priests in those daies vvere not so vvell able to teach as some others, and yet for the ministerie of the Sacraments, and for vviledom and gouernement, vvere not vnmeet to be Bishops and Pastors. for though it be one high commendation in a Prelate, to be able to teach, as the Apostle before noted: yet al can not haue the like grace therein, and it is often recompensed by other singular giftes no lesse necessarie. S. Augustine laboured in vvord and doctrine, Alipius and Valerius vvere good Bishops, and yet had not that gift. *Posid. in vit. Aug. c. 5.* And some times and countries require preachers more then other. Al vvich vve note, to discouer the pride of Heretikes, that contemne some of the Catholike Priests or Bishops, pretending that they can not preach as they do, vvith meretricious and painted eloquence.

23. Water.] You see how vvallful and how vvoly a thing it is, to fast from some meates or drinckes, either certaine daies, or alvvayes, as this B. Bishop Timothee did: vvho was hardly induced by the Apostle to drinke a litle vvine vvith his vvater in respect of his infirmities. And marke vvithal, vvhat a calumnious and stale exauillation it is, that to abtaine from certaine meates and drinckes for punishment of the body or deuotion, is to condemne Gods creatures. See an homilie of S. Chrysostom vvpon these vvordes, to. 5.

CHAP. VI.

What to teach seruants. 3 If any teach against the doctrine of the Church obstinately, he doth it of pride and for lucre. 11 But the Catholike Bishop must follow vertue, hauing his eie alvvayes to life euerlasting and to the coming of Christ. 17 What to command the riche. 20 Finally, to keepe most carefully the Catholike Churches doctrine, vvithout mutation.



WHOSOEVER are seruantes vnder yoke, let them counte their maisters vvorthie of al honour: lest the name of our Lord and his doctrine be blasphemed. † But they that haue faithful maisters, let them not contemne them because they are brethren, but serue the rather, because they be faithful and beloued, vvich are pattakers of the benefite. These things teache and exhort.

See the annotation before ep. 1, 3. 4.

† If any man teach othervvise, and consent not to the sound vvordes of our Lord Iesus Christ, and to that doctrine

ἐλεγετο
δογμα
αὐτῶν

- 4 Strine vvhich is according to pietie: † he is proude, know-
 ing nothing, but ^a languishing about questions and strife of
 vvordes: of vvhich rise enuies, contentions, blasphemies,
 euil suspicions, † conflictes of men corrupted in their
 minde, and that are deprived of the truth, that esteeme gaine
 to be pietie. † But ^b pietie vvith sufficiencie is great gaine.
 7 † For vve * brought nothing into this vvorld: doubtlesse,
 8 neither can vve take a vvay any thing. † But * hauing foode,
 and vvher vvith to be covered, vvith these vve are content.
 9 † For they that vvill be made riche, fall into tentation & the
 snare of the deuill, & many desires vnprofitable and hurtful,
 10 vvhich drowne men into destruction and perdition. † For
 the roote of al euils is couetousenes: :: vvhich certaine de-
 siring haue erred from the faith, and haue intangled them sel-
 ues in many sorowes.
 11 † But thou, o man of God, flee these things: and ^b pursue
 12 iustice, pietie, faith, charitie, patience, mildenes. † Fight the
 good fight of faith: apprehend eternal life, & vvherein thou
 art called and hast confessed a good confession before many
 13 vvitnesses. † I commaund thee before God vvho quic-
 keneth al things, and Christ I E S V S vvho * gaue testimonie
 14 vnder Pontius Pilate a good confession: † that thou keepe
 the commaundement vvithout spotte, blamelesse vnto the
 15 comming of our Lord I E S V S Christ. † vvhich in due times
 the Blessed & onely Mightie vvill shew, the * King of kings
 16 and Lord of lordes, † vvho only hath immortalitie, and in-
 habiteth light not accessible, * vvhom no man hath seen, yea
 neither can see, to vvhom be honour and empire euerlasting.
 Amen. ¶
 17 † Commaund the riche of this vvorld not to be high
 minded, nor to trust in the vncertaintie of riches, but in the
 liuing God (vvho giueth vs al things aboundantly to enioy)
 18 † to doe wel, to become riche in good workes, to giue easily,
 19 to communicate, † to heape vnto them selues a good :: fou-
 ndation for the time to come, that they may apprehend the
 true life.
 20 † O Timothee, keepe the ^a depositum, auoiding the ^a profane
 nouelties of voices, & oppositions of ^a falsely called know-
 21 ledge. † Vvhich certaine promising, haue erred about the
 faith. Grace be vvith thee: Amen.

^b The epistle
for S. Alexius
1st. 17.

:: As in the
1. chap. lacke of
faith and good
conscience, so
here couetous-
nes or desire
of these tem-
poral things,
& in the end of
this chap. pre-
sumption, and
boasting of
knowledge, are
causes of fal-
ling from the
faith: heretic
often being
the punishmet
of former sin-
nes.

^b The epistle
for S. Timo-
thee, 1st. 24.

:: Almes de-
des and good
workes laide
for a foundati-
on and ground to
attaine euer-
lasting life. So
say the doctors
vpon this place.

ANNOTATIONS CHAP. VI.

4. *Languishing.*] Euen these be the good disputes of our new Sect-masters, and the vvorl hath to long proued these inconueniences here named, to be the fruites of such endles altercations in religion as these vnhappy sectes haue brought forth.

Depositiu. is the Catholike truth descending from the Apostles by succession of Bishops, euen vnto the end. The whole doctrine of our Christianitie being taught by the Apostles, and deliuered to their successors, and comming downe from one Bishop to an other, is called the *Depositiu*, as it were a thing laid into their hands, and committed vnto them to keepe, vvhich because it passeth from hand to hand, from age to age, from Bishop to Bishop without corruption, change, or alteration, is al one vvith Tradition, and is the truth giuen vnto the holy Bishops to keepe, and not to lay men. See the notable discourse of Vincentius Lirinensis vpon this text. *li. cont. profan. her. Nouationes.* And it is for this great, old, and knouen treasure committed to the Bishops custodie, that S. Irenaeus calleth the Catholike Church *Depositorium diuine, the rich treasure of truth.* *li. 3. c. 4.* And as Clemens Alexandrinus writeth *li. 2. Strom.* this place maketh so much against all Heretikes vvho do al change this *Depositiu*, that for it onely such men in his daies denied this Epistle. The Heretikes of our daies challenge also the truth, and say it is the old truth, but they leape 14 or 15 hundredth yeres for it ouer mens heads to the Apostles. But vve call for the *Depositiu*, and aske them in vvwhose hands that truth vvich they pretend, vvas laid vp, and how it came downe to them. For it can not be Apostolical, vnles it were *Depositiu* in some Timotheus hand, so to continue vv from one Bishop to an other vntil our time and to the end.

20. *Profane nouelties.*] *Non dixit antiquitates* (saith Vincentius Lirinensis) *non dixit vetustates, sed profanas nouitates.* *Nam si vitanda est nouitas, tenenda est antiquitas: si profana est nouitas, sacra est vetustas.* that is, He said not, *ANTIQUITIES*: he said not, *AVNCIENTNES*: but *PROFANE NOVELTIES.* For *if noueltie is to be auoided, antiquitie is to be kept: if noueltie be profane, auuncientnes is holy and sacred.* See his vvhole booke against the profane nouelties of heresies.

Prophane nouelties of vvordes how to be tried and examined.

Vve may not measure the newnes or oldnes of vvordes and termes of speaking in religion, by holy Scriptures only: as though all those or only those were new and to be rejected, that are not expressely found in holy vvrite: but vve must esteeme them by the agreeableness or disagreeableness they haue to the true sense of Scriptures, to the forme of Catholike faith and doctrine, to the phraze of the old Christians, to the Apostolike vse of speache come vnto vs by tradition of all ages and Churches, and to the prescription of holy Councils and Schooles of the Christian vvorld: vvvhich haue giuen out (according to the time and questions raised by heretikes and contentious persons) very fit, artificiall, and significant vvordes, to discern and defend the truth by, against fals hood.

These termes, *Catholike, Trinitie, Person, Sacrament, Incarnation, Masse,* and many more, are not (in that sense vvherein the Church vsech them) in the Scriptures at all, and diuers of them were spoken by the Apostles before any part of the new Testament vvas vvritten, some of them taken vp straight after the Apostles daies in the vvritings and preachings of holy Doctors, and in the speech of all faithfull people, and therefore can not be counted Nouelties of vvordes. Others beside these, as, *Consubstantiall, Deipara, transubstantiation,* and the like, vvvhich are neither in expresse termes found in Scriptures, nor yet in sense (if vve should follow the iudgement of the speciall sectes against vvvhich the said vvordes were first inuented, the Arians crying out against Nicene Council, for the first: the Nestorians against the Ephesine Coucel, for the second: the Lutherans & Calvinists against the Lateran and the later Councils, for the third) these vvordes also not vvithstanding, by the iudgement of holy Church and Councils approued to be consonant to Gods vvord, and made authenticall among the faithfull, are found and true vvordes, and not of those kinde vvvhich the Apostle calleth *Nouelties.*

Heretical nouelties of vvordes.

The vvordes then here forbidden, are the new prophane termes and speeches inuented or specially vsed by heretikes, such as S. Irenaeus recordeth the Valentinians had a number most monstrous: as the Manichees had also diuers, as may be seene in S. Augustine: The Arians had their ** Similis substantia,* and Christ to be *ex non existentibus*: the other heretikes after those daies had their ** Christiparam,* and such like, agreeable to their sectes. But the Protestants passe in this kinde, as they exceed most heretikes in the number of new opinions: as their *Scruium arbitrium,* their *sole faith,* their *fidence,* their *apprehension of Christe iustice,* their *imputatiue righteousness:* their horrible termes of terrors, anguihes, distresses, *loues.* distrust, feares and feeling of hell paines in the soule of our Sauiour, to expresse their blasphemous fiction of his temporal damnation, vvvhich they call his descending to hell: Their *markes, tokens,* and badges *Sacramentall,* their *Companation, Impanation, Circumpanation,* to auoid the true conuersion in the Eucharist: their presence in *figure, in faith, in signe, in spirit, in pledge,* *in gift,*

The Protestants prophane nouelties of vvordes.

effect, to auoid the reall presence of Christes body. These and such like innumerable vvith they occupie in euery part of their false doctrine, are in the sense that they vse them, all false, captious and deceitfull vvordes, and are *novitates vorum* here forbidden.

And though some of the said termes haue been by some occasion obiter vvithout il meaning spokē by Catholikes before these Heretikes arose, yet now knowing the to be the prope speeches of Heretikes, Christiā men are bound to auoid them, wherein the Church of God hath euer been as diligent to resist Nouelties of vvordes, as her Aduersaries are busy to inuent them, for vvich cause she vvill not haue vs communicate vvith them, nor follow their fashion and phrase newly inuented, though in the nature of the vvordes sometime there be no harme. In S. Augustines daies vvhen Christiā men had any good befallē them, or entered into any mans house, or met any frind by the vvay, they vsed alwaies to say, *Deo gratias*. The Donatistes and Circumcellions of that time being newly fangled, forsooke the old phrase and vvould alwaies say, *Laus Deo*: from vvich the Catholike men did so abhorre (as the said Doctor vvriteth) that they had as leese mette a theefe as one that said to them, *Laus Deo*, in steede of *Deo gratias*. As now vvē Catholikes must not say, *The Lord*, but, *Our Lord*: as vvē say, *Our Lady*, for his mother, not, *The Lady*. Let vs keepe our forefathers vvordes, and vvē shal easily keepe our old and true faith that vvē had of the first Christians. Let them say, *Amendement*, *abstinence*, *the Lordes Supper*, *the Communion table*, *Elders*, *Ministers*, *Superintendent*, *Congregation*, so be it, praise ye the Lord, *Morning-Praier*, *Euening-praier*, and the rest, as they vvill: Let vs auoid those Nouelties of vvordes, according to the Apostles prescript, and keepe the old termes, *Penance*, *Fasting*, *Priest*, *Church*, *Bishop*, *Mass*, *Mattins*, *Euen-song*, the *B. Sacrament*, *Altar*, *Oblation*, *Host*, *Sacrifice*, *Alleluia*, *Amen*, *Lent*, *Palme-Sunday*, *Christmas*, &c. the very vvordes vvill bring vs to the faith of our first Apostles, and condemne these new apostataes new faith and phrases.

in Ps. 132.

Catholikes must abhorre from heretical phrases and vvordes.

20. *Falsely called knowledge.*] It is the propertie of al Heretikes to arrogate to them selues great knowledg, and to condemne the simplicitie of their fathers the holy Doctors and the Church. but the Apostle calleth their pretended skill, a knowledg falsely so called, being in truth high and deepe blindnes. Such (saith S. Irenæus li. 5. c. 17.) as for sake the preaching of the Church, argue the holy Priests of unskilfulnes, not considering how far more vvorth a religious idiot is, then a blasphemous and impudent seshifter, such as al Heretikes be. And againe Vincentius Lirinensis speaking in the person of Heretikes saith, Come ye foolish and miserable men, that are commonly called Catholikes, and learne the true faith vvich hath been bid many ages heretofore, but is reuealed and shewēd of late, &c. See his vvhole booke concerning these matters.

Heretikes arrogate knowledg falsely so called.

THE ARGUMENT OF THE SECONDE EPISTLE OF S. PAUL

TO TIMOTHEE.

TH E cheefe scope of this second to Timothee, is, to open vnto him that his martyrdom is at hand. Vvich yet he doth not plainly before the end: preparing first his minde vvith much circumstance, because he knew it vvould greiue him sore, and also might be a temptation vnto him. Therefore he talketh of the cause of his trouble, & of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alwaies to suffer for it, to forsake his ministerie to the end, as him self now had done his.

Vvhereby it is certaine, that it vvā vvritten at Rome, in his last apprehension and emprisonment there: as he signifieth by these vvordes Cap. 1: Onesiphorus vvā not ashamed of my chaine, but vvhen he vvā come to Rome, carefully sought me, &c. And of his martyrdom, thus: For I am now ready to be offered, and the time of my resolution (or death) is at hand. cap. 4.

Eccc THE



THE SECOND

EPISTLE OF PAUL TO

TIMOTHEE.

CHAP. I.

With his praises he couertly exhorteth him not to be dismayed for his trouble, & (hauing grace giuen in Orders to helpe him, & knowing for what cause he is persecuted) and namely with the example of Onesiphorus.



PAUL an Apostle of IESVS Christ
by the will of God, according to the
promise of the life which is in Christ
IESVS: † to Timothee my dearest
sonne, grace, mercie, peace from God
the father, and Christ IESVS our
Lord.

† I giue thanks to God, vvhom
I serue from my progenitours in a

pure conscience, that without intermission I haue a memorie
of thee in my prayers, night and day † desiring to see thee, 4
mindeful of thy teares, that I may be filled with ioy, † cal- 5
ling to minde that faith vvhich is in thee not feined, vvhich
also dyvel first " in thy grandmother Lois, and thy mother
Eunice, and I am sure that in thee also. † For the vvhich 6
cause I admonish thee that thou resuscitate the grace of
God, vvhich is in thee by the imposition of my handes.
† For God hath not giuen vs the spirit of feare: but of 7
povver, and loue, and sobrietie. † Be not therefore ashamed 8
of the testimonie of our Lord, nor of me his prisoner: but
trauail vvvith the Gospel according to the povver of God,
† vvho hath deliuered and called vs by his holy calling, * not 9
according to our vvorkes, but according to his purpose and
grace, vvhich vvas giuen to vs in Christ IESVS * before the
secular times. † But it is manifested now by the illumination to
of

Here againe
it is plaine that
holy Orders
giue grace, &
that euen by
and in the ex-
ternal cere-
monie of im-
posing the Bi-
shops hands.
And it is a ma-
ner of speech
specially vsed
in this Apostle
and S. Luke,
that Orders
giue grace to
the ordered, &
that to take or-
ders or autho-
ritie to mini-
ster Sacraments
or preach, is, to
be giuen or
deliuered to
Gods grace.
Act. 14, 25.

Tit. 3, 5.

Tit. 1, 3.

1 *Timo.*
2, 7.

εὐαγγέλιον
τῆς ἐν
ἐξουσίας

2 *Timo.*
4, 19.

- of our Sauour I E S V S Christ, vvho hath destroyed death, &
11 illuminated life and incorruption by the Gospel: † vvherein
* I am appointed a preacher and Apostle and Maister of the
12 Gentiles. † For the vvchich cause also I suffer these things:
but I am not cōfounded. For I know whom I haue beleueed,
& I am sure that he is able to keepe my *depositum* vnto that day.
13 † Haue thou " a forme of sound vvordes, vvchich thou hast
14 heard of me in faith & c in the loue in Christ I E S V S. † Keepe
the good *depositum* by the holy Ghost, vvchich dvvelleth in vs.
15 † Thou knowest this, that al vvchich are in Asia, be auerted
from me : of vvhom is Phigelus and Hermogenes.
16 † Our Lord giue mercie to * the hōuse of Onesiphorus:
because he hath often refreshed me, and hath :: not been a-
17 shamed of my chaine. † but vvhen he vvvas come to Rome:
18 he sought me carefully, and found me. † " Our Lord graunt
him to finde mercie of our Lord in that day. And how many
things he ministred to me at Ephesus, thou knowest better.

c Faith and
loue coupled
commonly to-
gether in this
Apostles vvri-
tings.

:: Vvhat a
happie & me-
ritorious thig
it is to relieue
the afflicted
for religiō, &
not to be asha-
med of their
disgrace, y^rōs
or What misfe-
ries so euer.

AN NOT A T I O N S

CHAP. I.

5. *In thy grandmother.*] Though God shew mercie to many that be of incredulous, heretical
or il parents, yet it is a goodly benediction of God to haue good education and to haue good faith-
full progenitors and Catholike parents. And it is a great sinne to forsake the faith of our fathers
that be Catholikes, or contrarie to our education in the Church to folow strange doctrines, aban-
doning not onely our next natural parents faith, but the aūcient faith and beleefe of al our proge-
nitors for many hundred yeres together. And if to folow the faith of mother and grandmother
onely, the Christian religion being then but newly planted, vvvas so commendable euen in a Bi-
shop, how much more is it now laudable to cleaue fast to the faith of so many our progenitors
and ages that continued in the same Christian religion vvchich they first receiued?

A great blessing,
to haue Catho-
like progeni-
tors: and very
cōmendable to
cleaue fast to
their faith.

Apol. cōt.
Russ. li. 1.
c. 8.

Deut. 32.
c. 43.

* *Aff. 24.*
2 *Cor. 11.*

Our Protestants in their great vvisedom laugh at good simple men vvhen they talke of their
fathers faith. But S. Hierom, *I am a Christian*, saith he, *and borne of Christian parents, and carie the*
signe of the crosse in my forehead. And againe ep. 65. c. 3. *Until this day the Christian vvorld hath been*
vvithout this doctrine, that faith vvil I hold fast being an old man, vvherein I vvvas borne a child. And the
holy Scriptures set vs often to schole to our fathers. *Aske thy fathers, and they vvill shew thee, thy*
anceitours, and they vvill tel thee. And againe, *Our fathers haue shewred vnto vs.* And cōmonly the
true God is called the God of the faithful and of their forefathers. *Dan. 2. 3.* And false Gods and
new doctrines or opinions be named, *New and fresh, such as their fathers vvorshipped not.* *Deut. 32.*
Finally S. Paul both here and * often els alleageth for his defense and commendation, that he vvvas
of faithful progenitors. And it is a case that Heretikes can not lightly bragge of, no one self cō-
monly during so long vvithout intermission, that they can haue many progenitors of the said se^ct.
Vvchich is a demonstration that their faith is not true, and that it is impossible our Catholike faith
to be false, supposing the Christian religion to be true.

The peoples
speeches of
their fathers
faith, is very
Christian and
laudable.

12. *Depositum.*] A great comfort to al Christians, that euery of their good deedes and
sufferings for Christ, and al the vvordly losses sustained for defense or confession of their
faith, be extant vvith God, and kept as *depositum*, to be repaid or receiued againe in heauen.
Vvchich if the vvorldlings beleeued or considered, they vvould not so much marvel to
see Catholike men so vvillingly to lose land, libertie, credit, life and al for Christs sake
and the Churches faith.

Al our good
deedes are laid
vp vvith God,
to be rewarde

13. *A forme.*] The Apostles did set downe a platforme of faith, doctrine, & phraze of Catho-
like speech and preaching, & that not so much by vvriting (as here vve see) as by vvord of mouth:
to vvchich he referreth Timothee ouer and aboue his Epistles vvato him. And hovy precisely Chri-

E e e e i j fias

We must speake in Catholike termes, after a certaine rule of faith, and forme of vvordes. *stian Doctors ought to keepe the forme of vvordes aunciently appropriated to the mysteries and matters of our religion, S. Augustine expresseth in these vvordes li. 10 de ciuit. c. 23. Philosophers speake vvith freedom of vvordes &c. but vve must speake according to a certaine rule, lest licentious libertie of vvordes breede an impious opinio of the things also that are signified by the same. Trinitie, person, essence, Confubstantial, Transubstantiation, Masse, Sacrament, and such like, be verba sana (as the Apostle speaketh) sound vvordes. giuen to expresse certaine high truthe in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councels and fathers, to expresse as neere as could be the high ineffable or vnspcakable veritie of some points, and to stoppe the Heretikes audacitie and inuention of new vvordes and prophane speeches in such things, vvich the Apostle vvarneth Timothee to auoid 1 ep. c. 6, 20. and 2 ep. 2, 16. See the Annotations there.*

Relieuers of Cath. prisoners. 18. Our Lord. J To haue this praiser of an Apostle, or any Priest or poore Cath. man so relieved, giueth the greatest hope at the day of our death or general iudgemēt, that can be: and it is worth al the landes, honours, and riches of the vvorld.

CHAP. II.

He exhortheth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14 Not to contend, but to shunne heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of all sortes. 24 To vvith al seruicenes to reclaim the decciued.



HO V therfore my sonne, be strong in 1 the grace vvich is in Christ I E S V S: † & the things vvich thou hast heard 2 of me by many witnesses, these cōmend to faithful men, vvich shal be fit to teach others also. † Labour thou as 3 a good souldiar of Christ I E S V S. † No 4 man being a souldiar to God, intagleth him self vvith secular businesse: that he may please him to vvhom he hath approued him self. † For he also that striueth 5 for the maisterie, is not crownd vnlesse he striue lawfully. † The husbandman that laboureth, must first take of the 6 fruites. † Vnderstand vvhat I say: for our Lord vvil giue 7 thee in al things vnderstanding. † Be mindeful that our 8 Lord I E S V S Christ is risen againe from the dead, of the seede of Dauid, according to my Gospel, † vvherein I labour 9 euen vnto bandes, as a malefactour: but the vvord of God is not tied. † Therfore: I sustaine al things for the elect, that 10 they also may obtaine the saluation, vvich is in Christ I E S V S, vvith heauenly glorie. † A faithful saying. For if vve 11 be dead vvith him, vve shal liue also together. † If vve shal 12 sustaine, vve shal also reigne together. * If vve shal deny, he also vvil denie vs. † * If vve belecue not: he continueth 13 faithful, he can not denie him self. † These things admonish: 14 testifying before our Lord.

¶ Marke here that the elect (though sure of saluation) yet are saued by meanes of their preachers & teachers, as also by their euene endeuours.

Mat. 10.
Ro. 3. 3.

- Contend not in vvordes, for it is profitable for nothing,
 15 but for the subuersion of them that heare. † Carefully provide to present thy self approued to God, a vvorkeman not to be confounded, " rightly handling the vvord of truth.
 16 } † But " profane and vaine speaches auoid: for they doe much.
 17 } grovv to impietie: † & " their speache spreadeth as a canker: c See the An-
 18 of vvhom is Hymenæus and Philétus: † vvho haue erred notatiō before
 from the truth, saying that the resurrection is done already, 1 Tim. 6, v. 19.
 and haue subuerted the faith of some.
 19 † But the sure foundation of God standeth, hating this
 20 feale, Our Lord knowveth, vvho be his, and let euery one de-
 part from iniquitie that nameth the name of our Lord. † But
 " in a great house there are not only vessels of gold and of
 21 siluer, but also of vvood and of earth: and certaine in deede
 vnto honour, but certaine vnto contumelie. † If any man
 therfore shal " cleanse him self from these, he shal be a vessel
 vnto honour, sanctified & profitable to our Lord, prepared
 to euery good vvorke.
 22 † But youthful desires flee: and pursue iustice, faith, cha-
 ritie, & peace vvith them that inuocate our Lord from a pure
 23 hart. † And * foolish and vnlearned questiōs auoid, knowv-
 24 ing that they ingender braules. † But the seruant of our
 Lord must not vvrangle: but be milde tovvard al men,
 25 apt to teache, patient, † vvith modestie admonishing them
 that resist the truth: lest sometime :: God giue them repen-
 26 tance to knowv the truth: † and they recouer them selues
 from the snares of the deuil, of vvhom they are held cap-
 titue at his vvil.

:: Conuersion
 from sinne and
 heresie is the
 gift of God and
 of his special
 grace: yet here
 vve see, good ex-
 hortations and
 praier and such
 other helps of
 man be profit-
 able therevnto.
 Vvwhich could
 not be, if vve
 had not free
 vvill.

Tit. 3, 9.

AN NOT A T I O N S

CHAP. II.

4. *No man being a souldiary.*] First of al, the Apostle (1 Cor. 7.) maketh mariage & the needful cares, sollicitude, and distractions therevpon euer depending, special impediments of al such as should employ them selues vvholly to Gods seruice, as Bishops & Priests are bound to do. *He that is vvith a vvife* (saith he) *is careful for the vvorld, howv to please his vvife, and is distracted or deuided.* 1 Cor. 7.

Secondly, the praife of Physicke, merchandise, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hauking, gamening, shevves, enterludes, or the like pastimes, is here forbidden.

Thirdly, the seruices of Princes and manifold base offices done to them for to obtaine dignities and promotions, are disagreeable to Priestly functions, not so, to be their chaplens for this purpose to preach vnto them, to heare their confessions, to minister the Sacraments vnto them, to say Diuine seruice before them, and such other spiritual duties. for, al such seruices done to principal persons both of the Clergie and Laitie, be godly and cōsonant to Priestly vocation. As also seruing of Princes and Commonvvales in ciuil causes and matters of state, in making peace and quietnes

Vvbat secular
 affaires do not
 agree nor cōsist
 vvith spiritual
 mens functions

Howv spiritual
 men may serue
 secular Princes,
 & deale in ciuil
 causes.

Ecce iij among

among the people, by deciding or compounding their controuersies, and al such like affaires tending to the honour of God and good of men, and to the vpholding of true religion, vwhen they may be done vvithout notorious damage or hinderance of their spiritual charge, or vwhen the hurtes thereof be abundantly recompensed by the necessarie duties done for the general good of kingdom or Countrie: al such things (I say) be lawfull and often vvery requisite. And S. Augustine, S. Ambrose, S. Bernard, and other holy Bishops of old vvere much occupied therein, as vvee see in S. Augustines booke *de opere Monachorum* c. 29. & *Posid. in vit.* c. 19.

*in vit. S.
Ambr. &
Bern.*

Catholikes only, right hādiers of the Scripture.

15. *Rightly.*] The Scriptures or chalenge of the vvord of God is common to Catholikes and Heretikes, but al is in the handling of them. these later handle them guilefully, adultering the vvord of God, as *els vvhere the Apostle speaketh: the other sincerely after the manner of the Apostles and doctors of Gods Church. Vvhich the Greeke expresseth by a significant vvord of cutting a thing straight by a line, *ὀρθότατος*.

*2 Cor. 2
& 4.*

Heretical bookes and sermons are to be auoided.

17. *Their speache.*] The speaches, preachings, and vvritings of Heretikes be pestiferous, cōtagious, and creeping like a canker. therfore Christian men must neuer heare their sermons nor read their bookes. For such men haue a popular vvay of talke vvhereby the vnlearned, and specially vvomen loden vvith sinne, are easily beguiled. *Nothing is so easy* (saith S. Hierom) *as vvith voluble and rolling tong to deceiue the rude people, vvwhich admire vvhatsoeuer they vnderstand not.* Ep. 2. ad Nepot. c. 10.

Who are out of the Church or vvithin it.

20. *In a great house*] He meaneth not that Hymenæus and Philētus (of vvho he spake immediately before) or other heretikes, be properly vvithin the Church, as catholike men are, though greuous sinners: but that euil men vvho for the punishment of their sinnes become heretikes, vvere before they fell from their faith as vessels of contumelie, vvithin the Church. Yea and often also after they be seuered in hart and in the sight of God, so long as they stand in external profession and vse of the same Sacraments, and in the outward fellowship of Catholikes, not yet either separated of them selues, nor cast out by the gouernours of the Church, so long (we say) they be after a fort in the Church: though properly and in deede they be out of the compasse of Gods house. Many of those that are openly seuered in Sacraments, Seruice, and communion, there is no question but they are out of the Church.

Free vvil.

21. *Cleanse him self.*] Man then hath free vvil to make him self a vessel of saluation or damnation: though saluation be attributed to Gods mercie principally, the other to his iust iudgement: neither of both being repugnant to our free vvil, but vvorking vvith and by the same, al such effectes in vs as to his providence and our deserts be agreeable.

CHAP. III.

We prophesieth of Heretikes to come, 6 and noteth certaine then also for such, bidding him to auoid them, 10 and (vvhat so euer persecution befall for it) to continue constant in the Catholike doctrine, both because of his Master (S. Paul him self) 15 and also because of his owne knowledg in the Scriptures.



ND this knowv thou, that *in the last 1 daies shal approche perilous times. † and 2 " men shal be louers of them selues, couetous, hautie, proud, blasphemous, not obedient to their parents, vnkinde, vvicked, † vvithout affection, vvithout 3 peace, accusers, incontinent, vnmerciful, vvithout benignitie, † traitours, stubburne, puffed vp, and 4 louers of voluptuousnes more then of God: † hauing an appearance in deede of pietie, but denying the vertue thereof. And these auoid. † For of these be they that craftily enter 6 into houses: and leade captiue seely " vvomen loden vvith sinnes,

*1 Timost
4. 1.*

Exo. 7.

2. Pet. 1,
21.

- 7 sinnes, vvhich are ledde vwith diuers desires: † alvvaies
learning, and neuer attaining to the knowlledge of the truth.
- 8 † But as :: Iannes & Mambres* resisted Moyſes, ſo theſe alſo
9 reſiſt the truth, men corrupted in minde, reprobate cōcerning
the faith. † But they ſhal proſper no further: for their* folly
ſhal be manifeſt to al, as theirs alſo vvas.
- 10 † But thou haſt attained to my doctrine, inſtitution, pur-
11 poſe, faith, longanimitie, loue, patience, † perſecutions, paſ-
ſions: vvhāt maner of things vvere done to me at Antioche,
at Iconium, at Lyſtra: vvhāt maner of perſecutiōs I ſuſtained.
- 12 and out of al our Lord deliuered me. † And* al that vvil liue
13 godly in Chriſt I E S V S, ſhal ſuffer perſecution. † But euil
men and ſeducers ſhal proſper to the vvorſe: erring, and dri-
14 uing into errour. † But thou, :: continue in thoſe things
vvhich thou haſt learned, and are committed to thee: know-
15 ing of vvhom thou haſt learned: † and becauſe from thine
infancie thou haſt knowen the holy Scriptures, vvhich can
inſtruct thee to ſaluatiō, by the faith that is in Chriſt I E S V S.
- 16 † * All Scripture inſpired of God, is profitable to teach,
17 to argue, to correct, to inſtruct in iuſtice: † that the man of
God may be perfect, inſtructed to euery good vvorke.

That thoſe
Magicians
vvhich reſiſted
Moyſes, were
thus called,
it is not writ-
ten in al the
old Teſtament.
therefore it
came to the A-
poſtles know-
ledge by tra-
dition, as the
Church now
hath the names
of the 3 kings,
of the penitēt
theſe, of the
ſouldiar that
perced Chriſ-
tes ſide on the
Croſſe, and of
the like.

:: In al danger
and diuerſitie
of falſe ſectes,
S. Pauls ad-
monition is,
euer to abide
in that vvas
firſt taught &
deliuered, ne-
uer to giue
ouer our old
faith for a
new fanſie.

This is it
which before
he calleth depo-
ſitum. 1. Tim. 6.
and 2. Tim. 1.

A N N O T A T I O N S

C H A P. III.

2. Men ſhal be.] Al theſe wordes S. Cyprian expoundeth of ſuch as by pride and diſ-
obedience reſiſt Gods Priests. Let no faithfull man, ſaith he, that keepeth in minde our
Lords and the Apoſtles admonition, marvel if he ſee in the later times ſome proud and
ſtubburne fellows and the enemies of Gods Priests, goe out of the Church or impugne the
ſame: vvhē both our Lord and the Apoſtle foretold vs that ſuch ſhould be. Cyp. ep. 55.

6. Women loden.] Women loden with ſinnes, are for ſuch their deſeruings, and through
the frailtie of their ſexe, more ſubiect to the heretikes deceites, then men: the enemy at-
tempting (as he did in the fall of our firſt parents) by them to ouerthrow men. See S.
Hierom vpon the 3 chapter of Ieremie. Where he addeth that euery herieſie is firſt bro-
ched *propter gulam & ventrem*, for gluttonie and belly-cheere.

9. Folly manifeſt.] Al heretikes in the beginning ſeeme to haue ſome ſhew of truth,
God for iuſt puniſhment of mens ſinnes permitting them for ſome vvhile in ſome perſons
and places to preuaile: but in ſhort time God detecteth them, and openeth the eyes of
men to ſee their deceites: in ſo much that after the firſt brunt they be maintained by force
onely, al wiſe men in maner ſeing their falſhod, though for troubling the ſtate of ſuch
common weales vvhē vnluckely they haue been received, they can not be ſo ſodenly
extirped.

12. Al that vvil liue.] Al holy men ſuffer one kinde of perſecutiō or other, being greeued
and moleſted by the vvvicked, one way or another: but not al that ſuffer perſecution, be holy,
as al malefactōrs. The Church and Catholike Princes perſecute heretikes, and be perſe-
cuted of them againe, as S. Auguſtine often declareth. See ep. 48.

13. Proſper.] Though herieſies and the authors of them be after a while diſcouered &
by litle and litle forſaken generally of the honeſt, diſcrete, and men careful of their owne
ſaluatiō

Women eaſily
ſeduced by
herieſie.

The folly of
Heretikes in
time appea-
reth.

Perſecutiōs

saluation, yet their authors and other great sinners proceede from one error and heresie to another, and finally to plaine Atheisme and al Diuelish disorder.

16. *Al Scripture.*] Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithfull, and specially of a Bishop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and vvorkes. Vvhich commendation is not here giuen to the bookes of the new Testament onely (vvhreeof he here speaketh not, as being yet for a great part not vvritten) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit vvherewith it vvas vvritten.

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therefore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and vvere onely ynough to attaine the same. By vvhich reason a man might as vvell proue that the old Testament vvere ynough, and so exclude the new: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. and they might see in the very next line before, that he requireth his constant perseuerance in the doctrine vvhich he had taught him ouer and about that he had learned out of the Scriptures of the old Testament, vvhich he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, vvithout helpe of maisters and teachers, as the Aduersaries herevpon (to committe the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothee knewv the Scriptures and therefore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie.

The great profit
of reading the
Scriptures.

The Heretikes
folish argumēt:
Al Scripture is
profitable, ergo
only Scripture
is necessarie &
sufficient.

CHAP. IIII.

He requireth him to be earnest vvhile he may, because the time vvil come vvhen they vvil not abide Catholike preaching, & and to fulfil his course, as him self nowv hath done. & and to come vnto him vvith speede, because the rest of his traine are dispersed, and he draweth nowv to heauen.

The Epistle
for holy Do-
ctors, and for
S. Dominike
August. 4.

¶ The martyr-
dom of saincts
is so accepta-
ble to God,
that it is coun-
ted as it vvere
a sacrifice in
his sight, and
therefore hath
many effectes
both in the
partic that suf-
fereth it, and
in others that
are partakers
of the merite
as of a sacri-
fice: vvhich
name it hath
by a Meta-
phore.



Testifie before God and I E S V S Christ
vvho shal iudge the liuing and the dead,
and by his aduent, and his kingdom:
† Preach the vvord. vige in season, out of
season, reprove, beseeche, rebuke in al
patience and doctrine. † For there shal be
a time vvhen they vvil not beare sound
doctrine: but according to their ovvne desires they vvil
heape to them selues maisters, hauing itching eares, † and
from the truth certes they vvil auert their hearing, and to fa-
bles they vvil be conuerted. † But bethou vigilant, labour
in al things, doe the vvorke of an Euangelist, fulfil thy mini-
sterie. Be sober. † For I am euen nowv to be sacrificed: &
the time of my resolutiō is at hand. † I haue fought a good
fight, I haue consummate my course, I haue kept the faith.
† Concerning the rest, there is laid vp for me a crowne of
iustice, vvhich our Lord vvil render to me in that day, a iust
iudge:

judge: and not only to me, but to them also that loue his comming. ¶

9 † Make hast to come to me quickly. † For Demas hath
10 left me, louing this vworld, and is gone to Thessalonica:
11 Crescens into Galatia, Titus into Dalmatia. † * Luke only
is vvith me. Take Marke, and bring him vvith thee: for he is
12 profitable to me for the ministerie. † But Tychicus I haue
13 sent to Ephesus. † The cloke that I left at Troas vvith Car-
14 parchement. † Alexander the Coppersmith hath shewed
me much euil, our Lord vvil reuward him according to his
15 vvorkes: † vvhom doe thou also auoid, for he hath greatly
16 resisted our vvordes. † In my first ansvver no man vvas vvith
17 me, but al did forsake me: be it not imputed to them. † But
our Lord stoode to me, and strengthened me, that by me the
preaching may be accomplished, and al Gentiles may heare:
18 and I was deliuered from the mouth of the lion. † Our Lord
hath deliuered me from al euil vvorke: and vvil saue me
vnto his heauenly kingdom. to vvhom be glorie for euer &
euer. Amen.

19 † Salute Prisca and Aquila, and * the house of Onesiphorus.
20 † Erastus remained at Corinth. And Trophimus I
21 left sicke at Milētum. † Make hast to come before vvinter.
Eubulus and Pudens and cLinus and Claudia, and al the brethren,
22 salute thee. † Our Lord I E S V S Christ be vvith thy
spirit. Grace be vvith you. Amen.

c This Linus
vvas coadiutor
vvith & vnder
S. Peter, & so
counted secōd
in the number
cōf Popes.

ANNO TATIONS CHAP. IIII.

3. *There shal be a time.*] If euer this time come (as needes it must that the Apostle foresawv and foretold) aovv it is vndoubtedly. for the properties fall so iust in euery point vpon our new Maisters and their Disciples, that they may seeme to be poutered out, rather then prophced of. Neuer vv ere there such delicate Doctors that could so pleasantly clauv and so svectly rubbe the itching eares of their hearers, as these, vvich haue a doctrine framed for every mans phansie, lust, liking, and desire. the people not so fast crying, *Speake placencia, things that please:* but the Maisters as fast vvarranting them to doe *placencia*.

8. *A crowne of iustice.*] This place conuinceth for the Catholikes, that al good vvorkes done by Gods grace after the first iustification, be truly and properly meritorious, and fully vvorthy of euerlasting life: and that therevpon heauen is the due and iust stipend, crowne, or recompense, vvich God by his iustice ovveth to the persons so vvorking by his grace. for he rendreth or repaiereth heauen as a iust iudge, and not onely as a merciful giuer. and the crowne vvich he paierth, is not onely of mercie or fauour or grace, but also of iustice. It is his merciful fauour and grace, that vve vvorke vvel & merite heauen: it is his iustice, for those merites to giue vs a crowne correspondēt in heauen. S. Augustine vpon these vvordes of the Apostle, explesseth both breifely thus,

The Apostle
prophced
of our new
delicate preachers.

Vvorkes me-
ritorious.

How heauen
is due both of
of iustice and
mercie.

E f f f Hovv

Gal. 4, 14

vvil de-
liuer

2. Timo.
1, 16.

Esa. 30. v.
10.

Heu should he repay as a iust iudge, vnles he had first giuen as a merciful father? Li. de grat. & lib. arbit. c. 6.

It is not of vs,
but of Gods
grace, that
vvorkes be
meritorious.

To such good
vvorkes heauē
is due: to fay
the contrarie,
is to derogate
from Gods
grace.

And vvhen you heare or read any thing in the Scriptures, that may seeme to derogate from mans vvorkes in this case, it is alwaies meane of vvorkes considered in their owne nature and vature, not implying the grace of Christ, by vvhich grace it cometh, & not of the vvorke in it self that vve haue a right to heauen & deserue it vvorthily: vvhich the Apostle in the 6 to the Hebrewes more then insinuateth, saying these vvordes, *God is not vnjust, to forget your vvorke & loue vvhich you haue shewed in his name &c.* As though he vvould say, that he vvete vnjust if he did forget to recompense their vvorkes. * The parable also of the men sent into the vineyard, proueth that heauen is our owne right, bargained for and vvrought for, and accordingly paid vnto vs as our hire at the day of iudgement, for that is *merces* and *merced*; vvhereby the Scripture so often calleth it. It is the goale, the marke, the price, the hire, of all struiuing, running, labouring, due both by promise and by couenant and right dette. See a notable place in S. Augustine in *Psal. 83* in fine: and 100 in *initio*, & *ho. 14 c. 2. li. 50 hom.* S. Cyprian also, and namely the later end of his booke *de opere & elemosynas*: and thou shalt easily contemne the contrarie falshood, vvhich doth not so much derogate from mans vvorkes, as from Gods grace vvhich is the cause and ground of all vvorthines in mans merites. S. Augustines vvordes be these, *Marke that he to vvhom our Lord gaue grace, hath our Lord also his dette. He found him a giuer, in the time of mercie: he hath him his dette in the time of iudgement.* See the place and the rest here coted, vvhere he examineth and explicareth the matter at large.

Mat. 20.

In Ps. 106.

THE ARGVMENT OF THE EPISTLE OF S. PAUL TO TITVS.



HAT Titus vvvas a Gentil, and not a Iew, and that he vvvas in S. Pauls traine, at the least the 14 yere after his conversion, if not before, vve vnderstand by the Epistle to the Galatians c. 2. And that he continued vvith him to the very end, appeareth in the second to Timothee c. 4. Vvhere he maketh mention that he sent him from Rome into Dalmatia, vvhen him self vvvas shortly after to be put to death.

2 Corinth. 8.

And therefore although S. Luke neuer name him in the *Actes*, as neither him self, yet no doubt he comprehendeth him commonly, vvhen he speaketh thus in the first person plurall: Forthvvith vve sought to goe into Macedonia. *Act. 16.* For S. Paul also sent him to Corinth, betvvene the vvriting of his 1 & 2 to the Corinthians (vvhich time concurrerth vvith *Act. 19*) by occasion vvhereof he maketh much and honorable mention of him in the said second Epistle c. 2. & c. 7. and againe * he sent him vvith the same Epistle: both times about great matters: so that no doubt he vvvas euen then also a Bishop, and receiued accordingly of the Corinthians, vvith feare and trembling. 2. Cor. 7. v. 15. But the same is plainer in this Epistle to him self c. 1. v. 5. Vvhere the Apostle saith: for this cause I left thee at Crete, &c. By vvhich vvordes it is manifest also, that this Epistle vvvas not vvritten during the storie of the *Actes* (seeing that no mention is there of S. Pauls being in the ile of Crete) but after his dismission at Rome out of his first trouble, and before his second or last trouble there, as is eident by these vvordes: Vvhen I shall send to thee Artemas or Tychicus, make hast to come to me to Nicopolis, for there I haue determined to vvinter. *Tit. 3.*

Therefore he instructeth him (and in him, all Bishops) much like as he doth Timothee, vvhat qualities he must require in them that he shall make priests and Bishops, in vvhat sort to preach, and to reach al sortes of men, to commend good vvorkes vnto them: finally, him self to be their example in all goodnes.

THE



THE EPISTLE OF PAUL TO TITVS.

CHAP. I.

Of what qualitie the Priests and Bishops must be : 9 namely learned, considering the Iudaical seducers of that time. 12 That the Cretensians must be roughly vsed, so haue them continue sound in faith.

I



A V L the seruant of God, and an Apostle of I E S V S Christ according to the faith of the elect of God and knowledge of the truth : vvhich is according to pietie † into the hope of life euerlasting, vvhich he promised that lieth not, God, * before the secular times : † but hath

manifested in due times his vvord in preaching, vvhich is committed to me according to the precept of our Sauour God : † to Titus my beloued sonne according to the cōmon faith, grace and peace from God the father, and Christ I E S V S our Sauour.

5

† For this cause left I thee in Crete , that thou shouldest reforme the things that are vvanting , and shouldest ordaine priestes by cities , as I also appointed thee:

6

† * if any be vvithout crime, the husband of one vvife, hauing faithful children, not in the accusation of riote, or not obedient. † For a Bishop must be vvithout crime, as the stevvard of God : not proud, not angrie, not giuen to vvine, no striker, not couetous of filthy lucre : † but giuen to hospitalitie , gentle, sober, iust, holy, continent : † embracing that faithful vvord vvhich is according to doctrine, that he may be able to exhort in sound doctrine , & to reprove them that gaine say it.

10

† For there be many disobedient, vaine-speakers, and seducers, especially they that are of the Circumcision. † vvho

11

Ffff ij must

2. Tim. 1,
9.

1. Tim. 3,
2.

He speaketh not of the Churches ab- staining from meates some times, which is not for any vncleannes in the creatures, but for chastening their bodies: but he meaneth the Iewish superstition, vvho now being Christians, vvould not cease to put difference of cleane and vncleane according to their old iavv. See S. Augustine *Cont. Faust. li. 31. c. 4.*

must be controuled. vvho subuert vvhole houses, teaching the things they ought not, for filthie lucre. † One of 12 them said, their ovvne proper prophete, *The Cretensians alwaies liers, naughty beasts, slouthful bellies.* † This testimonie is true. For 13 the vvhich cause rebuke them sharply, that they may be found in the faith, † not attending to Ievvish fables, and 14 commaundements of men auerting them selues from the truth.

† * All things are † cleane to the cleane: but to the pol- 15 luted and to infidels nothing is cleane: but polluted are both their minde and conscience. † They confesse that 16, they knovv God: but in their vvorkes they deny, vvhereas they be abominable and incredulous and to euery good vvorke reprobate.

Epimenides.

Rom. 14, 20.

ANNO TATIONS CHAP. I.

Priests must be consecrated, by Bishops only.

5. Ordaine Priests.] Though Priests or Bishops may be nominated and elected by the Princes, people, or Patrons of places, according to the vse of the time and diuersitie of Countries and fashions, yet they can not be ordered and consecrated but by a Bishop vvho vvvas him self rightly ordered or consecrated before, as this Titus vvvas by S. Paul. And here it seemeth that he did not onely consecrate them vvhom the people had elected before, but him self also made choise of the persons, no mention being here made of any other election popular. Vvvhich though it vvvere long vsed in the primitive Church, yet for diuers causes and specially for continual tumultes, partialities, and disorders vvvhich S. Augustine much complaineth of in his time, vvvas iustly taken avvay, and other better meanes of their designation appointed. See *Cont. Laodic. cap. 12. 13. S. August. de adul. coniug. li. 2. c. 20. Ep. 110. and Possid. in vita Aug. a. 8.*

The preeminence of a Bishop about a Priest.

And that the ordering of Priests or imposition of hands to that purpose, belongeth onely to Bishops, and to no inferior Priests or other persons, it is plaine by the Apostolike practise set downe in the Scriptures, namely in the Actes, and in the Epistles to Timothee and Titus. And S. Hierom, vvho seemeth sometimes to say that in the primitive Church there vvvas no great difference betvvixt a Bishop and Priest, yet he euer excepteth giuing holy Orders, vvvhich preeminence he attributeth to Bishops onely. *ep. 85.* as he doth also Confirming the Baptized by giuing them the holy Ghost through imposition of hand and holy Chrisme. *Dial. cont. Lucifer. c. 4.* Note also that Aetius vvvas of old condemned of heresie, for holding that there vvvas no difference betvvixt a Priest and a Bishop. *Epiph. har. 75. August. har. 53.* Note lastly the fraudulent translation of the Heretikes alwaies, turning for Priests (vvvhich here is euident to be a calling of Order and office) elders, saying, *That thou ordaine Elders.* vvvhich in our vulgar tonge signifieth the age, and not the Office properly: and all this for hatred of Priests.

To put no difference betvvene them is Aetius heresie.

Heret. translation.

6. Of one vvife.] To that vvvhich is said vpon the like vvordes 1 Tim. 3: adde this testimonie of S. Epiphanius li. 3. to. 2. cont. harese. in fine. Holy Priesthood, saith he, for the most part proceedeth of Virgins: and if not of virgins, yet of them that liue a sole or single life: but and if the single and sole persons suffice him that hath been married vvwife, it is not lawfull to take to Priesthood &c. If you list to see the causes vvhy bigamie is forbidden them that are to be Priests, and continencie required of the Clergie, see the same author li. 2. to. 1. harese. 59. S. Ambrose li. 1. Office, c. 50. and vpon 1 Tim. 3. S. Augustine de bono Coniug. c. 18. S. Hierom ep. 50. c. 5 ad Pammachium, and against Iovinian li. 1. c. 19. S. Leo ep. 87. and other ancient authors.

The notable men of both Testaments, that they came to the Clergie. So vvvas S. Paul, and exhorteth al men to the like. 1 Cor. 7. 7. So vvvere Iiud continually al the Apostles after they folovved Christ, as S. Hierom vvittnesseth, affirming that our Lord lived from vvirtues.

And if the studious reader peruse al antiquitie, he shal finde al notable Bishops and Priests of Gods Church to haue been single, or continent from their vvuiues, if any vvvere married before they came to the Clergie. So vvvas S. Paul, and exhorteth al men to the like. 1 Cor. 7. 7. So vvvere Iiud continually al the Apostles after they folovved Christ, as S. Hierom vvittnesseth, affirming that our Lord lived from vvirtues.

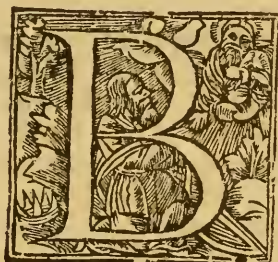
Iohn

Iohn specially for his virginitic. *Apol. ad Pammach. e. 8. & li. i cont. Iovin. c. 14. S. Ignatius ep. 6 ad Philadelph.* faith of the said Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chastitie, reckening vp of the old Testament diuers notable personages that did the same, as Elias, Iesus Naue (otherwise called Iosue) Melchisedec, Eliseus, Hieremie, Iohn Baptist. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chaste: Athanasius, Basil, Nazianzen, Chrystostom, Cyprian, Hilarie (vwho entered into holy Orders after his viiues death) Ambrose, Hierom, Augustine, Leo, Gregorie the great. Certaine other notable fathers had once viiues, but no holy men euer vsed them, much lesse married, after they vvcre in holy Orders. A maruelous thing, that so many heretofore should haue the gift of chastitie then, and now so few, if the Protestants say true, that skarse one among them in our age of al their sectes, euen of their principal Superintendents, hath had it.

Only the Protestants complain that they haue not the gift of chastitie.

CHAP. II.

What to preach both to old and yong (not onely vvith vvord but vvith example also) and to seruants. 11 For there are of al sortes in the Church, and they must be instructed accordingly.



VT doe thou speake the things that become sound doctrine. † Old men that they be sober, chaste, wise, sound in the faith, in loue, in patience. † Old women in like maner, in holy attire, not ill speakers, not giuen to much wine: teaching vvel, † that they may teach the yong women wisdom, to loue their husbands, to loue their children, † wise, chaste, sober, hauing a care of the house, gentle, subiect to their husbands, that the vvord of God be not blasphemed. † Yong men in like maner exhort that they be sober. † In al things shew thy self an example of good vvorkes, in doctrine, in integritie, in grauitie, † the vvord sound, irreprehensible: that he vvwhich is on the contrary part, may be afraid, hauing no euil to say of vs. † * Seruants to be subiect to their masters, in al things pleasing, not gain-saying: † not defrauding, but in al things shewing good faith, that they may adorne the doctrine of our Sauour God in al things.

† For the grace of God our Sauour hath appeared to al men: † instructing vs that denying impietie & worldly desires, vve liue soberly, and iustly, and godly in this vvorld, † expecting the blessed hope and aduent of the glorie of the great God and our Sauour IESVS Christ, † vvho gaue him self for vs, that he might redeeme vs from al iniquitie, and might cleanse to him self a people acceptable, a pursuer of

Ffff iij good

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

κοινωνος
παιδicos

Eph. 6, 5.
Col. 3, 21.
1. Pet. 2,
18.

εἰς τὴν
ἐκκλησίαν

¶ Bishops
must be stout
and commaund
in Gods cause,
and the people
must in no
vvise disobey
or contemne
them.

good vvorkes. † These things speake, and exhort ¶ I and re- 15
buke :: vvith al authoritie. Let no man contemne thee.

CHAP. III.

*To teach them obedience vnto Princes, and meekenes tovvards al men, considering that
vve also vvere as they, til God of his goodnes brought vs to Baptisme. 8 To
teach good vvorkes, 9 and to avoid vaine questtions, 10 and obstinate Here-
tiques.*



b The Epistle
at the 2 Masse
on Christmas
day, and in the
Votine Masse
of our B. Lady
betvvene
Christmas and
Candlemas.

¶ As before in
the Sacrament
of holy Orders
(1. Tim. 4. and
2 Tim. 1) so
here it is
plaine that
Baptisme gi-
ueth grace, &
that by it as
by an instru-
mental cause
we be saued.

¶ These ad-
monitions or
correptions
must be giuen
to such as erre,
by our Spiritu-
al Gouer-
nours and
Pastors : to
vvhom if they
yeld not, Chri-
stian men must
auoid them.

DMONISH them to be subiect to Princes 1
and Poteſtates, to obey at a vvord, to be ready
to euery good vvorke, † to blasphemē no mā, 2
not to be litigious, but modest: shewing al
mildenes tovvard al men. † for we also vvere 3
sometime vnvvise, incredulous, erring, seruing diuerſe desires
& voluptuousnesses, liuing in malice & enuie, odible, hating
one an other. † But vvhen^b the benignitie and^c kindnes 4
tovvard man of our Sauour God appeared: † * not by the 5
vvorkes of iustice vvwhich vve did, but according to his mercie
he hath saued vs: by the lauer of regeneratiō and renoua-
tion of the holy Ghost, † vvhom he hath povvred vpon vs 6
abundantly by I E S V S Christ our Sauour: † that being iu- 7
stified by his grace, vve may be heires according to hope of
life euerlasting. ¶

† * It is a faithful saying, and of these things I vvill haue 8
thee auouch earnestly: that they vvwhich beleeuē in God, be
careful to excell in good vvorkes. These things be good and
profitable for men. † Bar* foolish questions, and genea- 9
logies, and cōtentions, and controuerſies of the Law auoid.
For they are vnprofitable and vaine.

† A man that is^a an heretike after the first and second: ad- 10
monition auoid: † knowvving that he that is such an one, is 11
^a subuerted, and sinneth, being condemned^b by his ovvne
iudgement.

† Vvhen I shal send to thee Artemas or Tychicus, hasten 12
to come vnto me to Nicopolis. for there I haue determined
to vvinter. † Set forvvard Zenas the lavvyer and Apollos 13
carefully, that nothing be vvanting to them. † And let our 14
men also learne^c to excel in good vvorkes to necessarie vses:
that they be not vnfruitful. Al that are vvith me, salute 15
thee:

εφελαν
θρησκια
2. Tim. 1,
9.

1 Tim. 4.
2. Tim. 2,
23.

επισ-
τημοι
πραξις.

thee: salute them that loue vs in the faith. The grace of God be vvith you al. Amen.

ANNO TATIONS CHAP. III.

10. *A man that is an Heretike.*] Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determination, vvillfully and stubburnly standeth in his false opinion, not yielding to decree of Council or the cheefe Pastors of the Church therein. They (saith S. Augustine ep. 162.) *that defend their sentence (though false and peruerse) vvith no stubburne stomake or obstinate hart, specially if it be such as them selues by bold presumption broched not, but receiued it of their deceiued parents, and do seeke the truth vvarily and carefully, being ready to be reformed if they finde it, such are not to be reputed among Heretikes.* And againe, li. 18 de Ciuit. c. 51. *They that in the Church of Christ haue any crased or peruerse opinion, if being admonished to be of a sound and right opinion, they resist obstinately, and vvill not amend their pestiferous opinions, but persist in defense of them, are thereby become Heretikes, and going forth out of the Church, are counted for enemies that exercise vs.* Againe li. 4 de Bapt. cont. Donat. c. 16. *He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifest vnto him, had rather resist it, and choose that which him self held &c.* And in diuers places he declareth that S. Cyprian, though he held an error, yet vv as no Heretike, because he vvould not haue defended it after a general Council had declared it to be an error. li. 2 de Bapt. c. 4. So Possidonius in the life of S. Augustine reporteth, how, after the determination of the See Apostolike that Pelagius opinion vv as heretikal, al men esteemed Pelagius an Heretike, and the Emperour made lawes against him as against an Heretike. Againe S. Augustine saith, *He is an Heretike in my opinion, that for some temporal commoditie, and specially for his glorie and principalitie, coinesh or els foloweth false or new opinions.* de vilit. credendi cap. 1.

Vvho is properly an Heretike, & vvho is not.

Descriptions or markes how to know an Heretike.

vlt. Aug.
o. 18.

Let our Protestants behold them selues in this glasse, and vvithal let them marke al other pretties that old Heretikes euer had, and they shal finde al definitions and markes of an Heretike to fall vpon them selues. And therefore they must not maruel if vve varne al Catholike men by the vvordes of the Apostle in this place, to take heede of them, and to shunne their preachings, bookes, conuenticles and companies. Neither neede the people be curious to know vvhat they say, much lesse to confute them: but they must trust Gods Church, vvich doth refuse and condemn them. And it is ynough for them to know that they be condemned, as S. Augustine noteth in the later end of his booke de heresibus. And S. Cyprian saith notably to Antonianus deuoided. maunding curiously vvhat heresies Nouatianus did teach: *No matter, q he, W hat heresies he hath or teacheth, when he teacheth vvithout. that is to say, out of the Church.*

The former markes agree to the Protestants.

Their bookes, seruice, & preaching must be deuoided.

Ep. 52. n. 4.
7.

11. *Subuerted.*] Heretikes be often incorrigible, yet the Church of God ceaseth not by al meanes possible to reuoke them. therefore S. Augustine saith ep. 162. *The Heretike him self though swelling vvith odour and detestable pride, and madde vvith the frowardnes of vvicked contention, as we admonish that he be auoided lest he deceiue the vvweaklings and litle ones, so vve refuse not by al meanes possible to seeke his amendment and reformation.*

The Church seeketh the amendment of the most obstinate Heretikes.

12. *By his cruene iudgement.*] Other greuous offenders be separated by excommunication from the communion of Saints and the fellowship of Gods Church, by the sentence of their Superiors in the same Church: but Heretikes more miserable and unfortunate then they, runne out of the Church of their ovne accord, and so giue sentence against their ovne soules to damnation.

Heretikes cut them selues from the Church.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGUMENT.

Hearing of Philemons vertue, vvho vv as a Colosian, he vvriteth a familiar letter from Rome (being prisoner there) about his fugitiue seruant Onesimus: not doubting but that he might command him, yet rather requesting that he vvill forgiue him, yea and receiue him as he vvould Paul him self, vvho also hopeth to come vnto him.

PAVL



AV L the prisoner of Christ I E S V S, I
and brother Timothee: to Philéon
the beloued and our coadiutor, † & 2
to Appia our deereſt ſiſter, & to Ar-
chippus our ſelovv-ſouldiar and to
the church vvvhich is in thy houſe.
† Grace to you and peace from God 3
our father, and our Lord I E S V S
Chriſt.

∴ Faith and
charitie com-
médéd alwais
together, both
neceſſarie to
make a com-
plete Chriſtiā
man, and to
juſtification &
ſalvation.

∴ The duties
of charitie and
exercice done
to Chriſtes
prisoners, are
exceeding acce-
ptable to God
and al good
opera.

∴ Al ſpiritual
men ought to
be exceeding
propenſe and
ready to pro-
cure mens par-
don, and recō-
ciliation to al
penitents.

∴ The great
debt & dutie
that vve owe
to ſuch as be
our ſpiritual
parents in
Chriſt.

† I giue thanks to my God, alvvvaies making a memorie 4
of thee in my praiers, † hearing thy ∴ charitie and faith 5
vvvhich thou haſt in our Lord I E S V S, and "tovvvard al the
ſainctes: † that the communication of thy faith may be 6
made euidēt in the agnition of al good that is in you in
Chriſt I E S V S. † For I haue had great ioy and conſolation 7
in thy charitie, becauſe the bowvells of the ſainctes ∴ haue re-
ſted by thee brother.

† For the vvvhich thing hauing great cōfidence in Chriſt 8
I E S V S to commaund thee that vvvhich pertaineth to the
purpose: † for charitie rather I beſeeche, vvvhether thou art 9
ſuch an one, as Paul being old and novv prisoner alſo of I E-
s v s Chriſt. † I beſeeche thee for my ſonne vvvhom I haue 10
begotten in bandes, * Onesimus, † vvwho hath been ſome- 11
time vnprofitable to thee, but novv profitable both to me &
thee, † vvvhom I haue ſent backe to thee. And ∴ do thou re- 12
ceiue him as mine ovvne bowvells. † vvvhom I would haue 13
reteinēd vvwith me, that for thee he might miniſter to me in
the bandes of the Goſpel: † but vvwithout thy counſel I 14
vvould doe nothing: that thy good might be nor as it vvvere
of neceſſitie, but voluntarie. † For perhaps therfore he de- 15
parted for a ſeaſon from thee, that thou mighteſt take him a-
gaine for ever. † novv not as a ſervant, but for a ſervant, 16
a moſt deere brother, eſpecially to me, but hovv much more
to thee both in the fleſh and in our Lord? † Iſ therfore thou 17
take me for thy ſellovv: receiue him as my ſelf. † And if he 18
hath hurt thee any thing or is in thy dette, that impute to me.
† I Paul haue vvritten vvwith mine ovvne hand: I vvvil repay 19
it: not to ſay to thee, ∴ that thou ovvveſt me thine ovvne
ſelf alſo. † Yea brother. God graunt I may enioy thee in 20
our Lord. Refreſh my bowvells in our Lord. † Truſting in 21
thy obedience I haue vvritten to thee, knowing that thou
vvvilt

Col. 4, 9.

c. 4. v. 9.

- 22 vvilt doe aboute that also vvwhich I do say. † And withal provide me also a lodging. for I hope by your praier that I shal be giuen to you.
- 23 † There salute thee Epaphras my fellow-prisoner in
- 24 Christ I E S V S, † Marke, Aristarchus, Demas and Luke my
- 25 coadiutors. † The grace of our Lord I E S V S Christ be with your spirit. Amen,

A N N O T.

5. *Toward al the saintes.*] The Apostle sticketh not to say, Charitie and faith in Christ and al his Saintes, vvwhich our captious Aduersaries count in Catholike mens speeches and vvritings, very absurd, feining that in al such vve make no difference betvvixt the loue vve beare to Christ, and the loue vve owe to our neighbours: betvvixt the trust or beleefe vve haue in God, and that vvwhich vve haue in his holy Saintes. Malice and contention doth so blinde al Heretikes.

Faith and beleefe in Saintes.



THE ARGVMENT OF THE
EPISTLE OF S. PAUL TO THE
HEBREVVES.



I **H**AT the Hebrevvcs vvcre not all the Ievves, but only a part of them, it is manifest. Act. 6: vvhere the primitive Church of Hierusalem, although it consisted of Ievves only, as vve reade Act. 2. yet is said to consist of vvvo sortes, Greekes & Hebrucs. Vvvhich againe is manifest Phil. 3. vvhere S. Paul coparing him self vvith the Iudaical false-Apostles, saith, that he also is, an Hebruc of Hebrucs. Finally, they seeme to haue been those Ievves vvvhich vvcre borne in Iurie, vvvhich for the most part dwelled also there. Therefore to the Christian Ievves in Hierusalem and in the rest of Iurie, S. Paul vvriteth this Epistle, out of Italie: saying therexpon, The brethrc of Italie salute you. Heb. 13. By vvvhich vvordes, & by these other in the same place, Knovv ye our brother Timothee to be dimissed, vvith vvvhom (if he come the sooner) I vvvil see you, it is evident, that he vvrote this, not only after he vvvas brought prisoner to Rome, vvwherein S. Luke endeth the Actes of the Apostles: but also after he vvvas set at libertie there againe.

Many causes are given of the Doctors, vvhy vvriting to the Ievves, he doth not put his name in the beginning, Paul an Apostle &c. as he doth lightly in
G g g g his

his Epistles to the Churches and Bishops of the Gentils. The most likely cause is, for that he was the preacher and Apostle and Maister of the Gentils. And ^{2. Tim. 1.} againe in an other place he saith, that him self was appointed the Apostle of the ^{1. Tim. 2.} Gentils, as Peter of the Iewes. Gal. 2. Only S. Peter therefore writing to the Iewes, doth use this stile: Peter an Apostle of I E S V S Christ & c. because ^{1. Pet. 1.} he was more peculiarly their Apostle, as being the vicar of Christ, who was also ^{Rom. 1.} to him self * more specially the minister of the Circumcision, that is (as him self speaketh) not sent but to the sheepe which were lost of the house of Israel. Mat. 15.

* Yet was Christ head of the Gentils also. So likewise his vicar S. Peter, notwithstanding his more peculiar Apostleship over the Iewes.

The Argument of the Epistle S. Paul him self doth tell vs in two wordes, calling it verbum solatij, the word of solace and comfort. Which also is ^{Heb. 13.} plaine in the whole course of the Epistle, namely in the tenth chapter. v. 32. & c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations sustained of their owne countrie men the Iewes, whereof the Apostle also maketh mention to the Thessalonians. 1. Thess. 2. v. 14. Those persecutions then of the obstinate incredulous Iewes their countrie men, was one great temptation vnto them. An other temptation was, the persuasions that they brought vnto them out of Scriptures, to cleaue vnto the Law, and not to beleene in I E S V S the dead man.

And where as the Iewes did magnifie their law, by the Prophetes, and by the Angels by whom it was giuen, and by Moses, and by their land of promise, into which Iosue brought them, and by their father Abraham, and by their Aaronicall or Levitical priesthod and sacrifices, by their Tabernacle, & by their Testament: he sheweth, that our Lord I E S V S, as being the natural sonne of God, passeth incomparably the Prophetes, the Angels, and Moses: that the Rest or quietnes which God promised, was not in their earthly land, but in heauen: that his figure Melchisedec far passed Abraham: and that his priesthod, Sacrifice, Tabernacle, and testament, far passed theirs. In al which he shooteth often at these three marks: to take away the scandal of Christes death, by giuing them sundrie good reasons & testimonies of it: to erect their mindes from visible and earthly promises (to which only, the Iewes were wholly bent) to inuisible and heauenly: and to insinuate that the Ceremonies should now cease, the time of their correction by Christ being now come.

The Epistle may be deuised into these partes: the first, Of Christes excellencie aboue the Prophetes, Angels, Moses, and Iosue: c. 1. 2. 3. 4. The second, of his priesthod and excellencie thereof aboue the priesthod of the old Testament: c. 5. vnto the middest of the 10. The last part is of exhortation c. 10. v. 9. to the end of the Epistle.

THE



THE EPISTLE OF PAVL THE APOSTLE TO THE HEBREVVES.

Let the Christian Reader note the corruption and impudent boldnes of our Aduersaries, that vpon a false priuate persuation of their owne, that S. Paul vvas not the author of this Epistle, * In the English Bible of she yere 1579. Heretical corruption. * leaue out his name in the title of the same, contrarie to the authentical copies both Greeke and Latin. In old time there vvas some doubt vwho should be the vvriter of it, but then, vvhen it vvas no lesse doubted vvwhether it vvwere Canonical Scripture at al. Aftervvvard the vvhole Church (by vvwhich onely vve knovv the true Scriptures from other vvritings) held it and deliuered it, as novv The Epistle to the Hebrues, is S. Paul'es. she doth, to the faithfull, for Canonical, and for S. Paul'es Epistle. Notvvithstanding the Aduersaries vvould haue refused the Epistle, as vvvel as they do the Author, but that they falsely imagine certaine places thereof to make against the Sacrifice of the Masse.

CHAP. I.

God spake to their fathers by the Prophets: but to them selves by his owne Sonne, 14 vvho incomparably passeth al the Angels.

1

2

3

4

5

6



IVERSELY and many vvaies The Epistle at the third masse on Christmas day.

in times past God speaking to the fathers in the prophets: † last of al in these daies hath spoken to vs in his Sonne, vvhom he hath appointed heire of al, by vvhom he made also the vvorldes. † * Vvho being the ^c brightnesse of his glorie, and ^b the figure of his substance, & carying al things by the

vvord of his povver, making purgation of sinnes, sitteth on the right hand of the Maiestie in the high places: † being made so much better then Angels, as he hath inherited a more excellent name about them.

† For to vvwhich of the Angels hath he said at any time, *Thou art my sonne, to day haue I begotten thee?* and againe, *I vvill be to him a father, and he shal be to me a sonne.* † And vvhen againe he bringeth

G g g g ij in

b καὶ αὐτὸς
ὁμοεικὸς αὐτοῦ

The excellencie of Christ about Angels.

Sap. 7,
26.
καὶ αὐτὸς
ὁμοεικὸς αὐτοῦ

Pf. 2, 7.
2. reg. 7,
14.

∴ The holy Angels (saith S. Augustine) to the societie of vvhom vve aspire in this our peregrination, as they haue eternitie to continue, so also facilitie to knowv, and folicitie to rest: for they do helpe vs vvithout al difficultie, because vvith their spiritual motions pure and free, they labour or travail not. *De Ciuit. li. 11. c. 31.*

in the first begotten into the vworld, he saith, *And let al the Angels of God adore him.* † And to the Angels truly he saith, *He that maketh his Angels, spirites: and his ministers, a flame of fire.* † But to the 8
Sonne: *Thy throne o God for euer euer: a rod of equitie, the rod of thy kingdom.* † *Thou hast loued iustice, and hated iniquitie: therefore thee, God, thy God hath anointed vvith the oile of exultation above thy fellowres.* † And, 10
Thou in the beginning o Lord didst found the earth: and the vvorkes of thy handes are the heauens. † *They shal perish, but thou shalt continue: and they shal as vvaxe old as a garment.* † *And as a vesture shalt thou chaunge them, & they shal be changed: but thou art the self same, and thy yeres shal not faile.* † 12
† But to vvwhich of the Angels said he at any time: *Sit on my right hand, vntil I make thine enemies the soote soole of thy feete?* † Are they 14
not al, ∴ ministering spirites: sent to minister for them vvwhich shal receiue the inheritance of saluation?

*Pf. 96, 8.
 Pf. 103, 4.
 Pf. 44, 7.*

Pf. 101, 26.

*Pf. 109, 1.
 1. Cor. 15, 25.*

AN NOT A T I O N S

CHAP. I.

3. *The figure.*] To be the figure of his substance, signifieth nothing els but that vvwhich S. Paul speaketh in other vvordes to the Philippians c. 2. v. 6. that he is the forme and most expresse resemblance of his fathers substance. So S. Ambrose and others expound it, and the Greeke vvord *μορφη* *καραντις* Character is very significant to that purpose. Note also by this place, that the Sonne, though he be a figure of his Fathers substance, is notwithstanding of the same substance. So Christes body in the Sacrament and his mystical death and sacrifice in the same, though called a figure, image, or representation of Christes visible body and sacrifice vpon the Crosse, yet may be and is the self same in substance.

The B. Sacrament a figure, and yet the true body.

6. *Let al the Angels adore.*] The Heretikes maruel that vve adore Christ in the B. Sacrament, vvhen they might learne by this place, that vvheresoeuer his person is, there it ought to be adored both of men and Angels. And vvhere they say it vvas not made present in the Sacrament nor instituted to be adored, vve answer that no more vvas he incarnate purposely to be adored: but yet straight vpon his descending from heauen, it vvas the duty both of Angels and al other creatures to adore him.

The adoration of Christ in the B. Sacrament.

CHAP. II.

He in hereth of the foresaid, that it shal be incomparably more damnable for them to neglect the new Testament then the old, 3 considering the irrefragable authoritie of the Apostles also. 5 Then he prosecute the excellencie of Christ above the Angels, 9 vvho neuertheles, vvas made lesse than Angels, to suffer and die for men, to destroy the dominion of the Diuel, 15 to deliuer men from feare of death, 17 and to be a fite Priest for men.

6 As that vvwhich runneth out of a broken vessel, or that runneth by, is lost.



THEREFORE more abundantly ought 1
 vve to obserue those things vvwhich vve haue heard: lest perhaps vve runne out. 2
 † For if the vvord that vvas spoken by Angels, became sure, and al preuarication and disobedience hath receiued a iust retribution of reppard: † howv shal vve 3
 escape

*c μη παρ-
 παρ-
 εσται*

Mar. 16,
20.

4

escape if vve neglect so great saluation? vvhich vvhē it vvas begonne to be declared by our Lord, of them that heard vvas confirmed on vs, † * God vvithal testifying by signes,

5

& vvonders, and diuers miracles, & distributions of the holy Ghost according to his vvill. † For not to Angels hath God made subiect the world to come, whereof vve speake. † But

6

one hath testified in a certaine place, saying: *What is man, that thou art mindeful of him: or the sonne of man, that thou visting him? † Thou didst minish him litle lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the vvorkes of thy handes. † Al things hast thou made subiect vnder his feete.* For in that he subiected al things to him, he left nothing not subiect to him. But novv vve see not

8

as yet al things subiect to him. † But * him that vvas a litle lessened vnder the Angels, vve see I E S V S, :: because of the passion of death, crowned vvith glorie and honour: that

10

through the grace of God he might tast death for al. † For it became him for vvhom al things, and by vvhom al things, that had brought many children into glorie, to consummate the author of their saluation, by his passion. † For he that sanctifieth, and they that be sanctified: al of one. For the

11

which cause he is not ashamed to call them brethré, † saying, *I vvill declare thy name to my brethren: in the middes of the Church vvill I praise thee.* And againe, *I vvill haue affiance in him.* And againe, *Behold*

13

here am I and my children: vvhom God hath giuen me. † Therefore because the children haue communicated vvith flesh & blood, him self also in like maner hath been partaker of the same:

15

that * by death he might destroy him that had the empire of death, that is to say, the Deuil: † and might deliuer them that by the feate of death through al their life vvē subiect to seruitude.

16

† For no vvhere doth he take Angels: but the seede of Abraham he taketh. † Vvherevpon he ought in al things to be like vnto his brethren: that he might become a merciful and faithfull high Priest before God, that he might repropitiate the sinnes of the people. † For in that vvherein him self suffered and vvas tempted: he is able to helpe them also that are tempted.

17

18

This pro-
ueth against
the Caluinists
that Christ by
his Passiō mer-
ited his owne
glorification.
which they
would not for
shame deny of
Christ, but
that they are
at a point to
deny al meri-
torious wor-
kes, yea euē in
Christ also.
and therefore
they translate
also this sen-
tēce heretical-
ly, by transpo-
sing the wor-
des. In the Bible
printed the yere
1579.

The dignitie
of man, in that
Christ tooke
our nature vn-
to his person
in Deitie, and
not the nature
of Angels.

CHAP. III.

By example of Christ (vwho is incomparably more excellent then Moyses also) he exhorteth them to be faithful vnto God. 7 Their reward shal be, to enter into euermlasting rest, if they perseure, as contrarie vwise to be excluded (as vvas shadowed in their forefathers in the vildernes) if they sinne and become incredulous.

The excellencie of Christ about Moyses.

WHEREFORE holy brethren, partakers of the heavenly vocation, consider the Apostle, & high priest of our confession I E S V S: † vwho is faithful to him that made him; as also * Moyses in al his house. † For, this man is esteemed vworthie of more ample glorie about Moyses, by so much as more ample glorie then the house, hath he that framed it. † For euery house is framed of some man. but he that created al things, is God. † And Moyses in deede vvas faithful in al his house as a seruant, for a testimonie of those things vvhich vvere to be said: † but Christ as the Sonne in his ovvne house: which house are vve, if vve keepe firme the confidence and glorie of hope vnto the end.

† Vvherefore, as the holy Ghost saith, *To day if you shal heare 7 his voice, † harden not your hartes as in the exacerbation according to the day of tentation in the desert, † vvhere your fathers tempted me: proued & saw my vvorkes † fourtie yeres. For the vvwhich cause I vvas offended vvith this generation, and said, They doe alvvayes erre in hart. And they haue not knowen my vvayes. † to vvhom I svvare in my vvrrath, If they shal enter into my rest.*

† Bevvare brethren, lest perhaps there be in some of you an euil hart of incredulitie, to depart from the liuing God. † but exhort your selues euery day, vvholes to day is named, that none of you be obdurate vvith the fallacie of sinne, † For vve be made partakers of Christ: yet so if vve keepe the beginning of his substance firme vnto the end. † Vvwhile it is said, *To day if you shal heare his voice, do not obdurate your hartes as in that exacerbation. † For some hearing did exasperate: but not al they that vvent out of Ægypt by Moyses. † And vvith vvhom vvas he offended fourtie yeres? vvas it not with them that sinned, * vvwhose carcasses vvere ouerthrowen in the desert? † And to vvhom did he svvare that they should not enter into his rest: but to them that were incredulous? † And vve see that they could not enter in, because of incredulitie.*

† Faith is the groundworke of our creatiō in Christ, which if we hold not fast, al the building is lost.

Nu. 12, 7

Pf. 94, 8

Nu. 14,
37. 21,
23.

CHAP. IIII.

That they must feare to be excluded out of the foresaid rest (vvwhich he proueth out of the psalme) 12 considering that Christ seeth their most inward secretes, 14 And that he (as their Priest vwho also him self suffered) is able and ready to strengthen them in confession of their faith.

LET



Pſ. 94, 11

Gen. 2, 2.

Heb. 3, 7.

c So Iosue is called in Greeke.

- 1 **E**T vs feare therfore lest perhaps forsaking the promis of entring into his rest, some of
 2 you be thought to be vwanting. † For to vs also it hath been denounced, as also to them, but the vvord of hearing did not profit them, not mixt vvith faith of those things vvich
 3 they heard. † For vve that haue beleecued, shal enter into the rest: as he said, *As I swaue in my vvyrath, if they shal enter into my rest:* and truely the vvorkes from the foundation of the vvord
 4 being persfited. † For he said in a certaine place of the seuenth day, thus: *And God rested the seuenth day from al his vvorkes.* † And
 5 againe in this, *If they shal enter into my rest.* † Because then it remaineth that certaine enter into it, and they to vvhom first it
 6 vvvas preached, did not enter because of incredulitie: † againe he limiteth a certaine day: *To day*, in Dauid saying, *after so long*
 7 *time, as is aboue said, To day if you shal heare his voice: doe not obdurate*
 8 *your hartes.* † For if ^c Iesus had giuen them rest: he vvould
 9 neuer speake of an other day aftervvard. † Therfore there
 10 is left a sabbatisme for the people of God. † For he that is entred into his rest, the same also hath rested frō his vvorkes, as God from his.
 11 † Let vs hasten therfore to enter into that rest: that no
 12 man fal into the same example of incredulitie. † For :: the vvord of God is liuely and forcible, and more persing then any tyvo edged svword: and reaching vnto the diuision of the soule and the spirit, of the ioyntes also and the marowes, and a discerner of the cogitations and intentes of the hart.
 13 † And there is no creature inuisible in his sight. but al things are naked and open to his eies, to vvhom our speache is.
 14 † Hauing therfore a great high Priest that hath entred the heauens, I ^e vs the sonne of God, let vs hold the confession.
 15 † For vve haue not a high priest that can not haue compassion on our infirmities: but tempted in al things by similitude, except sinne. † "Let vs goe therfore vvith confidence to the throne of grace: that vve may obtaine mercie, and finde grace in seasonable aide.

∴ If the Apostle had not evidently here shewed that the Sabbath rest was a figure of the eternal repose in heauen, who durst to haue applied that Scripture of Gods rest the seuenth day, to that purpose? Or how can our Aduersaries now reprehend the like applicatio manitoldly vsed in al holy auncient writers to the like end?

:: Whatsoeuer God threateneth by his vvord concerning the punishment of sinne and incredulitie, shal be executed, be the offense neuer so secrete, deepe, or hidden in our hartes. because Gods speech passeth easily and searcheth thoroughly euery part, power, and facultie of mans soul.

The Epistle in a Masse for the election of the Pope.

ANNO T A T I O N S

CHAP. IIII.

16. *Let vs go vvith confidence.* The Aduersaries go about to proue by these vvordes that vve neede no helpe of Saints to obtaine any thing, Christ him self being so readie, and vve being admonish he d

Scripture abused against invocation of Saints. manifested to come to him vvith confidence as to a most merciful Mediator and Bi^{sh}op. But by that argument they may as vvell take avway the helpes and praier of the liuing one for an other. And vve do not require the helpe either of the Saints in heauen, or of our brethren in earth, for any mistrust of Gods mercie, but for our ioyne vnnvorthines: being assured that the praier of a iust man auaieth more vvith him, then the desire of a greuous sinner: and of a number making intercession together, rather then of a man alone. vvhich the Heretikes can not deny except they reproue the plaine Scriptures. Neither do vve come lesse to him, or vvith lesse confidence, vvhen vve come accompanied vvith the praier of Angels, Saints, Priests, or iust men ioyning vvith vs, as they fondly imagine and pretend: but vvith much more assistance in his grace, mercie, and merites, then if vve praied our selues alone.

CHAP. V.

That Christ being a man and infirme, vvias therein but as a Priest. and that he also vvias called of God to this office: offering as the others: & suffered obediently for our example. 11 Of vvwhose Priesthod he hath much to say, but that the Hebrewes haue neede rather to heare their Catechisme againe.

The Epistle for a Bi^{sh}op that is a Confessor, and for S. Thomas of Canterbury.



OR "euery high Priest taken from amōg 1
men, is appointed for mē in those things
that pertainē to God: that he may offer
gistes and sacrifices for sinnes: † that cā 2
haue compassion on them that be igno-
rant and do erre: because him self also is
cōpassed vvith infirmitie: † & therfore 3
he ought, as for the people, so also for
him self to offer for sinnes. † *Neither doth any man" take 4
the honour to him self, but he that is called of God, * as Aa-
ron. † So Christ also "did not glorifie him self that he 5
might be made a high priest: but he that spake to him, My
sonne art thou, I this day haue begotē thee. † As also in an other place 6
he saith, Thou art "a priest for euer, according to the order of Melchisedec. †
† Vvho in the daies of his flesh, "vvith a strong crie and 7
teares, offering praier and supplications to him that could
save him from death, vvias heard "for his reuerence. † And 8
truelv vvhereas he was the Sonne, he learned by those things
vvhich he suffered, obedience: † and being consummate, 9
"vvias made to al that obey him, cause of eternal saluation,
† called of God a high priest according to the order of Mel- 10
chisedec.

† Of vvhome vve haue great speache and "inexplicable 11
to viter: because you are become vveake to heare. † For 12
vvhereas you ought to be maisters for your time, you neede
to be taught againe your selues vvhat be the elements of the
beginning of the vvordes of God: and you are become such

2 Par.

26, 18.

1 Par. 23

13.

Ps. 2, 7.

Ps. 109,

4.

- 13 as haue neede of milke, & not of strong meate. † For euery one that is partaker of milke, is vnkilful of the vvord of iustice: for he is a childe. † But strong meate is for the perfect, them that by custome haue their senses exercised to the discerning of good & euil.

A N N O T A T I O N S

CHAP. V.

1. *Euery high Priest.*] By the description of a Priest or high Priest (for to this purpose al is one matter) he proueth Christ to be one in most excellent sort. First then, a Priest must not be an Angel, or of any other nature but mans. Secondly, euery man is not a Priest, but such an one as is specially chosen out of the rest, and preferred before other of the community, seuered, assumed, and exalted into a higher state and dignitie then the vulgar. Thirdly, the cause and purpose vvhy he is so sequestred and piked out from the residue, is to take charge of Diuine things, to deale as a mediator betwixt God and the people, to be the Deputie of men in such things as they haue to craue or to receiue of God, and to present or glue to him againe. Fourthly, the most proper and principal part of a Priests office is, to offer oblations, gistes, and sacrifices to God for the sinnes of the people: vvithout vvch kind of most soueraine duties, no person, people, or Commonwealch can appertaine to God: and vvch can be done by none, of vvhat other dignitie or calling focuer he be in the vvorld, that is not a Priest: diuers Princes (as vve read in the Scriptures) punished by God, and king Saul deposed from his kingdom, specially for attempting the same.

The description of a Priest, and his office.

3 Reg. 13.
2 Par. 26.
1 Reg. 13.

And generally vve may learne here, that *in vs que sunt ad Deum*, in all matters touching God, his seruice, and religion, the Priest hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and soueraine, in the things touching their vvorldly affaires: Vvch must for al that by him be directed and manneged no othervvise, but as is agreeable to the due vvorship and seruice of God. against vvch if the terrene Povers commit any thing, the Priests ought to admonish them from God.

The Princes temporal authoritie how far it extendeth.

Vve learne also hereby, that euery one is not a Priest, and that the people must alwaies haue certaine persons chosen out from among them, to deale in their sutes and causes vvith God, to pray, to minister Sacraments, and to sacrifice for them. And vvhereas the Protestants vvil haue no Priest, Priesthod, nor sacrifice, but Christ and his death, pretending these vvordes of the Apostle to be verified onely in the Priesthod and Seruice of the old law, and Christs person alone, and after him of no moe: therein they shew them selues to be ignorant of the Scriptures, and of the state of the new Testament, and induce a plaine Atheisme and Godlesnesse into the vvorld. for, so long as man hath to doe vvith God, there must needes be some deputed, and chosen out from among the rest, to deale according to this declaration of the Apostle, in things pertaining to God, and those must be Priests. for els, if men neede to deale no more, but immediately vvith Christ, vvhat doe they vvith their Ministers? Vvhy let they not euery man pray, and minister for him self, and to him self? Vvhat doe they vvith Sacraments, seeing Christs death is as vvell sufficient vvithout them, as vvithout sacrifice? Vvhy standeth not his death as vvell vvith sacrifice, as vvith Sacraments: as vvell vvith Priesthod, as vvith other Ecclesiastical functiō: There is no other cause in the vvorld, but that (Sacrifice being the most principal act of religion that man ovveth to God, both by his bod or sacrifice, and by the law of nature) the Diuel by these his ministers, vnder pretence of deferring or attributing the more to Christs death, vvould abolish it.

There is a peculiar order & calling of Priests of the new Testament.

Priests and sacrifice necessarie in the new Testament, & nothing derogatorie to Christs priesthod or sacrifice.

This definition of a Priest and his function, vvith al the properties thereto belonging, holdeth not onely in the law of Moyses, and order of Aarons Priesthod, but it vvast true before, in the law of nature, in the Patriarches, in Melchisedec, and now in Christ, and all his Apostles, and of Christs Priests of the new Testament: sauing that it is a peculiar excellencie in Christ, that he onely offered Priesthod. for other mens sinnes, and not at all for his ovvne, as all other doe.

4. *Take to him self.*] A special prouiso for all Priests, preachers, and such as haue to deale for the people in things pertaining to God, that they take not that honour or office at their ovvne hands, but by lawfull calling and consecration, euen as Aaron did. By vvch clause if you examine Luther, Caluin, Beza, and the like, or if al such as now daies intrude them selues into sacred functions, looke into their consciences, great and foul matter of damnation vvill appeare.

fully called thereto.

5. *Did not glorifie him self.*] The dignitie of Priesthod must needes be passing high and soueraine, vvhen it vvast a promotion and preferment in the sonne of God him self according to his manhod, and vvhen he vvould not vsurpe, nor take vpon him the same, vvithout his fathers ex-

The dignitie & function of Priesthod is

H h h h p r e s t

not to be vsurped.

preſſe commiſſion and calling therevnto. An eternal example of humility, and an argument of condemnation to al mortal men, that arrogate vniuſſy any function or power ſpiritual, that is not giuen them from aboue, and by lawfull calling, and commiſſion of their ſuperiors.

Chriſt both Prieſt & king: but his Prieſthod more excellent of the two.

Chriſt a Prieſt as he is man, not as he is God.

6. *A Prieſt for euer*.] In the 109 Pſalme, from whence this teſtimonie is taken, both Chriſtes kingdom and Prieſthod are ſet fourth, but the Apoſtle vrgeth ſpecially his Prieſthod, as the more excellent and pre eminent ſtate in him, our Redemption being wrought & atchieued by ſacrifice, vvhich vvas an act of his Prieſthod, and not of his kingly power, though he vvas properly a king alſo, as Melchiſedec vvas both Prieſt, and king, being a reſemblance of Chriſt in both, but much more in his Prieſthod. And our Lord had this excellent double dignitie (as appeareth by the diſcourſe of S. Paul, and his allegations here out of the Pſalmes) at the very firſt moment of his conception or incarnation, for you muſt beware of the vicked hereſie of the Arians and Caluinists (except in theſe later it be rather an error proceeding of ignorance) that ſticke not to ſay, that Chriſt vvas a Prieſt, or did ſacrifice, according to his Godhead. Vvhich is to make Chriſt, God the fathers Prieſt, and not his ſonne, and to doe ſacrifice and homage to him as his Lord, and not as his equal in dignity and nature. Therefore S. Auguſtine ſaith in *Pſal. 109. That as he vvas man, he vvas Prieſt: as God, he vvas not Prieſt.* And Theodoret in *Pſal. 109. As man, he did offer ſacrifice: but as God, he did receiue ſacrifice.* And againe, *Chriſt touching his humanity vvas called a Prieſt, and he offered no other hoſt but his owne body.* &c. Dialog. 1 circa med. Some of our new Maitters not knowing ſo much, did let fall out of their penneſ the contrarie, and being admoniſhed of the error, and that it vvas very Arianiſme, yet they perſiſt in it of mere ignorance in the groundes of Diuinitie.

Pſal. 2. 109.

Relent. pag. 29.

The ſacrifice on the Croſſe, vvas the principal acte of Chriſts prieſthod.

7. *With a ſtrong crye.*] Though our Sauour make interceſſion for vs, according to his humane nature, continually in heauen alſo: yet he doth not in any external creatures make ſacrifice, nor vſe the praiers ſacrifically, by vvhich our redemption vvas atchieued, as he did in the time of his mortal life, and in the act of his Paſſion, and moſt principally, vvhich with a loud voice, and vvhith this praier, *In manus tuas commendo ſpiritum meum*, he voluntarily depoeſed his ſoul, yielding it in moſt proper ſort for a ſacrifice. for in that laſt point of his death, conſiſteth ſpecially his high Prieſtly office, and the very vvorke and conſummation of our redemption.

Luce. 23. 46.

Prieſts praers more effectual.

Obſerue more ouer, that though commonly euery faithfull perſon pray both for him ſelf and others, and offer his praers to God, yet none offereth by office, and ſpecial deputation, and appointment, in the perſon of the vvhole Church and people, ſauiug the Prieſt. Vvhoeſe praers therfore be more effectual in them ſelues, for that they be the voice of all faithfull men together, made by him that is appointed and receiued of God for the peoples legare. And of this kind vvere all Chriſtes praers, in all his life and death, as all his other actions vvere: his ſaſting, vvhatching, preaching, inſtituting, miniſtring, or receiuing Sacraments: euery one being done as Prieſtly actions.

Chriſts Prieſtly actions.

Notorious Heretical tranſlation to maiſtaine Caluins horrible blaſphemie.

7. *For his reuerence.*] Theſe vvordes haue our Engliſh Tranſlators perniciouſly and moſt preſumptuouſly corrupted, turning them thus, *In that vvhich he feared*, contrarie to the verſion and ſenſe of al antiquity, and to Eraſmus alſo, and contrarie to the ordinarie vſe of the Greeke vvord, as Beza him ſelf deſcribeth in *Luce. 2 v. 25*: and contrarie to the propriety of the Greeke phraſe, as not onely the Catholikes, but * the beſt learned Lutherans do thevv and proue by many examples. They ſolovv herein the ſingular preſumption of Caluin, vvho vvas the firſt (as his fellowv Beza confeſſeth) that euer found out this interpretation. Vvhich neither S. Chryſoſtom, nor any other, as perfect Græcians as they vvere, could euer eſpie, Vvhere, onely to haue made choiſe of that impious and arrogant Sectaries ſenſe, before the ſaid fathers and all the Churches beſides, had been ſhamefull ynough: but to ſet the ſame downe for very Scripture of Gods bleſſed vvord, that is intolerable, and paſſeth al impiety. And vve ſee plainly that they haue no conſcience, indifferencie, nor other purpoſe, but to make the poore Readers beleue, that their opinions be Gods owne vvord, and to dravv the Scriptures to ſound after the fantaſie of their hereſies. But if the good Reader knew, for vvhat point of doctrine they haue thus framed their tranſlation, they vvould abhorre them to the depth of Hel. forſooth it is thus: they vvould haue this Scripture meane, that Chriſt vvas in horrible feare of damnation, and that he vvas not onely in paines corporal vpon the Croſſe (vvhich they hold, not to haue been ſufficient for mans redemption) but that he vvas in the very ſorowves & diſtreſſes of the damned, vvithout any difference, but that it vvas not euerlaſting, as theirs is.

ἀπὸ τοῦ λαοῦ ἐκείνου. Flac. 11. 11. upon this place.

Caluins blaſphemie that Chriſt ſuffered hel paines vpon the croſſe, and that his death othervvise were inſufficient.

For this horrible blaſphemie (vvhich is their interpretation of Chriſtes deſcending into Hel) Gods holy vvord muſt be corrupted, and the ſacrifice of Chriſtes death (vvhich of they talke ſo preſumptuouſly) muſt not be ynough for our redemption, except he be damned for vs alſo to the paines of Hel. Vvo be to our poore Countie, that muſt haue ſuch bookes, and read ſuch tranſlations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you ſhal ſee, that for deſenſe of the ſaid blaſphemies they haue thus tranſlated this text. See the Annotations before, *Aſt. 2. 27. and Mat. 27. 46.*

Chriſt yielding vpon the Ghroſt, accomplished our redemption.

9. *Conſummate.*] The ful vvorke of his ſacrifice, by vvhich vve were redeemed, vvas vvholly conſummate and accompliſhed, at the yielding vpon of his ſpirit to God the Father, when he ſaid, *Conſummatum eſt*, though ſo to make the ſame effectual to the ſaluation of particular men, he him ſelf

Jo. 19. 30.

self did diuers things, and now doth in heauen, and our selues also must vse many meanes, for the application thereof to our particular necessities. See the next Annotation.

9. *Was made to all.*] The Protestants vpon pretence of the sufficiency of Christes Passion, and his onely redemption, oppose them selues guilefully in the sight of the simple, against the inuocation of Saints, and their intercession, and help of vs, against our penitential vvorkes or suffering for our owne sinnes, either in this life or the next: against the merites of fasting, praying, almes, and other things commended to vs in holy Vvrite, and against most things done in the Church, in sacrifice, Sacrament, and ceremonie. But this place and many other shew, that Christes Passion, though it be of it self far more sufficient and forcible, then the Protestants in their baseness of vnderstanding can consider, yet profiteth none but such, as both doe his commandements, and vse such remedies and meanes to apply the benefite thereof to them selues, as he appointeth in his vvord, or by the Holy Ghost in his Church. And the Heretikes that say, faith onely is the thing required to apply Christes benefites vnto vs, are hereby also easily refuted. for vve do not obey him onely by beleueing, but by doing vvhatsoeuer he commaundeth. Lastly, vve note in the same vvordes, that Christ appointeth not by his absolute and eternal election, men so to be partakers of the fruite of his redemption, vvithout any condition or respect of their owne vvorkes, obedience, or free vvill: but vvith this condition alwaies, if men vvill obey him, and do that vvich he appointeth. See S. Augustine (or Prosper) to. 7 Responsi li. 2. articulo 1 ad obiectiones Vincentij, vvhere he saith of the cup of Christes passion, *It hath in deede in it self, to profite al: but if it be not drunken, it healeth not.*

Christes Passio
sufficient for
al, but profi-
table to them
only vvich
obey, not by
faith only, but
by doing as
he and his
Church com-
maund.

11. *Inexplicable.*] Intending to create more largely and particularly of Christes or Melchisedeks Priesthod, he forwarneeth them that the mystrie thereof is far passing their capacite, and that through their feeblenes in faith and vveakenes of vnderstanding, he is forced to omit diuers deepe points concerning the Priesthod of the new law. Among vvich (no doubt) the mystrie of the Sacrament and Sacrifice of the altar, called M A S S E, vvvas a principal & pertinent matter: vvich as the Apostles and Fathers of the primitive Church vsed not to treat of so largely and particularly in their vvritings, vvich might come to the hands of the vnfaithful, vvho of al things tooke soonest scandal of the B. Sacrament, as vve see Io. 6. *He spake to the Hebrews* (saith S. Hierom ep 126) *that is, to the Iewes, and not to faithfull men, to vvhom he might haue been bold to vtter the Sacrament.* And in deede it vvvas not reasonable to talke much to them of that sacrifice vvich vvvas the resemblance of Christes death, vvhen they thought not right of Christes death it self. Vvich the Apostles vvifedom and silence our Aduersaries vvickedly abuse against the holy Masse.

The Apostle
omitteth to
speake of the
B. Sacrament
as a mystrie
then to deepe
for the Iewes
capacite.

CHAP. VI.

He exhortheth them to be perfect scholers, and not to neede to be Catechumens againe, 4 considering they can not be baptized againe: 9 and remembering their former good vvorkes, for the vvich God vvill not faile to performe them his promis, if they faile not to imitate Abraham by perseuerance in the faith vvith patience. 20 And so endeth his digression, and returneth to the matter of Christes Priesthod.

1



2

3

4

5

VHERFORE intermitting the vvord of the beginning of Christ, let vs proceede to perfection, not againe laying "the foundation of penance from dead vvorkes, and of faith tovvard God, † of the doctrine of baptisimes, and of imposition of handes, and of the resurrection of the dead, and of eternal iudgement. † And this shal vve doe, if God vvill permit. † For * it is "impossible for them that were once illuminated, haue tasted also the heauenly gift, and vvvere made partakers of the holy Ghost, † haue moreover tasted the good vvord of God, and the powvers of the world

Hhhh ij to

to come, † and are fallen : to be reneved againe to penāce, 6
 crucifying againe to them selues the sonne of God, and ma-
 king him a mockerie. † For the earth drinking the raine 7
 often cōming vpon it, & bringing forth grasse commodious
 for them by vvhom it is tilled, receiueth blessing of God.
 † but bringing forth thornes and bryers, it is reprobate, and 8
 very neere a curse, vvhose end is, to be burnt.

¹¹ It is euidēt
 by these vvord-
 es, against
 the Nouatians
 and the Calui-
 nists, that S.
 Paul meant
 not precisely,
 that they had
 done, or could
 do any such
 sinne, vvhere-
 by they should
 be put out of
 all hope of
 saluation, and
 be sure of
 damnation ;
 during their
 life.

† But :: vve confidently trust of you, my best beloued, 9
 better things and neerer to saluation : although vve speake
 thus. † For " God is not vniust, that he should forget your 10
 vvorke & loue which you haue shewed in his name, vvwhich
 haue ministred to the sainctes and do minister. † And our 11
 desire is that euery one of you shew forth the same care-
 fulnesse to the accomplishing of hope vnto the end: † that 12
 you become not slouthful, but imitators of them vvwhich by
 faith and patience shal inherite the promises. † For God 13
 promising to Abraham, because he had none greater by vvho
 he might sweare, he sweare by him self, † saying, * Vnles blef. 14
 sing I shal blesse thee, and multiplying shal multiplie thee.
 † And so patiently enduring he obtained the promise. † For me 15
 svveare by a greater then them selues : and the end of all their 16
 controuersie, for the confirmation, is an othe. † Vvherein 17
 God meaning more abundantly to shew to the heires of
 the promise the stabilitie of his cōsel, he interposed an othe:
 † that by two things vnmoueable, vvhereby it is impossible 18
 for God to lie, vve may haue a most strong comfort. vvho
 haue fled to hold fast the hope proposed, † vvwhich vve haue 19
 as an anker of the soule, sure and firme, and going in into the
 inner partes of the vele, † vvhere I E S V S the precurfor for 20
 vs is entered, made a high priest for euer according to the or-
 der of Melchisedec.

Gen. 22.
 16.

AN NOT A T I O N S

CHAP. VI.

The Apostles
 forme of Ca-
 techisme, and
 the poits ther-
 of.

1. *The foundation of penance.* Vve see hereby, vvhat the first groundes of Christian insti-
 tution or Catechisme were in the primitiue Church, and that there vvas euer a necessarie
 instruction and beleefe of certaine points had by vvord of mouth and tradition, before men
 came to the Scriptures : vvwhich could not treat of things so particularly, as vvas requisite
 for the teaching of all necessarie groundes. Among these points were the 12 Articles
 contained in the Apostles Creede : the doctrine of penance before Baptisme : the maner and
 necessitie of Baptisme : the Sacrament of Imposition of hands after Baptisme, called Con-
 firmation : the articles of the Resurrection, Iudgement, and such like. Vvithout vvchich
 things first laid, if one should be sent to picke his faith out of the Scripture, there vould
 be

be

be madder leue quickly. See S. Augustine in *exposit. inchoat. ep. ad Ro. versu finem.*

4. *Impossible.*] How hard the holy Scriptures be, and how dangerously they be read of the vnlearned, or of the proud be they neuer so wel learned, this one place might teach vs. * Vvhereat the Nouatians of old didd fumble, that they thought, and heretically taught, that none falling into any mortal sinne after Baptisme, could be receiued to mercie or penance in the Church: and so to a contentious man, that would follow his owne sense, or the bare vvordes, vvithout regard of the Churches sense and rule of faith (after which euery Scripture must be expounded) the Apostles speach doth here found. Euen as to the simple, and to the Heretike that submitte not his sense to the Churches iudgement, certaine places of this same Epistle, seeme at the first sight, to stand against the daily oblation or sacrifice of the Masse: vvich yet in truth make no more for that purpose, then this text we now stand on, serueth the Nouatians: as vvhen we come to the places, it shal be declared.

And let the good Readers beware here also of the Protestants exposition, for they are herein vvorse then Nouatians, specially such as precisely follow Caluin: holding impiously, that it is impossible for one that forsaketh entirely his faith, that is, becommeth an Apostata or an Heretike, to be receiued to penance or to Gods mercie. To establish vvich false and damnable sense, these fellows make nothing of S. Ambroses, S. Chrysostoms, and the other fathers exposition, vvich is the holy Churches sense, That the Apostle meaneth of that penance vvich is done before and in Baptisme. vvich is no more to say, but that it is impossible to be baptized againe, and thereby to be renouated and illuminated, to die, be buried, and rise againe the second time in Christ, in so easie and perfect penance and cleansing of finnes, as that first sacrament of generation did yield: vvich applieth Christes death in such ample manner to the receiuers, that it taketh avay al paines due for finnes before committed: and therefore requireth no further penance afterward, for the finnes before committed, al being vvashed away by the force of that Sacrament duely taken. S. Augustine collecth the remission in Baptisme, *Magnam indulgentiam*, a great pardon. *Enchirid. c. 64.*

The Apostle therefore warneth them, that if they fall from their faith, and from Christes grace and law vvich they once receiued in their Baptisme, they may not looke to haue any more that first great and large remedie applied vnto them, nor no man els that sinne after Baptisme: though the other penance, vvich is called the *Second table* after *shipwracke*, vvich is a more painefull medicine for sinne then Baptisme, requiring much fasting, praying, and other afflictions corporal, is open not onely to other sinners, but to al once baptized, during this life. See S. Cyprian *ep. 52.* S. Ambrose vpon this place. S. Augustine *cont. ep. Parm. li. 2. c. 13. and ep. 50.* S. Damascene *li. 4. c. 10.*

10. *God is not vnjust.*] It is a vvorld to see, vvhat vvringing & vvritting the Protestants make, to shift them selues from the euidence of these vvordes, vvich make it most cleere to all not blinded in pride and contention, that good vvorkes be meritorious, and the very cause of offaluation, so far that God should be vnjust, if he rendered not heauen for the same. *Reuera grandis iniustitia Dei* (saith S. Hierom) *Si tantum peccata puniret, & bona opera non susciperet.* That is, In deede great vvore Gods iniustice, if he vvould onely punish finnes, and vvould not receiue good vvorkes. *Li. 2. cont. iovin. s. 2.*

The Nouatians (as al Heretikes) made Scripture the grood of their heresie.

Other places make no more for the Protestants then this doth for Nouatians.

Caluins heresie vpon this place, vvorse then the Nouatians.

The fathers exposition of this place.

The Sacrament of penance is ready for al sinners vvhatsoever.

Gods iustice in reuarding meritorious vvorkes.

CHAP. VII.

To proue the Priesthod of Christ incomparably to exceed the priesthod of Aaron (and therefore, that Levitical priesthod now to cease, and that law also vvith it) he sauineth euery vvord of the verse alleaged out of the Psalme, Our Lord hath svorne: thou art a Priest for euer, according to the order of Melchisedec.



OR thisⁿ Melchisedec, the king of Salem, Priest of the God most high, * vvho mette Abraham returning from the slaughter of the kings, and blessed him: † to vvhom also Abraham deuided tithes of al: first in deede by in-

H h h h iij terpret.

Gen. 14.
18.

2.

When the fathers & catholic-like expositors pike out allegories and mysteries out of the names of mē, the Protestants not contented with the Spirit wherby the scriptures were giue, deride their holy labours in the search of the same: but the Apostle findeth high mystrie in the very names of persons and places, as you see.

The tithes giuen to Melchisedec were not giue as to a mere mortal mē, as al of the tribe of Leui & Aarons order were: but as to one representing the Sonne of God, vwho now liueth and reigneth and holdeth his priesthood & the functions thereof for euer.

terpretation, :: the king of iustice: & then also king of Salem, vvhich is to say, king of peace, † " vwithout father, without 3 mother, vwithout genealogie, hauing neither beginning of daies nor end of life, but likened to the sonne of God, continueth a priest for euer.

† And " behold hovv great this man is, to vvhom also 4 Abraham the Patriarke gaue " tithes of the principal things. † And certes * they of the sonnes of Leui that take the priest- 5 hod, haue commaundement to take tithes of the people according to the Lavv, that is to say, of their brethren: albeit them selues also issued out of the loines of Abraham. † but 6 he vvhose generation is not numbered among them, tooke tithes of Abraham, and blessed him that had the promises. † But vwithout al contradiction, that vvhich is lesse, " is blef- 7 fed of the better. † And here in deede, :: men that die, re- 8 ceiuē tithes: but there he hath vvitness, that he liueth. † And 9 (that it may so be said) by Abraham Leui also, which receiued tithes, vvas tithed. † for as yet he vvas in his fathers loines, 10 vvhē Melchisedec mette him. † If then consummation 11 vvas by the Leuitical priesthood (for vnder it the people receiued the Lavv) " vvhāt necessitie vvas there yet an other priest to rise according to the order of Melchisedec, and not to be called according to the order of Aaron? † For the 12 priesthood being " translated, it is necessarie that a translation of the Lavv also be made. † For he on vvhom these things 13 be said, is of an other tribe, of the vvhich, none attended on the altar. † For it is manifest that our Lord sprung of Iuda: 14 in the which tribe Moyse spake nothing of " priestes". † And 15 yet it is much more euident: if according to the similitude of Melchisedec there arise an other priest, † vvhich vvas 16 not made according to the Lavv of the carnal commaundement, but according to the povver of life indissoluble. † For 17 he vvittnesseth, *That thou art " a priest for euer, according to the order of Melchisedec.* † Reprobation certes is made " of the former cō- 18 maundement, because of the vveakenesse and vnprofitableness thereof. † For the Lavv brought nothing to perfe- 19 ction, but an introduction of a better hope, by the vvhich vve approche to God. † And in as much as it is not vwithout 20 an othe, (the other truely vwithout an othe vvere made priestes: † but this " vwith an othe, by him that said vnto him: 21 *our Lord hath sworn, and it shal not repent him: thou art a priest for euer.*) † by

Nu. 18,
21. Deu.
18, 1. Ios.
14, 4.

Priest-
hod.

Pf. 109,
4.

Pf. 109,
4.

- 22 † by so much, is I E S V S made a suretie of a better testamēt.
 23 † And the other in deede vvere made priestes, " being many, because that by dearth they vvere prohibited to continue:
 24 † but this, for that he continueth for euer, hath an euerlasting
 25 priesthod. † vwhereby he is able to saue also for euer ' go-
 ing' by him self to God: :: alvvaies living to make interces-
 sion for vs.
 26 † For it vvas seemely that vve should haue such a high
 priest, holy, innocent, impolluted, separated from sinners, and
 27 made higher then the heauens. † vvhich hath not necessitie
 daily (as the priestes) first * for his ovvne sinnes to offer ho-
 stes, then for the peoples. for " this he did once, in offering
 28 him self. † For the Lavv appointeth priestes them that
 haue infirmities: but the vword of the othe vvhich is after the
 Lavv, the Sonne for euer perfected.

The Epistle
for a Cōfessor
that is a Bi-
shop.

:: Christ ac-
cording to his
humane nature
prieth for vs,
& continually
representeth
his former pa-
ssion and meri-
tes to God the
Father.

them
that goe

Leu. 9, 7.
16, 6.

AN NOT A T I O N S CH A P. VII.

1. *Melchisedec.*] The excellencie of this person vvas so great, that some of the antiquity tooke him to be an Angel, and some the holy Ghost. Vvhich opinion not onely the Hebrues, that augack him to be Sem the sonne of Noē, but also the cheefe fathers of the Christians do condemne: not doubting but he vvas a mere man and a Priest and a king, vvhofoeuer he vvas. for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauour, as in this Chapter and other is shewed.

3. *Without father.*] Not that he vvas vwithout father and mother, saith S. Hierom *ep. 126*: for Christ him self vvas not vwithout father, according to his diuinity, nor vwithout mother, in his humanity: but for that his pedigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is suddenly induced in the holy historie, no mention made of his stocke, tribe, beginning, or ending, and therefore in that case also resembling in a sort the sonne of God, vvhose generation vvas extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending, and his kingdom, and Priesthod specially, in him self and in the Church, being eternall, both in respect of the time past, and the time to come: as the said Doctor in the same epistle vvvriteth.

The resemblance
of Melchisedec
to Christ, in
many points.

4. *Behold.*] To proue that Christes Priesthod surpasseth the Priesthod of Aaron: and the Priesthod of the new Testamēt, the Priesthod of the old lavv: and consequently that the sacrifice of our Sauour and the sacrifice of the Church doth much excel the sacrifices of Moyse lavv, he disputeth profoundly of the preeminences of Melchisedec about the great Patriarch Abraham, who vvas father of the Leuites.

By the sundrie
excellencies of
Melchisedecs
Priesthod is pro-
ued the excellē-
cie of the Priest-
hod & sacrifice
of the new Testamēt.

4. *Tithes.*] The first preeminence, that Abraham paid tithes, and that of the best and most cheefe things that he had, vnto Melchisedec, as a duty and homage, not for him self onely in person, but for Leui, vwho yet vvas not borne, and so for the vvhole Priesthod of Leuies stocke, acknowledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so of al the Leuitical order. And it is here to be observed, that vvhreas in the 14. of Genesis, vvhence this holy narration is taken, both in the Hebrue, and in the 70, it standeth indifferent or doubtfull, vvhether Melchisedec paid tithes to Abraham, or tooke tithes of him: the Apostle here putteth al out of controuersie, plainly declaring that Abraham paid tithes to the other, as the inferior to his Priest and Superior. And touching payment of tithes, it is a natural duty, that men owe to God in al lavves, and to be giuen to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vowed to pay them, Gen. 28. Moytes appointed them *Leuit. 27. Num. 18. Dent. 12. 14. 26.* Christ confirmeth that duty *Mat. 23*: and Abraham specially here giueth them to Melchisedec

He receiued ti-
thes of Abrahā,
& consequently
of Leui & Aarō.

Tithes.

sedec: plainly thereby approving them or their equivalent to be due to Christ and the Priesthood of the new Testament, much more then either in the law of Moyses, or in the law of Nature. Of which tithes due to the Clergie of Christs Church see S. Cyprian *ep. 66.* S. Hierom *ep. 1 c. 7.* and *ep. 2 c. 5.* to Heliodorus and Nepotianus. S. Augustine *ser. 119 de tempore.*

He blessed Abraham.

Blessing a great preeminence, specially in Priests.

7. *Is blessed of the better.*] The second preeminence is, that Melchisedec did besse Abraham: which we see here S. Paul maketh a great and souveraine holy thing, grounding our Sauours prerogative about the whole order of Aaron therein: and we see that in this fort it is the proper act of Priesthood: and that without al controuersie as the Apostle saith, he is greater in dignitie, that hath authority to besse, then the person that hath not, and therefore the Priests vocation to be in this behalfe far aboue any earthly king, who hath not power to giue benediction in this sacred maner, neither to man, nor other creature. As here Melchisedec, so Christ blessed much more, and so haue the Bishops of his Church done, and do. Which no man can maruel that our forefathers haue so highly esteemed and fought for, if he marke the vvonderful myserie and grace thereof here expressed. This Patriarch also which here taketh blessing of Melchisedec, him self (though in an inferior fort) blessed his sonnes, as the other Patriarches did, and fathers do their children by that example.

The ful accomplishment of mans redemption was not by Aarons but by Melchisedecs Priesthod.

11. *If consummation.*] The principal proposition of the vvhole epistle and al the Apostles discourse, is inferred & grounded vpon the former prerogatives of Melchisedec about Abraham and Leui: that is, that the end, perfection, accomplishment, and consummation of al mans duties and debtes to God, by the general redemption, satisfaction, full price and perfect ranom of al mankind, was not achieved by any or al the Priests of Aarons order, nor by any sacrifice or act of that Priesthod, or of al the law of Moyses, which was grounded vpon the Leuitical Priesthod, but by Christ and his Priesthod, which is of the order and rite of Melchisedec.

The Apostle to confute the Iewes false persuasion of Aarons Priesthod and sacrifices, speaketh altogether of the sacrifice of the Crosse.

11. *What necessitie.*] This disputation of the preeminence of Christs Priesthod about the Leuitical order, is against the erroneous persuasion of the Iewes, that thought their law, Priesthod, and sacrifices to be euerslasting, and to be sufficient in them selues, without any other Priest then Aaron and his successors, and without al relation to Christs Passion or any other redemption or remission, then that which their Leuitical offices did procure: not knowing that they were all figures of Christs death, and to be ended and accomplished in the same. Which point well vnderstood and kept in mind, will cleere the vvhole controuersie betwixt the Catholikes and Protestants, concerning the sacrifice of the Church, for, the scope of the Apostles disputation being, to auouch the dignity, preeminence, necessitie, and eternal fruite and effect of Christs Passion, he had not to treat at all of the other, which is a sacrifice depending of his Passion, specially vvriting to the Hebrues, that were to be instructed and reformed first touching the sacrifice of the Crosse, before they could fruitfully heare any thing of the other, though in couert and by most euident sequels of disputation, the learned and faithfull may easily perceiue vvherevpon the said sacrifice of the Church (which is the Masse) is grounded. And therefore S. Hierom saith, *ep. 12 c.* that al these commendations of Melchisedec are in the type of Christ, *cuius profectus Ecclesia sacramenta sunt.*

No lawfull state of people vvith out an external Priesthod.

12. *Translated.*] Note vvell this place, and you shall perceiue thereby, that euery lawfull forme and manner of law, state, or gouernement of Gods people dependeth on Priesthod, rifest, standeth, falleth, or altereth vvith the Priesthod. In the law of Nature, the state of the people hanged on one kind of Priesthod: in the law of Moyses, of an other: in the state of Christianity, of an other: and therefore in the former sentence the Apostle said, that the Iewish people or Commonwealt had their law vnder the Leuitical Priesthod, and the Greeke more properly expresth the matter, that they were *legitimated*, that is to say, made a lawfull people or communie vnder God, by the Priesthod, for there is no iust nor lawfull Commonwealt in the vvorld, that is not made legal and Gods peculiar, and distinguished from vnlawfull Commonweales: that hold of false goddes, or of none at al, by Priesthod. Vvherevpon it is cleere, that the new law, and al Christian peoples holding of the same, is made lawfull by the Priesthod of the new Testament, and that the Protestants shamefully are deceiued, and deceiue others, that vvould haue Christian Commonweales to lacke an external Priesthod, or Christs death to abolish the same. for, this is a demonstration, that if Christ haue abolished Priesthod, he hath abolished the new law, which is the new Testament and state of Grace, which al Christian Commonweales liue vnder. Neither were it true, that the Priesthod were translated vvith the Law, if al external Priesthod ended by Christs death, vvhere the new law began. for so the law should not depend on Priesthod, but dure vvhen al Priesthod were ended: which is against S. Pauls doctrine.

External sacrifice also necessarie for the same.

Furthermore it is to be noted, that this legitimization or putting Communities vnder law, and Priesthod, of vvhat order soeuer, is no other vvise, but by ioyning one vvith an other in one homage of sacrifice external, which is the proper act of Priesthod: for, as no lawfull state can be without priesthod, so no priesthod can be without sacrifice. And we meane alvvayes of Priesthod & sacrifice taken in their ovne proper signification, as here S. Paul taketh them. for, the constitution difference, alteration, or translation of states and lawes rise not vpon any mutation of spiritual or metaphorically taken Priesthod, or sacrifice: but vpon those things in proper acception, as it is most plaine.

Lastly

Lastly, it followeth of this, that though Christ truly sacrificed him self vpon the Crosse, (there also a Priest according to the order of Melchisedec) and there made the full redemption of the world, confirmed, and consummated his compact, and Testament, and the law and priesthod of this his new and eternal state, by his blood: yet that can not be the forme of sacrifice into which the old Priesthod and sacrifices were translated, vvhich vpon the Apostle inferreth the translation of the Law. For they all were figures of Christs death, and ended in effect at his death, yet they were not altered into that kind of sacrifice, which was to be made but once, and was executed in such a sort, that peoples and nations Christened could not meete often to vsorship at it, nor haue their law and Priestes constituted in the same, though for the honour and duty, remembrance and representation thereof, not onely we Christians, but also all peoples faithful both of Iewes & Gentiles, haue had their priesthod and sacrifices according to the difference of their states. Vvhich kind of Sacrifices were translated one into another: and so no doubt is the Priesthod Levitical properly turned into the Priesthod and sacrifice of the Church, according to Melchisedecs rite, and Christs institution in the formes of bread and wine. See the next note.

The translation of the old Priesthod & sacrifices, must needs be into the said Priesthod and sacrifice of the Church.

17. *A Priest for euer.*] Christ is not called a Priest for euer, onely for that his person is eternal, or for that he sitteth on the right hand of God, and perpetually praieeth or maketh intercession for vs, or for that the effect of his death is euermlasting: for all this proueth not that in proper signification his Priesthod is perpetual: but according to the iudgement of all the fathers grounded vpon this deepe and diuine discourse of S. Paul, and vpon the very nature, definition, and propriety of Priesthod, and the excellent act and order of Melchisedec, and the state of the new law, he is a Priest for euer according to Melchisedecs order, specially in respect of the sacrifice of his holy body and blood, instituted at his last supper, and executed by his commission, commendement, and perpetual concurrence with his Priestes, in the formes of bread and wine: in which things onely the said high Priest Melchisedec did sacrifice. For though S. Paul make no expresse mention hercof, because of the depth of the myserie, and their incredulity or feeblenesse to vvhom he wrote: yet it is euident in the iudgement of all the learned fathers (vwithout exception) that euer wrote either vpon this epistle, or vpon the 14. of Genesis, or the Psalm 109, or by occasion haue treated of the sacrifice of the altar, that the eternitie and proper act of Christs Priesthod, and consequently the immutability of the new law, consisteth in the perpetual offering of Christs body and blood in the Church.

How Christ is a Priest for euer.

Christs eternal Priesthod consisteth in the perpetual sacrifice of his body & blood in the Church.

Which thing is so well known to the Aduersaries of Christs Church and Priesthod, and so graunted, that they be forced impudently to cauill vpon certaine Hebrue particles, that Melchisedec did not offer in bread and wine: yea and when that will not serue, plainly to deny him to haue been a Priest: vvhich is to giue checkmate to the Apostle, and to overthrow all his discourse. Thus vvhiles these wicked men pretend to defend Christs onely Priesthod, they in deede abolish as much as in them lieth, the whole order, office, and state of his eternal law and Priesthod.

The Protestants cauilling vpon particles, against Melchisedecs sacrifice & Priesthod, directly against the Apostle.

Christs eternal Priesthod and sacrifice in the Church is produced out of the fathers.

Ep. 126. *Arnobius saith, By the myserie of bread and wine he was made a Priest for euer. And againe, The eternal memorial, by vvhich he gaue the food of his body to them that feare him: in psal. 109. 110. Lactantius, In the Church he must needs haue his eternal Priesthod according to the order of Melchisedec. Li. 14. Institut. S. Hierom to Euaagrius, Aarons Priesthod had an end, but Melchisedecs, that is, Christs and the Churches sacrifice is perpetual, both for the time past and to come. S. Chrysostom therefore calleth the Churches sacrifice, hostiam inconsumibilem, an host or sacrifice that can not be consumed. ho. 17 in 9 Hebr. S. Cyprian, hostiam qua sublata, nulla esset futura religio, an host vvhich being taken away, there could be no religion. de Cana Domini. nu. 2. Eusebius, perpetuam oblationem & perpetuam currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth euermlastingly. ho. 5 de Pasch. And our Sauiour expresseth so much in the very institution of the Sacrament of his body and blood: specially vvhien he calleth the later kind, the new Testament in his blood, signifying that as the old law was established in the blood of beastes, so the new (vvhich is his eternal Testament) should be dedicated and perpetual in his owne blood: not onely as it was shed on the Crosse, but as giuen in the Chalice. And therefore into this sacrifice of the altar (saith S. Augustine li. 17 de Ciuit. c. 20. S. Leo ser. 8 de Passione, and the rest) were the old sacrifices to be translated. See S. Cyprian ep. 63 ad Cecil. nu. 2. S. Ambrose de Sacram. li. 5. c. 4. S. Augustine in Psal. 33. Conc. 2. and li. 17. de Ciuit. c. 17. S. Hierom ep. 17. c. 2. & ep. 126. Epiph. her. 55. Theodoret in Psal. 109. Damascene li. 4. c. 14.*

Finally if any of the fathers, or all the fathers, had either wisdom, grace, or intelligence of Gods worde and mysteries, this is the truth. If nothing will serue our Aduersaries, Christ Iesus confound them, and defend his eternal Priesthod, and state of his new Testament established in the same.

The old commandment, and the new.

Maundy Thursday why so called.

The introduction of a new Priesthood.

The eternitie of the new Priesthood confirmed by the fathers othe, & Christs passion.

By the comparison of many priests, & one, is not meant that there is but one Priest of the new Testament.

The meaning is, that the absolute sacrifice of eternal redemption could not be done by those many Aaronical priests but by one onely, Christ Iesus: vvhich liueth a Priest for euer, hath no successor, and as cheefe priest, worketh and concurreth vvith al Priests in their priestly functions.

18. *Of the former commandment.*] The vvhole law of Moyse containing all their old Priesthod, sacrifice, sacraments, and ceremonies, is called the *Old commandment*: and the new Testament containing the sacrifice of Christs body and bloud, and al the sacraments and graces giuen by the same, is named the *New mandatum*: for vvich our forefathers called the Thursday in the holy weeke, *Maundy Thursday*, because that in it, the new law and Testamen: was dedicated in the Chalice of his bloud: the old *mandatum*, law, Priesthod, and sacrifices, for that they vvore insufficient and vnperfect, being taken away: and this new sacrifice, after the order of Melchisedee, giuen in the place thereof.

19. *The introduction.*] Euer obserue, that the abrogation of the old law, is not an abolishing of al Priesthod, but an introduction of a new, containing the hope of eternal things, vvhere the old had but temporal.

21. *With another.*] This othe signifieth the infallible and absolute promise of the eternitie of the new Priesthod and state of the Church: Christ by his death, and bloud shed in the sacrifice of the Crosse, confirming it, sealing it, and making him self the surety and pledge thereof. For though the new Testament vvvas instituted, giuen, and dedicated in the Supper, yet the vvvarrant, confirmation, and eternal operation thereof, vvvas achieved vpon the Crosse, in the one oblation and one general and euermlasting redemption there made.

25. *Being many.*] The Protestants not vnderstanding this place, seime very foolishly, that the Apostle should make this difference betvvixt the old state and the new: that in the old, there vvore many Priests: in the new, none at all but Christ. Which is against the Prophet Esay, specially prophecying of the Priests of the new Testament (as S. Hierom *Esa. 6. 6.* declareth vpon the same place) in these vvordes, *Thou shalt be called the Priests of God: the * iēās * ministers of our God, shal it be said to you: & it taketh away al visible Priesthod, & consequently * a iūg- yst.*

The Apostle then meaneth first, that the absolute sacrifice of consumption, perfection, and vniuersal redemption, vvvas but one, once done, and by one onely Priest done, and therefore it could not be any of the sacrifices, or al the sacrifices of the Iewes law, or vvrought by any or by all of them, because they vvore a number at once, and succeeding one an other, euery of their offices and functions ending by their death, and could not worke such an eternal redemption as by Christ onely vvvas vvrought vpon the Crosse. Secondly, S. Paul insinuateth therevpon, that Christ neuer loseth the dignitie or practise of his eternal Priesthod, by death nor otherwise, neuer yeldeth it vp to any, neuer hath successors after him, that may enter into his roome or right of Priesthod, as Aaron and al other had in the Iudaical Priesthod, but that him self vvorketh and concurreth vvith his ministers the Priests of the new Testament, in al their actes of Priesthod, as vvith sacrifice as Sacrament, blessing, preaching, praying, and the like vvhat so euer.

This therefore vvvas the fault of the Hebrues, that they did not acknowledge their Leuitical sacrifices and Priesthod to be reformed and perturbed by Christs sacrifice on the Crosse: and against them the Apostle onely dispuitch, and not against our Priests of holy Church, or the number of them, vvho al confesse their Priesthod and al exercises of the same, to depend vpon Christs onely perpetual Priesthod.

27. *Thou didst once.*] This is the special preeminence of Christ, that he offereth for other mens sinnes onely, hauing none of his owne to offer for, as al other Priests both of the old and new law haue. And this againe is the special dignitie of his owne person, not communicable to any other of vvhat order of Priesthod so euer, that he by his death (which is the onely oblation that is by the Apostle declared to be irreuerable in it self) paid the one full sufficient ransom for the redemption of all sinnes.

CHAP. VIII.

Out of the same Psalme 109 he vvrgeth this also, Sit thou on my right hand, shewing that the Leuitical tabernacle on earth, vvvas but a shadow of his true Tabernacle in heauen: vvithout vvvhich he should not be a Priest at all: 6 Vvhereas he is of a better Priesthod then they, as also he proueth by the excellencie of the new Testament about the old.



VT the summe concerning those things vvhich be said, is: Vve haue such an high priest, vvho is sette on the right hand of the seate of maiestie in the heauens, † a minister of the holies, and of the true tabernacle, vvhich our Lord pight & not man. † For euery high priest is appointed to offer giftes and hostes, vvherfore it is "necessarie that he also haue some thing that he may offer: †" if then he vv ere vpon the earth, neither vv ere he a priest: vvhereas there vv ere that did offer giftes according to the Lavv, † that seru e the exemplar & shadow of "heauenly things. As it vv as answered Moy ses, vvhen he finished the tabernacle, * See (quod he) that thou make al things according to the exemplar vvhich vv as shewed thee in the mount.

† But novv he hath obtained a better ministerie, by so much as he is mediatour of a better testament, vvhich is established in better promises. † For "if that former had been void of fault, there should not certes a place of a secōd been sought. † For blaming them, he saith: Behold the daies shal come, saith our Lord: and I vv il consummate vpon the house of Israel, and vpon the house of Iuda a new Testament: † not according to the testament vv hich I made to their fathers in the day that I tooke their hand to bring them out of the land of Egypt, because they did not continue in my testament: and I neglected them, saith our Lord. † For this is the testament vv hich I vv il dispose to the house of Israel after those daies, saith our Lord: Giving my lawes into their minde, & in their hart vv il I superscribe them: and I vv il be "their God, and they shal be my people: † and euery one "shall not teach his neighbour, and euery one his brother, saying Know our Lord: because al shal know me from the lesser to the greater of them: † because I vv il be merciful to their iniquities, & their finnes I vv il not now remember. † And in saying a newv, the former he hath made old. And that vvhich growveth auncient and vvaxeth old, is nigh to vvter decay.

∴ Christ liuing and reigning in heauē, continueth his priestly function still, and is minister not of Moy ses Sancta & tabernacle, but of his ouvre body & blood, vvhich be the true holies, and tabernacle, not formed by mā, but by Gods ouvre hand.

∴ The promises and effectes of the Law were temporal, but the promises and effectes of Christes Sacraments in the Church be eternal.

AN NOT A T I O N S CHAP. VIII.

3. [Necessarie that he also.] Euen now being in heauen, because he is a Bishop and Priest,

* Beza in he must needs haue sonewhat to offer, and vvherein to do sacrifice: and that not in spiri-
schol. Test. ritual sort onely, for that could not make him a Priest of any certaine order. And it is
Gracolat. most false and vvicked, to hold vvith the Calvinists, * that Melchisedecs Priesthod vv as
in c. Heb. vvholly spiri- tual. For then Christes death vv as not a corporal, external, visib. e, and truly
num. 8. named sacrifice: neither could Christ or Melchisedec be any other vvise a Priest, then euery

Christes priest-
hod & sacrifice
is external, not
spirital only.

liii ij faithful

c. 2. p. 100

Exo. 25,
9. 40.

Hier. 31,
31.

faithful man is: vvhich, to hold (as the Caluinists following their owne doctrine must needes do) is directly against the Scriptures, and no lesse against Christes one oblation of his body vpon the Crosse, then it is against the daily sacrifice of his body vpon the altar. Therefore he hath a certaine host in external and proper maner, to make perpetual oblation thereby in the Church: for, visible and external act of sacrificing in heauen he doth not exercise.

How Christes body is made fit to be sacrificed and eaten perpetually. 4. *If vpon the earth.*] It is by his death, and resurrection to life againe, that his body is become apt and fitt in such diuine sort to be sacrificed perpetually. For if he had liued in mortal sort still, that vway of mystical representation of breaking his body and separating the blood from the same, could not haue been agreeable. And so the Church and Christian people should haue lacked a priesthood and sacrifice, & Christ him self should not haue been a Priest of a peculiar order, but either must haue offered in the things that Aarons Priests did, or els haue been no Priest at all. For, to haue offered onely spiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and state of the new Testament. How his flesh vvas made fit to be offered and eaten in the Sacrament; by his death, see Iſychius li. i. in *leuit. cap. 2.*

Kingdom of heauen, and heavenly things, spoke of the Church. 5. *Heauenly things.*] As the Church or state of the new Testament is commonly called *Regnum celorum & Dei*, in the Scriptures, so these heauenly things be probably taken by learned men, for the mysteries of the new Testament. And it seemeth that the paterne giuen to Moyses to frame his tabernacle by, vvas the Church, rather then the heauens them selues: al S. Pauls discourse tending to shew the difference betwixt the new Testament and the old, and not to make comparison betwene the state of heauen and the old law. Though incidently, because the condition of the new Testament more neerely resembleth the same, then the old state doth, he sometime may speake somewhat thereof also.

Grace, the effect of the new Testament. 10. *Into their minde.*] This also and the rest following is fulfilled in the Church, and is the proper effect of the new Testament, vvhich is the grace and spirit of loue, grafted in the hartes of the faithful by the holy Ghost, vworking in the Sacraments and sacrifice of the new law to that effecte.

The new Testament or covenant betwene God & man. 10. *Their God.*] This mutual covenant made betwixt God and the faithful, is that vvhich vvas dedicated and established, first in the chalice of his blood, called therefore *the new Testament in his blood*: and vvhich vvas straight after ratified, by the death of the testator, vpon the Crosse. Luc. 22.

Scriptures abused for phantastical inspirations. 11. *Shal not teach.*] So it vvas in the primitive Church, in such specially as vvere the first founders of our new state in Christ: And that vvhich vvas verified in the Apostles and other principal men, the Apostle speaketh generally as though it vvere so in the vvhole, as S. Peter applieth the like out of Iſa. and our Sauour so speaketh, vwhen he saith that such as beleue in him, shal vvorke miracles of diuers sortes. Christian men then must not abuse this place to make challenge of new inspirations and so great knowledge that they neede no Scriptures or teaching in this life, as some Heretikes doe: vvhich much like reason and shew of Scriptures as the Protestants haue to refuse external sacrifice. And it is no lesse phantastical madnesse to deny external sacrifice, sacraments, or Priesthod, then it is to abolish teaching and preaching. Aſ. 2. 10. 14. v. 12.

CHAP. IX.

In the old Testament, that secular Sanctuary had two partes: the one signifying that time, vvhich the ceremonies thereof for the emundation of the flesh: the other signifying heauen, vvhich then vvas shut, until our High priest Christ entered into it, and that vvhich his owne blood, shed for the emundation of our consciences. Whereupon he concludeth the excellencie of his tabernacle and host above the old. 25. Noting also the difference, that he entered but once (so effectual vvas that one bloody offering of him self, for euer) vvhichas the Leuitical High priest entered euery yeere once.

THE

Exo. 25.
26, 1. 36.
c λαλῆσαι
αἰ

3 Reg. 8.
2 Par. 5.
Exo. 25,
22.

Exo 30,
10.
Leu. 16,
2. 30.

c τὸν λα-
ὸν καθα-
ρίσει

Leu. 9, 8
16, 6. 14
Nu. 19.
[shal

cleanse

Gal. 3, 15



- 1 HE former also in deede had iustificatiōs
2 c of seruice, and a secular sanctuarie. † For
3 the tabernacle vvas made, the first, vvher-
4 in vvhere, the candlestickes, and the table,
5 and the proposition of loaves, vvwhich is
6 called Holy. † But after the second vele,
7 the tabernacle, vvwhich is called *sancta san-*
8 *ctuarum*: † hauing a golden censar, and the arke of the testamēt
9 couered about on euery part vvith gold, in the vvwhich vvas
10 " a golden potte hauing Manna, and the rod of Aaron that
11 had blossomed, & * the tables of the testament, † and ouer
12 it vvwere * the " Cherubins of glorie ouerhadowing the pro-
13 pitiatōrie. of vvwhich things it is not needeful to speake novv
14 particularly. † But these things being so ordered, in the first
15 tabernacle in deede the priests alvvayes entered, accōplishing
16 offices of the sacrifices. † But in the second, * once a yere
the high priest only: not vvithout blood vvwhich he offereth
for his ovvne and the peoples ignorance: † the holy Ghost
signifying this, that the vvay of the holies was :: not yet ma-
nifested, the former tabernacle as yet standing. † vvwhich is
a c parable of the time present: according to vvwhich are of-
fered giftes and hostes, vvwhich can not concerning the con-
science make perfect c him that serueth, † onely in meates and
in drinckes, and diuerse baptismes, and iustices of the flesh
laid on them " vntil the time of correction.
† Bur^b Christ assisting an high Priest of the good things
to come, by a more ample and more perfect tabernacle not
made vvith hand, that is, not of this creation: † neither by
the blood of goates or of calves, but by his ovvne blood en-
tered in once into the Holies, " eternal redemption being
found. † For * if the blood of goates and of oxen & the
ashes of an heifer being sprinkled, sanctifieth the polluted
to the cleansing of the flesh: † howv much more hath the
blood of Christ vvho by the holy Ghost offered him self
vnspotted vnto God, 'cleansed' our conscience from dead
vvorkes, to serue the liuing God? † And therefore he is the
mediatour of the nev v Testament: that death being a meane,
vnto the redemption " of these prevarications vvwhich vvwere
vnder the former testament, they that are called may receiue
the promise of eternal inheritance. † I † For * vvwhere there
is a testament: the death of the testatour must of neces-

The Epistle vp-
on Imber satur-
day in Septemb.

:: The vvay to
heauē vvvas not
open before
Christs passion.
& therefore the
Patriarches and
good men of
the old Testa-
ment vvwere in
some other
place of rest
vntil then.

c Al things
done in the old
Testament and
priesthod vvwere
figures of Chri-
stes actions.

b The Epistle
vpon Passion
Sunday.

∴ Here we may learne that the Scriptures containe not al necessarie rites or truthes, whē neither the place to which the Apostle alludeth, nor any other, mentioneth half these ceremonies, but he had them by tradition.

sitie come betvvene. † For a testament is confirmed in the 17
dead : othervvise it is yet of no value, vvholes he that tested,
liueth. † Vvherevpon neither vvvas the first certes dedicated 18
vvithout blood. † For al the commaundement of the Lavv 19
being read of Moysesto al the people: he taking the blood
of calues and goates vvith ∴ vvater and scarlet vvool and
hyssope, sprinkled the very booke also it self and al the peo-
ple, † saying, * " This is the blood of the Testament, vvwhich 20
God hath commaunded vnto you. † The tabernacle also & 21
al the vessel of the ministerie he in like maner sprinkled with
blood. † And al things almost according to the lavv are 22
cleansed with blood : and vvithout sheding of blood there
is not remission.

† It is necessarie therfore that " the examplers of the cœ- 23
lestials be cleansed vvith these : but the celestials them selues
vvith better hostes then these. † For I E S V S is not entred 24
into Holies made vvith hand, examplers of the true : but into
heauen it self, that he may appeare novv to the countenance
of God for vs. † Nor that he should " offer him self often, 25
as the high priest entereth into the Holies, euery yere in the
blood of others: † othervvise he ought to haue suffered 26
often from the beginning of the vvorld: but novv once in
the cōsummation of the vvorldes, to the destructiō of sinne,
he hath appeated by his ovvne host. † And as it is appointed 27
to men to die once, and after this, the iudgement: † so also 28
Christ vvvas offered once ∴ to exhaust the sinnes of many. the
second time he shal appeare vvithout sinne to them that ex-
pect him, vnto saluation.

Exo. 24.
8.

∴ By this word vvwhich signifieth to emptie or draw out euen to the botom, is declared the plentiful and perfect redēption of sinne by Christ.

c ad ex-
haustiendā
peccatā.

AN NOT A T I O N S

CHAP. IX.

Relikes.

They cōtinue vvithout putrefaction.

The holy CROSSE.

The sepulchres of Christ and his Saints.

4 *A golden poste.* The Protestants count it superstitious to keepe vvith honour and reuerence the holy memories or monuments of Gods benefites and miracles, or the tokens of Christes Passion, as his Crosse, garments, or other things appertaining to him or his Saints, and thinke it impossible that such things should dure so long: vvhen they may here see the reuerent and long reuerence of Manna, vvich of it self vvvas most apt to putrifie, and of Aarons rodde, onely for that it sodenly florished by miracle, the tables of the Testament &c. See a notable place in S. Cyril li. 6 cont. *Julian.* vvhere he defendeth against *Julian* the Apostataes blasphemie, the keeping and honouring of that Crosse or vvood vvich Christ died on. See also S. Paulinus ep. 11. and vvhat reuerence S. Hierom and the faithful of his time did to the sepulchres of Christ and his Martyrs, and to their relikes. *We reuerence and vvorship* (saith he) *euery vvhere Martyrs sepulchres, and putting the holy ashes to our eyes, if vve may, vve touch it vvith our mouth also: and do some thinke, that the monument vvherein our L^{de} & S^{vs} buried, is to be neglected?* But our Protestants can not skill of this. they had rather

ep. 17. 6. 5

rather solovv Vigilantius, Iulianus the Apostata, and such Maisters, then the holy Doctōrs and euidēt praīse of the Church in al ages.

5. *Cherubins.*] You see it is a fond thing, to conclude vpon the first or second commande- ment, that there should be no sacred images in the Church, vhen euen among these people that were most prone to idolatrie, and grosse in imagination of spiritual things such as Angels are, and to vvhom the precept was specially giuen, the same God that forbade them grauen idols, did commaund these images of Angels to be made and set in the foueraīne holiest place of al the Tabernacle or Temple. By vvhich it is plaine, that much more the images of Christ and his B. mother and Saints, that may be more truly pōuered then mere spiritual substances can be, are not contrarie to Gods cōmaundement, nor against his honour, or repugnant to any other Scripture at all, vvhich condemne onely the Idols or poutraitures of the Heathen made for adoration of falsē Gods.

Images in Sa-
lomon's temple
commaunded
by God.

10. *Until the time of correction.*] Al those grosse and carnal sacrifices, ceremonies, and obserua- tions instituted to cleanse and purifie the flesh from legal irregularities and impurities onely, and not reaching to the purging of the soules & consciences of men, being commaunded not for euer, but till Christes comming, ceased then: and better, more forcible, and more spiritual Sacraments were instituted in their place. For we may not imagine Christ to haue taken away the old, and put none in their place: or to alter the sacraments onely into other sacraments external, and not also to translate the sacrifices to some other more excellent. For it is called, *tempus correctionis, non abolitionis sacrificij aut legis: the time of correction not of abolishing sacrifice or law.* Neither haue they more reason to affirme Christes one oblation vpon the Crosse to haue rather taken away al kind of sacrifice, then al manner of Sacraments. The time and state of the new Testament is not made lawlesse, hostlesse, or without sacrifice, but it is the time of correction or reformation and abettering al the forsaide things.

Sacrifice not
taken away by
the new Tes-
tament, but
changed into a
better.

12. *Eternal redemption.*] No one of the sacrifices, nor al the sacrifices of the old law, could make that one general price, ransom, and redemption of all mankind, and of al sinnes, saving this one highest Priest Christ, and the one sacrifice of his blood once offered vpon the Crosse. Vvhich sacrifice of redemption can not be often done, because Christ could not die but once, though the figures also thereof in the law of nature and of Moyses, were truly called sacrifices, as specially this high and maruelous commemoration of the same in the holy Sacrament of the altar, according to the rite of the new Testament, is most truly and singularly (as S. Augustine calleth it) a sacrifice. But neither this sort, nor the other of the old law, being often repeated and done by many Priests (al vvhich were and are sinners then selues) could be the general redeeming and consummating sacrifice: nor any one of those Priests, nor al the Priests together, either of the law of Nature, or of Aarons, or Melchisedecks order (except Christ alone) could be the general redee- mers of the world.

One only sacri-
fice on the
Crosse the re-
dēption of the
world: and one
only Priest
(Christ) the re-
deemer thereof.

And this is the Apostles meaning in al this comparison and opposition of Christes death to the old sacrifices, and of Christ to their Priests: and not that Christes death or sa- crifice of the Crosse should take away al sacrifices, or proue that those Aaraonical offices were no true sacrifices at al, nor those Priests, verily Priests. They were true Priests & true sacrifices, though none of those sacrifices were the high, capital, and general sacrifice of our price and redemption: nor none of them, or of those Priests, could without respect to this one sacrifice of Christes death, vvorke anything to Gods honour, or remission of sinnes, as the Ievves did falsely imagine, not referring them at al to this general redemp- tion and remission by Christ, but thinking them to be absolute sacrifices in them selues. And that to haue been the error of the Hebrues, you may read in S. Augustine li. 3. doct. *Christ. c. 6.* And this, we tel the Protestants, is the only purpose of the Apostle.

The 'Apostles
disputatio-
being only a-
gainst the er-
rour of the
Iewes cōcer-
ning their sa-
crifices and
priests: the
Protestants ap-
plying it a-
gainst the sa-
crifice of the
Masse & prie-
sts of the new
Testament.

But they be so grosse, or ignorant in the Scriptures, and so maliciously set against Gods and the Churches truth, that they peruersely and solishly turne the vvhole disputa- tion against the sacrifice of the B. Masse, and the Priests of the new Testament: as though we held, that the sacrifice of the altar were the general redemption or redeeming sacrifice, or that it had no relation to Christes death, or that it were not the representation and most liuely resemblance of the same, or were not instituted and done, to apply in particular to the vse of the partakers, that other general benefite of Christes one oblation vpon the Crosse. Against the Ievves then onely S. Paul disputeth, and against the false opinion they had of their Priests and sacrifices, to vvhich they attributed al remission and redemption, without respect of Christes death.

15. *Of those prevarications.*] The Protestants do vnlearnedly imagine, that because al sinnes be remitted by the force of Christes passion, that therefore there should be no other sacrifice after his death. Vvheras in deede they might as well say, there ought neuer to haue been sacrifice appointed by God, either in the law of Nature, or of Moyses: as al their argumēt made against the Sacrifice of the Church vpon the Apostles discourse, proue as well, or rather onely, that there were no sacrifices of Aarons order or Leuitical law at all. For against the Ievves false opinion concerning them, doth he dispute, and not a vvord touching the sacrifice of the Church, vnto vvhich

in al this discourse he neuer opposeth Christes sacrifice vpon the Crosse : al Christian men vvel knowing that the host & oblation of those tivo, though they differ in maner and external forme, yet is in deede al one.

The Apostle then sheweth here plainly, that al the sinnes that euer vvere remitted since the beginning of the vvorlde, vvere no otherwise forgiuen, but by the force and in respect of Christes Passion. Yet it foloweth not therevpon, that the oblations of Abel, Abraham, Aaron, &c vvere no sacrifices, as by the Heretikes foolish deduction it should do : S. Paul nor opposing Christes Passion to them, for the intent to proue them to haue been no sacrifices, but to proue, that they vvere not absolute sacrifices, nor the redeeming or consuming sacrifice, which could not be many, nor done by many Priests, but by one, and at one time, by a more excellent Priest than any of them, or any other mere mortal man.

And that you may see the blasphemous pride and ignorance of Caluin, and in him, of al his fellows : read (so many as may read Heretical bookes) his commentarie vpon this place, and there you shal see him gather vpon this, that Christes death had force from the beginning & vvas the remedie for al sinnes since the creation of the vvorlde, t herfore there must be no moe but that one sacrifice of Christes death. Vvhich must needs by his deduction hold (as it doth in deede) no lesse against the old sacrifices then the new sacrifice of the Church, and so take away al, which is against the Apostles meaning and al religion.

20. *This is the blood.* Christes death vvas necessarie for the full confirmation, ratification, and accomplishment of the new Testament, though it vvas begonne to be dedicated in the sacrifice of his last supper, being also vwithin the compasse of his Passion. Vvhich is euiden by the vvorde pronounced by Christ ouer the holy chalice, vvhich be correspondent to the vvorde that vvere spoken (as the Apostle here declareth) in the first sacrifice of the dedication of the old Law, hauing also expresse mention of remission of sinnes thereby, as by the blood of the new Testament. Vvhereby it is plaine, that the B. Chalice of the altar hath the very sacrificall blood in it that vvas shed vpon the Crosse, in & by vvhich, the new Testament (vvhich is the Law of spirit, grace, and remission) vvas dedicated, and doth consist. And therefore it is also cleere, that many diuine things, vvhich to the Heretikes or ignorant may seeme to be spoken onely of Christes sacrifice vpon the Crosse, be in deede verified & fulfilled also in the sacrifice of the altar. Vvherof S. Paul for the causes aforesaid would not treat in plaine termes. See Ilychius li. 1 in *Leuit. c. 4 paulo post initium*, applying al these things to the immolation of Christ also in the Sacrament.

23. *The exemplar.* Al the offices, places, vessels, and instruments of the old Law, vvere but figures and resemblances of the state and sacraments of the new Testament, which are here called *celestialls*, for that they are the liuely image of the heauenly state next ensuing : vvhich be therfore specially dedicated and sanctified in Christes blood, sacrificed on the altar, and sprinkled vpon the faithful, as the old figures and people vvere cleansed by the blood of beasts. And therfore by a transfiguration vidual in the holy Scriptures, the Apostle sodenly passeth in the sentencc immediately folowing, and turneth his talke to Christes entrance into heauen, the state vvhherof, both by the Sacraments of the old Law, and also more specially by them of the new, is prefigured.

25. *Offer him self often.* As Christ neuer died but once, nor neuer shal die againe, so in that violent, painful, and bloody sort he can neuer be offered againe, neither needeth he so to be offered any more : hauing by that one action of sacrifice vpon the Crosse, made the full ransom, redemption, and remedie for the sinnes of the vvhole vvorlde. Neuerthelesse, as Christ died and vvas offered after a sort in all the sacrifices of the Law and Nature, since the beginning of the vvorlde (al vvhich vvere figures of this one oblation vpon the Crosse) so is he much rather offered in the sacrifice of the altar of the new Testament, incomparably more neerely, diuinely, and truly expressing his death, his body broken, his blood shed, then did any figure of the old Law, or other sacrifice that euer vvas : as being in deede (though in hidden, sacramental, and mysticall, and vnbloodily maner) the very selfsame B. body and blood, the self same host, oblation and sacrifice, that vvas done vpon the Crosse.

And this truth is most euiden by the very forme of vvorde vsed by our Sauour in the institution and consecration of the holy Sacrament, and by the profession of all the holy Doctores. Our sacrifice, saith S. Cyprian, is correspondent to the Passion of Christ. And, The sacrifice that vve offer, is the Passion of Christ. ep. 63. nu. 4. & nu. 7. S. Augustine de fid. ad Pet. c. 19. In those carnal sacrifices vvas the prefiguring of the flesh of Christ, which he vvas to offer for sinnes, and of the blood, which he vvas to shed, but in this sacrifice is the commemoration of the flesh of Christ which he hath now giuen, and of the blood which he hath shed : in illis prænuntiabatur occidendus, in hoc annuntiatur occisus. In them he vvas foreseene as to be killed : in these he is shewen, as killed. And S. Gregorie Nazianzene saith, *orat. in morbum*, that the Priest in this sacrifice, immiscet se magnis Christi passionibus. S. Ambrose li. 1 *Offic. c. 48*, *Offeritur Christus in imagine quasi recipiens passionem*. Alexander the first, ep. ad omnes Orthodox. nu. 4. to. 1. Conc. *Christi corpus & sanguis consistunt, passio etiam celebratur*. S. Gregorie, *bo. 37 in Euang.* So often as vve offer the host of his Passion, so often vve renewe his Passion. And, *He suffereth for vs againe in myserie*. And Ilychius, li. 2 c. 8 in *Leuit. post med.* By the sacrifice of

The sacrifice of the altar & that on the Crosse, both one.

the onely-begotten many things are giuen vnto vs, to wvite, the remission or pardoning of al mankinde, and the singular introduction or bringing in of the mysterie of the new Testament.

Comment. And the said fathers and others, by reason of the difference in the maner of Christes presence The fathers call it the vnbloud-
in 9 Hebr. confesseth, but ansvvereth them in the pride of hereticall spirit, vwith these vvordes: *Nihil moro dy sacrifice of the altar.*
quod sic loquantur vetusti scriptores. that is, I passe not for it, that the auncient vvriters do so speake: calling Caluins contempt
the distinction of bloudy and vnbloudy sacrifice, scholasticall and frimolous, and diabolicum of the fathers.
commentum, a diuellsish deuise. Vwith such ignorant and blasphemous men vve haue to do, that thinke they vnderstand the Scriptures better then all the fathers.

CHAP. X.

Because in the yerely feast of Expiation vvas only a commemoration of sinnes, therefore in place of al those old sacrifices the Psalme telleth vs of the oblation of Christes body. 10 Vvwhich he offered bloudly but once (the Leuiticall Priests offering so euery day) because that once vvas sufficient for euer, 15 in that it purchased (as the prophet also vvritneseth) remission of sinnes. 19 After al this he professeth and exhorteth them vnto perseuerance, partly vwith the opening of Heauen by our high-priest, 26 partly vwith the terrour of damnation if they fall againe: 32 bidding them remember how much they had suffered already, and not lose their reuward.



1 OR the law hauing " a shadow of good things to come, not the very image of the things: euery yere vwith the self same hostes which they offer incessantly, can neuer make the commers thereto perfect: † othervvise " they should haue ceased to be offered, because the vvorshippers once cleansed should haue no
2 conscience of sinne any longer. † but in them there is
3 made a cōmemoration of sinne euery yere. † for it is " impos-
4 sible that vwith the bloud of oxen and goates sinnes should
5 be taken avway. † Therefore comming into the vvorld he
6 saith: " Host and oblation thou vvouldest not: " but a body thou hast fitted to me:
7 † Holocaustes and c for sinne did not please thee. † Then said I, Behold I come:
8 in the head of the booke it is vvritten of me: That I may doe thy vvil o God.
9 † Saying before, Because hostes and oblations, & holocaustes, & for sinne thou
10 vvouldest not, " neither did they please thee, vvwhich are offered accor-
11 ding to the law, † then said I, Behold I come that I may doe thy vvil o
12 God: he taketh avway the first, that he may establish that that
foloweth. † In the vvwhich vvil, vve are sanctified by the
oblation of the body of I E S V S Christ once. † And euery
priest in deede is ready daily ministring, and " often offering
the same hostes, vvwhich can neuer take avway sinnes: † but
this man offering one host for sinnes, for euer * sitteth on

K k k k the

c For sinne, is the proper name of a certaine sacrifice called in Hebrew *חטאת*: as Holocaust is an other kinde. Seeke Annot. 2 Cor. 5. v. 21.

Leu. 16,
14.

Pf. 39, 7.

Pf. 109.
Cor. 15,
25.

the right hand of God, † hence forth expecting, vntil his 13
 enemies be put the footestool of his feete. † For by one 14
 oblation hath he consummated for euer them that are sancti-
 fied. † And the holy Ghost also doth testifie to vs. For after 15
 that he said: † *And this is the Testament which I wil make to them after* 16
those daies, saith our Lord, giuing my lawes: in their hartes, & in their mindes
wil I superscribe them: † and their sinnes and iniquities I wil now remeber 17
no more. † But vwhere there is remission of these, "nowv there 18
 is not an oblation for sinnes.

14 This is partly fulfilled in & by the grace of the new testament, but it shal be perfectly accomplished in heauen.

c To dedicat, is to be authour & beginner of a thing. The Protestants translate, he hath prepared, for their heresie that Christ vvas not the first mā that entered into heauen.

† Hauing therfore brethren confidence in the entring of 19
 the holies in the blood of Christ: † vvhich he hath dedi- 20
 cated to vs a newv and liuing vway by the vele, that is, his
 flesh, † and a high priest ouer the house of God, † let vs 21
 appoche vvith a true hart in fulnesse of faith, hauing our 22
 hartes sprinkled from euil conscience, and our body vva-
 shed vvith cleane vvater, † let vs hold the confession of our 23
 hope vndeclining (for he is faithful that hath promised)
 † and let vs consider one an other vnto the prouocation of 24
 charitie and of good vvorkes: † not forsaking our assem- 25
 blie as some are accustomed, but comforting, and so much
 the more as you see the day appoching. † * For "if vve 26
 sinne vvillingly after the knowvledge of the truth receiued,
 novv there is not left an host for sinnes, † but a certaine 27
 terrible expectation of iudgement and rage of fire, vvhich
 shal consume the aduersaries. † A man making the lawv of 28
 Moyse frustrate: vvithout any mercie * dieth vnder tivo
 or three vvitnesses. † :: howv much more thinke you, doth 29
 he deserue vvorse punishments vvhich hath troden the
 sonne of God vnder foote, and esteemed the blood of the tes-
 tament polluted, vvherein he is sanctified, and hath done
 contumelie to the spirit of grace? † For vve knovv him that 30
 said, *Reuenge to me, I wil repay.* And againe, *That our Lord wil iudge*
his people. † "It is horrible to fal into the handes of the liuing 31
 God.

22 Heresie and Apostasie from the Catholike faith, punishable by death.

The Epistle for many Martyrs.

† But call to minde the old daies: vvherein being illu- 32
 minated, you sustained a great fight of passions. † and on the 33
 one part certes by reproches and tribulations made a spectacle:
 and on the other part made companions of them that
 conuerfed in such sort. † For, "you both had compassion 34
 on them that vvere in bondes: and the spoile of your ovvne
 goodes you tooke" vvith ioy, knovving that you haue a bet-
 ter

Hier. 31,
33, 34.
Heb. 8, 8.

c. i. v. n. o. o. b. -
v. i. o. v.

Heb. 6, 4

Deu. 19.
15. Mat.
18, 16.
10. 8, 17.

Deu. 32,
35. Rom.
12, 19.
Pf. 134,
14.

35 ter and a permanent substance. † Do not therefore leese your
 36 confidence, which hath a great remuneration. † For patience is necessarie for you: that doing the will of God, you
 37 may receiue the promise. † For yet a litle and a very litle while, he that is to come, will come, and will not slacke.
 38 † and my iustⁿ liueth of faith. ¶ but if he withdraw him
 39 self, he shal not please my soule. † But we are not the children of withdrawing vnto perdition: but of faith to the winning of the soule.

c Good wvorkes make great confidence of salvation, & haue great reward.

Abac, 2,
 3. Ro. 1,
 17. Gal,
 3. 12.

ANNOTATIONS CHAP. X.

1. *Shadow.* The sacrifices and ceremonies of the old law, were so far from the truth of Christs Sacraments, and from giuing spirit, grace, remission, redemption, and iustification, and therevpon the entrance into heauen and ioyes celestially, that they were but mere shadowes, vnperfectly and obscurely representing the graces of the new Testament and of Christs death: whereas all the holy Churches rites and actions instituted by Christ in the Priesthood of the new law, containe and giue grace, iustification, and life euerslasting to the faithful and worthy receiuers: and therefore they be not shades or darke resemblances of Christs passion, which is the fountaine of all grace and mercie, but perfect images and most liuely representations of the same, specially the sacrifice of the altar, which because it is the same oblation, the same host, and offered by the same Priest Christ IESVS (though by the ministration of man and in myserie) is the most pure and nere image, character, and correspondence to the sacrifice of Christs passion, both in substance, force, and effect, that can be.

The old sacrifices obscurely shadowed, but the sacrifice of the altar most plainly representeth the sacrifice on the Crosse.

2. *They should haue ceased.* If the hostes and offerings of the old law had been of them selues perfect to all effects of redemption and remission, as the Hebrewes (against whom the Apostle disputeth) did thinke, and had had no relation to Christs sacrifice on the Crosse or any other absolute and vniuersal oblation or remedie for sinne, but by and of their owne efficacy could haue generally purged and cleansed man of all sinne and damnation: then they should neuer haue needed to be so often repeated and reiterated. For being both generally available for all, by their opinion, and particularly applied (in as ample sort as they could be) to the seuerall infirmities of euery offender, there had been no sinnes left. But sinnes did remaine, euen those sinnes for which they had offered sacrifices before, notwithstanding their sacrifices were particularly applied vnto them. 1 or, offering yerely they did not onely offer sacrifices for the new committed crimes, but euen for the old, for which they had often sacrificed before: the sacrifices being rather records and attestations of their sinnes, then a redemption or full remission, as Christs death is. Which being once applied to man by Baptisme, vvpeth away all sinnes past, God neuer remembreing them any more, nor euer any sacrifice or sacrament or ceremonie being made or done for them any more, though for new sinnes other remedies be daily requisite. Their sacrifices then could not of them selues remitte sinnes, much lesse make the general redemption without relation to Christs Passion. And so you see it is plaine euery where, that the Apostle proueth not by the often repetition of the Iewish sacrifices, that they were no sacrifices at all, but that they were not of that absolute force or efficacy, to make redemption or any remission, without dependance of the one vniuersal redemption by Christ: his vvhole purpose being, to inculcate vnto them the necessitie of Christs death, and the oblation of the new Testament. As for the Churches holy sacrifice, it is cleane of an other kinde then those of the Iewes, and therefore he maketh no opposition betwixt it, and Christs death or sacrifice on the Crosse, in all this Epistle: but rather as a sequelle of that one general oblation, couertly alwayes inferreth the same: as being in a different maner the very self same host and offering that was done vpon the Crosse, and continually is wrought by the self same Priest.

The Iewes sacrifices were not absolute & independēt, because they were often repeated.

The Apostle proueth by the often repeating of the Iewes sacrifices, not that they were none, but that they were not absolute & sufficient.

4. *Impossible.* The hostes and sacrifices of the old law, which the carnal Iewes made

Kkkk ij all

The old sacrifices remitted not sinnes, but were only signes thereof.

God refuseth the Iewes sacrifices, not al sacrifice.

That Christ should have a body, was necessarie for his Priesthod, and sacrifice.

The body of Christ is the sacrifice of the altar.

The Iewes sacrifices refused, not al sacrifice.

We must often note that the Apostles speake of many Priestes and often sacrificing, concerning only the Iewes Priestes and sacrifices, not the Priestes and sacrifice of the new Testament.

The Calvinists arguments against Christs body often offered, and in many places, answered by the fathers long agoe.

all the count of, without relation to Christs death, were not onely not perfect and absolute sufficient in them selues, but they did not, nor could not remit any sinnes at all, being but onely signes thereof, referring the offenders for remission in deede, to Christs Passion. For the blood of brute beastes could haue no other effect, nor any other element or creature, before Christs death. the fruite whereof, before it was extant, could be no otherwise properly applied vnto them, but by beleefe in him.

5. *Heft and oblation.*] He meaneth not that God would no host nor sacrifice any more, as the Protestants falsely imagin: for that were to take away not onely the sacrifice of Christs body vpon the altar, but the sacrifice of the same body vpon the Crosse also. Therefore the Prophet speaketh onely of the legal and carnal sacrifices of the Iewes, signifying that they did neuer of them selues please God, but in respect of Christ, by whose oblation of his owne body they should please.

5. *But a body.*] If Christ had not had a body, he could not haue had any worthy matter or any matter at all to sacrifice in visible maner, other then the hostes of the old law. Neither could he either haue made the general redemption by his one oblation vpon the Crosse, nor the daily sacrifice of the Church: for both which, his body was fitted by the diuine wisdom. Which is an high conclusion, not vnderstood of Iewes, Pagans, nor the Heretikes of our time, that Christs humane nature was taken to make the Sonne of God (who in his diuine nature could not be either Priest or host) fitt to be the sacrifice and Priest of his father, in a more worthy sort, then all the Priestes or oblations of the old law. And that this body was given him, not onely to be the sacrifice vpon the Crosse, but also vpon the altar, S. Augustine affirmeth in these wordes. *The table which the Priest of the new Testament doth exhibit, is of his body and blood: for that is the sacrifice which succeeded all those sacrifices that were offered in shadow of that to come. For the which also we acknowledge that voice of the same Mediator in the psalme, BUT A BODY THOU HAST FITTED TO ME, because in steede of all those sacrifices and oblations his body is offered, and is ministred to the partakers or receivers. Li. 17 Ciuil. Dei. c. 20. And againe li. 4 de Trin. c. 14. Who so iust and holy a Priest, as the onely sonne of God? What might so conveniently be offered for men, of men, as mans flesh? and what so fitt for this immolation or offering, as mortal flesh? what so cleane for cleansing the vices of mortal men, as the flesh borne of the virgins wombe? and what can be offered and receiued so gratefully, as the flesh of our sacrifice, made the body of our Priest?*

8. *Neither did they please thee.*] By that he saith, the things offered in the Law, did not please God, and likewise by that he saith, the former to be taken away, that the second may haue place, it is euident, that all hostes and sacrifices be not taken away by Christ, as the Heretikes foolishly conceiue: but that the old hostes of brute beastes be abrogated to giue place to that which is the proper host of the new law, that is, Christs owne body.

11. *Often offering the same hostes.*] As S. Paul is forced often to inculcate that one principle of the efficacie and sufficiency of Christs death, because of the Hebrews to much attributing to their legal sacrifices, and for that they did not referre them to Christs onely oblation: so we, through the intolerable ignorance and importunity of the Heretikes of this time (abusing the wordes of the Apostle spoken in the deue defence and declaration of the valure and efficacie of Christs Passion about the sacrifices of the Law) are forced to repeat often, that the Apostles reason of many Priestes and often repetition of the self same sacrifices, concerneth the sacrifices of the Law onely, vnto which he opposeth Christs sacrifice and Priesthod: and speaketh no word of or against the Sacrifice of the new Testament, which is the sacrifice of Christs owne Priesthod, Law, and institution, yea the same sacrifice done daily vnbloudly, that once was done bloudly: made by the same Priest Christ Iesus, though by his ministers hands: and not many hostes, as those of the old law were, but the very self same in number, even Christs owne body that was crucified. And that you may see that this is the iudgement of all antiquity, and their exposition of these and the like wordes of this Epistle, and that they seeing the very same arguments that the Protestants now make so much a doe withall among the simple and vnlearned, yet well perceiued that they made nothing against the daily oblation or sacrifice of the altar, and therefore answered them before the Protestants were extant, 1200 yeres: we will set downe some of their wordes, whose authoritie and exposition of the Scriptures must preuaile in all that haue wisdom or the feare of God, about the false and vaine gloses of Calvin and his follovers.

Thus then first saith S. Ambrose: *Quid ergo nos &c. What we then? do not we offer euery day? we offer finely: but this sacrifice is an exemplar of that: for we offer alwaies the self same, and not now one lambe, to morrow an other, but alwaies the self same thing: therefore it is one sacrifice. otherwise, by this reason because it is offered in many places, there should be many Christs. not so, but it is one Christ in euery place, here whole, and there whole, one body. But thus which we doe, is done for a commemoration of that which was done, for we offer not an other sacrifice, as the high Priest of the old law, but alwaies the self same. &c.* Primalius S. Augustines toholer doth also preoccupate these Protestants obiections thus: *What shal we say then? do not our Priestes daily offer*

Ps. 39.

ibidem.

offer sacrifice? they offer surely, because we sinne daily, and daily haue neede to be cleansed: and because he can not die, he hath giuen vs the sacrament of his body and blood: that as his Passion was the redemption and abolition of the world, so also this oblation may be redemption and cleansing to all that offer it in truth and veritie. So saith this holy father, to witte, that as the sacrifice of the Crosse was a general redemption, so this of the altar is, to all that vse it, a particular redemption or application of Christes redemption to them. In vvhich sense also V. Bede calleth the holy Masse, *redemptionem corporis & anime sempiternam*, the euerlasting redemption of body and soul. li. 4. c. 22. histor. Again the same Primasius, *The dignity of the Word of God* vvhich is euery where, maketh that there are not many sacrifices, but one, although it be offered of many, and that as it is one body vvhich he tooke of the Virgins wombe, not many bodies, euen so also one sacrifice, not diuers, as those of the leues were.

The general redemption vpon the Crosse is particularly applied in the sacrifice of the altar.

Primasio. lo. no citato.

* bo. 17 in ep. ad Heb.

* S. Chrysostom also, and after him Theophylacte, and Occumenius, and of the Latines, Haimo, Paschasius, Remigius, and others, obiekt to them selues thus: Do not we also offer euery day? we offer surely. but this sacrifice is an example of that, for we offer alwaies the self same: and not now one lambe, to morrow another, but the self same: therefore this is one sacrifice. Otherwise, because it is offered in many places, there should be many Christes. And a litle after, Not an other sacrifice, as the high Priest of the old Law, but the self same we do alwaies offer, rather working a remembrance or commemoration of the sacrifice. See the Annotation Luke 22. 19. vpon these vvordes, *A commemoration*. Thus did all the auncient fathers Greeke and Latin treat of these matters, and so they said Masse, and offered daily, and many of them made such formes of celebrating the diuine sacrifice, as the Greekes and Latines do vse in their Liturgies and Masses, and yet they saue these places of the Apostle and made commentaries vpon them, and vnderstood them (I trovy) as vvell as the Protestants.

He that for his further confirmation or comfort list see vvhat the auncient Councils and Doctors beleued, taught, and practised in this thing, let him read the first holy Council of Nice cap. 14. & in fine Conc. ex Græco. the Council of Ephesus Anathematiz. 11. the Chalcedon Council act. 3. pag. 112. Conc. Angran. c. 1. 4. & 5. Neocæsar. can. 15. Laodic. can. 19. Carthag. 2 cap. 8. Carthag. 3 cap. 24. & Carthag. 4 cap. 33. & c. 41. S. Denys cap. 3 Eccl. hier. S. Andreye in historia Passionis. S. Ignatius ep. ad Smyrnenfes. S. Martialis ep. ad Burdigalenses. S. Iustine Dialog. cum Tripphone. S. Ireneus li. 4 cap. 32. 34. Tertullian de cultu faminarum, & de corona militis. Origen homil. 13 in Lexit. S. Cyprian ep. ad Ceclium. nu. 2. & de Cana Domini. nu. 14 & Eusebius demonst. Euang. li. 2 cap. 10. and the rest vvhich we haue cited by occasion before, & might cite but for tediousnes: a truth most knowen and agreed vpon in the Christian religion.

Councils and fathers.

18. Now there is not.] Christes death can not be applied vnto vs in that full and ample sort as it is in Baptisme, but once: Christ appointing that large remission and application to be made but once in euery man, as Christ did but once, for it is not meant, that all sinne shal cease after Christes sacrifice vpon the Crosse, nor that there should be no oblation for sinnes committed after Baptisme, or that a man could not sinne at al after Baptisme, or that if he sinned aftervvard, he could haue no remedie or remission by Gods ordinance in the Church, vvhich diuers falsheoods sundrie Heretikes gather of this and such like places: but onely the Apostle telleth the Hebrues, as he did before chap. 6, and as he doth straight aftervvard, that if they fall now (vvherevnto they seemed very prone) to their old law, and voluntarily after the knowlege and profession of the Christian faith by Baptisme, commit this sinne of incredulitie and apostasie, they can neuer haue that abundant remission applied vnto them by Baptisme, vvhich can neuer be ministred to them againe. And that general full pardon he calleth here, *oblation*, and aftervvard in the 26 verse, *hosiā pro peccato*, an host for sinne.

When the Apostle seemeth to say, there is no remission or oblation for sinne, he alwaies meaneth that full remission by Baptisme.

26. If we sinne willingly.] As the Caluinists abuse other like places against the holy sacrifice of the Masse, so they abuse this as the Nouations did before them, to proue that an Heretike, Apostata, or any that vvillfully forsaketh the truth, can neuer be forgien. Vvhich (as is before declared in the 6 chapter) is most vvicked blaspheemie: the meaning hereof being, as is there said, onely to terrifie the Hebrues, that falling from Christ they can not so easily haue the host of Christes death applied vnto them, because they can not be baptized any more, but must passe by sacrame[n]tal penance, and satisfaction, and other hard remedies vvhich Christ hath prescribed after Baptisme in the Churches discipline. Therefore S. Cyrill saith, li. 5 in 10. cap. 17. *Penance is not excluded by these vvordes of Paul, but the renewing by the lauer of regeneration. He doth not here take away the second or third remission of sinnes (for he is not such an enemy to our saluation) but the host vvhich is Christ he denieth that it is to be offered againe vpon the Crosse.* So saith this holy Doctor. And by this place & the like you see, how perilous a thing it is for Heretikes & ignorant persons to read the Scriptures. Vvhich by folloving their owne fantasie they peruent to their damnation.

The Caluinists heresie against remission of sinnes.

All sinnes may be remitted by penance, but not so fully as by Baptisme.

Perilous reading of the Scriptures.

29. The blood of the Testament.] Vvhosoever maketh no more account of the blood of Christes sacrifice, either as shed vpon the Crosse, or as in the holy Chalice of the altar (for our Saviour calleth that also the blood of the new Testament) then he doth of the blood of calves and goates, or of other common drukes, is vvorthy death, and God vvill in the next life, if it be not punished here, reuenge it vvith greuous punishment.

Contempt of Christs blood in the Sacrament.

Penance.

Mercie to the
emprisoned for
religion.

Losse of goods
for religion.

Faith is the co-
fort of the af-
flicted.

31. *It is horrible.*] Let al Christian people do satisfaction and penance for their sinnes in this life. for the iudgemts of God in the next life done by God him self, of vvhath sort soeuer, vvhether temporall as in Purgatorie, or eternal as in Hell, be exceeding greuous.

32. *You haue compassion.*] To be mercifulto the afflicted for religion, & to be partakers of their miseries, is a very meritorious vvorke, and giueih great confidence before God in the day of re-
payment or remuneration for the same.

33. *With ioy.*] If all Christian men vould consider this, they vould not thinke it so great a matter to lose their land or goods for defense of the Catholike faith.

38. *Liueih of faith.*] Faithful men afflicted in this life, haue their comfort in: their assured faith and hope of Christes comming to deliuer them once from all these miseries: & so by that faith and comfort they liue, vvhareas othervvise this miserable life vv ere a death.

CHAP. XI.

He exhorteth them by the definition of faith, to stick vnto God, though they see not yet his reuward: shewiing that all the Sainets aforesaid did the like, being all constant in faith, though not one of them receiued the promi, that is, the inheritance in heauen: but they and vve nouu after the comming of Christ receiue it together.

:: By this
vvord substance
is meant, that
faith is the
ground of our
hope.



N D "faith is, :: the substance of things to 1
be hoped for, & the argument of things
" not appearing. † For in this the old men 2
obtained testimonie.

† * By faith, vve vnderstand that the 3
vvorldes vv ere framed by the vvord of
God: that of inuifible things visible things

might be made.

† * By faith, Abel offered a greater hoste to God the Cain: 4

* by vv hich he obtained testimonie that he vv as iust, God gi-
uing testimonie to his giftes, & by it, he being dead, yet spea-
keth. † * By faith :: Henoch vv as translated, that he should 5

not see death, and he vv as not found: because God translated
him. for before his translation he had testimonie that he had

pleased God. † But vv ithout faith it is impossible to please 6
God. For " he that commeth to God, must beleue that he is,

and is a :: reuwarder to them that seeke him.

† * By faith, Noë hauing receiued an ansvver concer- 7

ning those things vv hich as yet vv ere not seen, fearing, fra-
med the arke for the sauing of his house, by the vv hich he
condemned the vvorld: and vv as instituted heire of the iu-
stice vv hich is by faith.

† * By faith, he that is called, Abraham, obeyed to goe 8

forth into the place vv hich he vv as to receiue for inheritace:
and he vv ent forth, not knovving vv hither he vv ent. † By 9

faith, he abode in the land of promise, as in a strāge lād, dvvel-
ling

αἰσχυρος

Gen. I, 13

Gen. 4, 4

Mat. 23,

35.

Gen. 5,

24. Eccl.

44, 16.

Gen. 6,

13. Eccl.

44, 17.

Gen. 12,

4, 13, 16.

:: Here it ap-
peareih that
Henoeh yet li-
ueih and is not
dead: against
the Calvinists.
See the annot.
Apoc. chap. 11.

:: Vve must
beleue that
God vv ill
reward all our
good vvorkes:
for he is a re-
warder of true
iustice, not an
accepter or
imputer of that
that is not.

ling in cottages vvith Isaac & Iacob the coheires of the same
10 promise. † For he expected the citie that hath foundations:
vvhose artificer and maker is God.

11 † * By faith, Sara also her self being barren, receiued ver-
tue in conceauing of seede, yea past the time of age: be-
cause she beleueed that he vvvas faithful which had promised.

12 † For the vvhich cause euen of one (and him quite dead)
there rose as the starres of heauen in multitude, & as the sand
that is by the sea shore innumerable.

13 † According to faith died al these, not hauing receiued
the promises, but beholding them a farre of, and saluting
them, and cōfessing that they are pilgrimes & strangers vpon
14 the earth. † for they that say these things, doe signifie that
15 they seeke a countrie. † And in deede if they had been minde-
ful of the same from vvhence they came forth, they had
16 time verely to returne. † but now they desire a better, that is
to say, a heauenly. Therefore God is not confounded to be
called their God. for he hath prepared them a citie.

17 † * By faith, Abraham offered Isaac, vvhen he vvvas temp-
ted: and his onlie-begotten did he offer vvho had receiued
18 the promises: († to vvhom it vvvas saide, *That in Isaac shall seede*

19 *be called to thee.*) † accounting that God is able to raise vp euen
from the dead. wherevpo he receiued him also for a parable.

20 † * By faith, also of things to come, Isaac blessed Iacob
and Esau.

21 † * By faith, Iacob dying, blessed euery one of the sonnes
of Ioseph: * and " adored the toppe of his rodde.

22 † * By faith, Ioseph dying, made mention of the going
forth of the children of Israël: and gaue commaundement
:: concerning his bones.

23 † * By faith, Moyse being borne, vvvas hidde three mo-
nethes by his parents: because they savv him a proper infant,
and they feared not * the kings edict.

24 † * By faith, Moyse being made great, denied him self to
25 be the sonne of Pharaos daughter: † rather chosing to be
afflicted vvith the people of God, then to haue the pleasure
26 of temporal sionne, † esteeming the reproche of Christ, greater
riches then the treasure of the Ægyptians. for :: he

27 looked vnto the remuneration. † * By faith, he left Ægypt:
not fearing the fiercenes of the king. for him that is inuisible
28 he susteined as if he had seen him. † By faith, he celebrated
the

c That is, in
figure and my-
sterie of Christ
dead, & aliue
againc.

:: The transla-
tion of Reliques
or Saints bod-
ies, & the due
regard and ho-
nour vve ought
to, haue to
the same, are
proued hereby.

:: The Prote-
stants that deny
vve may or
ought to doe
good in respect
or for reuward
in heauen, are
hereby confuted.

Gen. 17,
19. 18,
10. 21, 2.
Ecl. 44
22.

Gen. 22,
9.
Gen. 21,
12. Rom.
9, 7:

Gen. 27,
27, 36.

Gen. 48,
15.

Gen. 47,
31.

Gen. 50,
24, 25.

Exo. 2, 2.

Exo. 1,
16.

Exo. 2, 11

Exo. 11,
37.

the Pasche, & the sheading of the bloud: that he vvhich destroyed the first-borne, might not touche them. † * By faith 29 they passed the redde sea as it vvere by the drie land: vvhich the Egyptians assaying, vvere deuoured.

† * By faith the vualles of Iericho fel dovvne, by the 30 circuiting of seuē daies.

† * By faith, Rahab the harlot perished not vvith the incredulous, receiuing the spies vvith peace.

† And vvhat shal I yet say? For the time vvil faile me 32 telling of Gedeon, Barac, Sampson, Iephre, Dauid, Samuël, & the prophets: † vvho by faith ouercame kingdōs, vvrought 33 iustice, obtained promises, stopped the mouthes of lions, † extinguished the force of fire, repelled the edge of the 34 svord, recouered of their infirmitie, vvere made strong in battel, turned avway the campe of forainers: † vvomen received of resurrection their dead. and others vvere racked, not accepting redemption, that they might finde a better resurrection. † And others had trial of mockeries and stripes, 36 moreouer also of bādes & prisons: † they vvere stoned; they 37 vvere hevvēd, they vvere tempted, they died in the slaughter of the svord, they vvēnt about in sheep-skinnes, in goates skinnes, needy, in distresse, afflicted: † of vvhom the vvorld 38 vvas not vvorthie. vvāndering in desertes, in mountaines and dennes, and in caues of the earth. † And al these being approved by the testimonie of faith, † receiued not the promise, † God for vs prouiding some better thing, that they 40 vvithout vs should not be consummate.

Gen. 14.
22.

Ios. 6, 16

Ios. 6, 23
25. 2, 3.

The Epistle
for many Martyrs.

AN NOT A T I O N S

CHAP. XI.

Not only or a special faith: 1. *Faith is.*] By this description of faith, and by all the commendation thereof through the vvhole chapter, you may vvell perceiue that the Apostie knewe not the forged special faith of the retestants, vvhereby every one of these new Sectmasters & their folowers beleue their sinnes are remitted, and that them selues shal be saued, though their sectes be cleane contrarie one to an other.

Faith is of things not seen: as in the B. Sacrament. 1. *Not appearing*] This is the praise of faith, saith S. Augustine, if that vvhich is beleueed, be not seen. For vvhat great thing is it, if that be beleueed, vvhich is seen? according to that sentence of our Lord vvhen he rebuked his discipie, saying: Because thou hast seen me Thomas, thou hast beleueed: blessed are they that haue not seen and haue beleueed. Aug. in euang. to. tract. 79. Vvhich may be a rebuke also and a checke to al those faithles speeches, I vvould see him, tast him, touch him and feele his very flesh in the Sacrament, othervvise I vvil not beleue.

Nothing profitable or meritorious vvithout faith. 1. *He that commeth.*] Faith is the foundation and ground of all other vertues and vvorship of God, vvithout vvhich no man can please God. Therefore if one be a Iewe, a Heathen, or an heretike, that is to say, be vvithout the Catholike faith, al his vvorkes shal profit him no vvhit to saluation.

21. Adored

The citations in the new Testament, not only according to the Hebrue, but to the Septuagita.

The vulgar latin translation.

* *πάδος, rod.*
κλίνη, bed.

Adoration of creatures, and namely of holy things.

Corrupt translation against Dulia.

Not faith onely.

No vorkes of the Patriarkes or any other profitable, but by their faith in Christ. Which is alwaies the Apostles meaning in comending faith.

The Patriarkes and other iust not in heauen before Christ.

21. *Adored the toppe of his rod.*] The learned may see here that the Apostle doth not tie him self

Gen. 47. to the Hebrue in the place of Genesis whence it is alleaged, but folovveth the Septuaginta, though
v. 31. it differ from the Hebrue, as also the other Apostles and Euangelists and our Saviour him self did:
neither were they curious (as men novv a daies) to examine all by the Hebrue onely, because they
* Aug. de writing and speaking by the holy Ghost, knewe very well that this translation * is the sense of the
cin. Dei li. holy Ghost also, and as true, and as directly intended as the other: and therefore also that translation
15 a. 14. continued alwaies authentical in the Greeke Church, notwithstanding the diversitie thereof
from the Hebrue. Euen so vve that be Catholikes, folovv vwith all the Latin fathers the authentical
Latin translation, though it be not alwaies agreeable to the Hebrue or Greeke that novvis. But
Caluyn is not onely very saucie, but very ignorant, vwhen he saith that the Septuaginta were decei-
ued, and yer that the Apostle vwithouth curiosity vvas content to folovv them: because it is evident,
that * the Hebrue being the vwithouth pointes, * might be traslated the one vway as vvel as the other.
Vvwhich they vnderstood so vvel (and therefore were not deceiued) that vwithinth three lines after, in
the beginning of the next chapter, they translate the same vword, as he vwould haue it in this
place.

Againe obserue in those vvordes, *He adored the toppe of his rod*, that adoration (as the Scripture
* Ios. 7, 6. vwith this vword) may be done to creatures, or to God at and before a creature: as, at or * before
the Arke of the Testament in old time, novv at or before the crucifixe, relikes, images: and in the
Psalmes 98. 131. *Adore ye his footestoele. Adore ye toward his holy mount. We will adore toward the place*
where his feet stood: or (vvhich by the Hebrue phrase is al one) *Adore ye his holy mount. We will*
adore the place where his feet stood. as also * the Greeke fathers, S. Damascene li. 1 de imaginibus, and
Leontius cited of him, yea S. Chrysostom also do handel these places, and namely that of the
Apostle vvhich vve novv speake of, interpreting the Greeke as our Latin hath, and as vve do, He
adored the rod or the toppe of his rod, that is, the scepter of Ioseph novv Prince of Ægypt, so
fulfilling Iosephs dreames vvhich foretold the same Gen. 37: and vwithall signifying as it were by
* 3 Reg. II. this prophetically fact, * the kingdom of Israel or of the ten tribes that vvas to come of Ioseph by
12. Ephraim his younger sonne in the first king Ieroboam. thus the Greeke fathers. Vvherevnto may be
added, that all this vvas done in type and figure of Christes scepter and kingdom, vvhom he adored
by and in his Crofse, as he did Ioseph by or in his rod and scepter: and therefore the Apostle saith,
he did it by faith, as hauing respect toward things to come. By al vvhich it is evident, that it is false
vvhich the Caluinists teach, that vve may not adore image, crucifixe, or any visible creature, that is,
vve may not adore God at or by such creatures, nor kneele before them: and therefore their corrupt
translation of this place for the same purpose is intolerable, saying thus, (LEARNING) *upon his*
staffe he adored (G o d). adding no lesse then two vvordes more then is in the Greeke. Which though
it might be the sense of the place, and S. Augustine so expoundeth it, yet they should not make
his exposition the text of holy Scripture, specially vvhreas he only of all the auncient fathers (as
Beza consfelleth) so expoundeth it.

33. *Wrought iustice.*] Men are not iust by beleefe onely, as the Protestants affirme, but by
vworking iustice. And vve may note that in all this long commendation of faith in the fathers and
holy persons, their good vvorkes are also specially recounted, as Rahabs harbouring the spies,
Ios. 2. Abrahams offering his sonne (vvhich their vvorkes S. James doth inculcate:)] Noes making the
Arke Gen. 6. Abels better oblation then Cains Gen. 4. & Hebr. 11. v. 4. and so forth. therefore
S. Clement Alexandrinus saith, that the said persons and others were iust by faith and obedience,
Li. 4. Siro. by faith and hospitality, by faith and patience, by faith and humility.
pag. 240.

The Apostles purpose then is nothing els, but to proue to the Hebrues (vvhom made so great
account of their Patriarkes and forefathers and their famous actes) that all these glorious perfor-
mances and their vvorkes were commendable and acceptable onely through the faith they had of
Christ, vwithouth vvhich faith none of all their liues and vvorkes should haue profited them any
vvhith: the Gentiles doing many noble actes (as Heretikes may also doe) vvhich are of no estimatio
before God, because they lacke faith. And that is the scope of S. Pauls Epistle to the Romanes,
and of al other passages vvhether he commendeth faith: further prouing specially in this Epistle
to the Hebrues, that all their sacrifices were nothing els but figures and attestations of the Christian
faith in Christ and his death. Al vvhich high resolution & conclusion against the Iewes and Gen-
tiles, that the Christian faith is the true faith & religion, the Heretikes of our time ignorantly and
brutishly abuse against Christian vvorkes, sacrifice, and Sacraments, vvhich the Apostle meant spe-
cially to commend and establish by his high commendation of the faith in Christ.

40. *Without us should not.*] The fathers before Christ could not be accomplished, that is, not
admitted to the heavenly ioyes, vision, and fruition of God, till the Apostles and other of the
new law were associate to them, and the vway to euerlasting glorie opened by our Lordes death
and Ascension. Neither shal either they or vve be fully perfected in glorie both of body and soul,
till the general resurrection: Gods providence being so, that vve should not one be consummated
vwithouth an other, all being of one faith, and redeemed by one Lord Christ.

CHAP. XII.

By the foresaid examples he exhorteth them to patience, 2 and by example of Christ himself crucified, 5 and because this discipline is an argument that they be Gods children, 9 wish whose rodde they should be much more content then wish that of their carnal fathers: and because it bringeth iustification. 12 Exhorting them therefore to plucke vp their hartes, and to take faster footing: 18 considering that all being now so sweete, and not terrible as in the old Testament, their damnation, if they refuse to heare, will be so much the greater.



ND therfore vve also hauing so great a cloud 1
of vvitneses put vpon vs: * laying avvay al
vveight and sinne that compasseth vs, by pa-
tience let vs runne to the fight proposed vnto
vs, † looking on the author of faith, and the 2
consummator I E S V S, vvho, ioy being proposed vnto him,
sustained the crosse, contemning confusion, and sitteth on the
right hand of the seate of God.

† For, thinke diligently vpon him vvwhich sustained of 3
sinners such contradiction against him self: that you be not
vvearied, fainting in your mindes. † For you haue not yet 4
resisted vnto bloud, repugning against sinne: † and you haue 5
forgotten the consolatiō, vvwhich speaketh to you, as it vv ere
to children, saying, *My sonne, neglect not the discipline of our Lord:*
neither be thou vv earied vv hiles thou art rebuked of him. † For vv hom our 6
Lord loueth, he chasteneth: and " he scourgeth every childe that he receiueth,

† Perseuere ye in discipline. As vnto children doth God 7
offer him self to you. for vv hat sonne is there, vv hom the fa-
ther doth not correct? † But if you be vvithout discipline, 8
vvwhereof al be made partakers: then are you bastards, &
not children. † Moreouer the fathers in deede of our flesh 9
vve had for instructors, and vve did reuerence them: shal
vve not much more obey the Father of spirites, & liue? † And 10
they in deede for a time of fevv daies, according to their vv il
instructed vs: but he, to that vv which is profitable in receiuing
of his sanctification. † And al discipline for the present cer- 11
tes seemeth not to be of ioy, but of sorovv: but after vv ard
it vv il render to them that are exercised by it, most peaceable
fruite of iustice.

† For the vv which cause stretch vp the slacked handes and 12
the loofe knees: † and make straight steppes to your feete: 13
that no man halting erre, but rather be healed. † * Folovv 14
peace vvith al men, and holinesse: vvithout vv which no man
shal

Col. 3. 8.
1 Pet. 2.
1.

Prov. 3.
11.
Apoc. 3.
19.

Rom. 12.
18.

- 15 shal see God: † looking diligently lest any man :: be vvan-
 16 ting to the grace of God: lest any roote of bitternes sprin-
 Gen. 25, 33. 17 be any fornicator or prophane person^c as Esau: * vvho for
 Gen. 27, 38. one dish of meate sold his first-birth-rightes. † For knowv
 Exo. 19. 18 ye that aftervvard also desiring to inherite the benediction,
 20. † he vvas reprobated: * for^u he found not place of repétance,
 kindled (or) burning. 19 although vvith teares he had sought it.
 20 † For you are not come to * a palpable mount, and an
 21 'accessible' fire, and vvhirlevvinde, and darkenes, and storme,
 Exo. 19, 12. 22 † and the soūd of trompet, & voice of vvordes, vvwhich they
 23 that heard, excused them selues, that the vvord might not be
 20 spokē to them, († for they did not beare that vvich was said,
 21 And if a beast shal touche the mount, it shal be stoned. † And so terrible
 22 vvas it vvwhich vvas seen, Moyse said: *I am frighted and trem-*
 23 *ble.* † But :: you are come to mount Sion, and the citie of
 24 the liuing God, heauenly Hierusalem, and the assemblie of
 25 many thousand Angels, † & the Church of the first-borne,
 26 vvwhich are vvritten in the heauens, and the iudge of all, God:
 27 and the spirites of the iust^c made perfect, † and the media-
 28 tor of the nev Testamēt I^{es} vs, and the sprinkling of
 29 blood speaking better then * Abel.
 25 † See that you refuse him not speaking, for if they escaped
 26 not, refusing him that spake vpon the earth: much more vve,
 27 that turne avvay from him speaking to vs from heauen.
 28 † Vvhose voice moued the earth then: but novv he promi-
 29 seth, saying, *Yet once: and I vvil moue not only the earth, but heauen also.*
 30 † And in that he saieth, *Yet once,* he declareth the transla-
 31 tion of moueable things as being made, that those things
 32 may remaine vvwhich are vnmoueable. † Therefore receiuing
 33 an vnmoueable kingdom, vve haue grace: by the vvich^c let
 34 vs serue pleasing God, vvith feare & reuerence. † For * our
 35 God is a consuming fire.

That vve be not good, there is no lacke on Gods part, vvho offereth his grace to vs: but the defect is in our selues that are not answerable to Gods calling of vs and grace tovvards vs.

Such as forsake their saluation and religion to saue their lands and goods, are like Esau.

The faithfull are made fel- lowes of Angels & of al the perfect soules departed since the beginning of the vvorld, and of Christ him self.

AN NOTATIONS

CHAP. XII.

5. He scourgeth.] By this vve proue that God often punisheth the sinnes euen of his louing children, though not vvith eternal damnation, yet vvith temporall chastisement and correction: & that he doth not alwaies together vvith the remission of deadly sinnes & eternal punishment, exempt the offender received to his grace, from al fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reason or scripture in the vvorld, vvhy they

Temporal punishment after remission of sinnes, either here, or in purgatorie should

should take away Gods chastisement of his children in the next life, more then in this world.

17. *He found not.*) It is not meant, that Esau could not find remission of his sinne at Gods hand: but that, hauing once sold and yielded vp the right of his first-birth to his younger brother, it vvas to late to be forie for his vnaduised bargaine.

CHAP. XIII.

He commendeth vnto them mutual loue, 2 hospitality, 3 compassion, 4 chastitie, 5 contentation, 7 imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrines of Heretikes; nor fearing the casting out of the leuues synagoge) 17 and obedience to their present pastors. 18 And so vvith requesting their prayers, and praying for them, he endeth the Epistle.

εὐφρανέσθαι
φίλα



ET^e the charitie of the fraternitie abide in 1
you. † And["] hospitalitie do not forget, for 2
by this, certaine being not auvare,* haue re-
ceiued Angels to harbour. † Remember 3
them in bondes, as if you vvere bouid vvith
them: and them that labour, as your selues
also remaining in bodie. † " Mariage honorable in all, and 4
the bed vndefiled. For, fornicatours & aduouerers God vvil
iudge. † Let your maners be vvithout auarice: contented 5
vvith things present. For he said, I vvil not leaue thee, neither vvil I
forsake thee. † so that vve do confidently say: Our Lord is my hel- 6
per: I vvil not feare vvhat man shal doe to me.

The epistle for
a Confessor
that is a Bi-
shop.

¶ Nevv, diuers,
changeable, &
strange doc-
trines to be a-
uoided, for such
be hereticall.
Against vvich
the best reme-
die or preserua-
tiue is, alwaies
to looke backe
to our first A-
postles, & the
holy fathers
doctrine.

† " Remember your Prelates, vvich haue spoken the 7
vvord of God to you: the end of vvhose conuersation be-
holding, imitate their faith. † I E S V S Christ yesterday, and 8
to day: the same also for euer. † Vvith :: various & strāge 9
doctrines be not led avway. For it is best that the hart be
establisshed vvith grace,["] not vvith meates: vvich haue not
profited those that vvake in them.

† " Vve haue an altar: vvhereof they haue not povver 10
to eate vvich serue the tabernacle. † For * the bodies of 11
those beastes, vvhose blood for sinne is caried into the holies
by the high priest, are burned vvithout the campe. † For the 12
vvhich thing I E S V S also, that he might sanctifie the people
by his ovyne blood, suffered vvithout the gate. † Let vs goe 13
forth therfore to him vvithout the campe: carying his re-
proche. † For vve haue not here a permanent citie: but vve 14
seeke that vvich is to come. † By him therfore let vs of- 15
fer["] the host of praise alwaies to God, that is to say, * the
fruite of lippes confessing to his name.

† And

Rom. 12.
10.
1 Pet. 4.
Gen. 18,
3. 19, 2.
3.

Deu. 31.
Iof. 1.
Psalm. 55,
12. 117,
6.

Leu. 16,
27.

Ofc. 14,
3.

- 16 † And beneficence and communication do not forget-
 17 for vvith such hostes " God is promerited. † " Obey your
 Prelates, and be subiect to them. For they vvatch as being to
 render account for your soules: ¶ that they may doe this
 vvith ioy, and not mourning. for this is not expedient for
 18 you. † Pray for vs. for vve haue confidence that vve haue a
 19 good conscience, vvilling to conuerse vvell in all. † And I
 beseeche you the more to doe this, that I may the more spe-
 20 dily be restored to you. † And the God of peace vvhich
 brought out from the dead the great Pastor of the sheepe,
 in the blood of the eternal testamēt, our Lord I e s v s Christ:
 21 † ffitte you in al goodnes, that you may doe his vvill, doing in
 you that vvhich may please before him by I e s v s Christ: to
 vvhom is glorie for euer and euer. Amen.
 22 † And I desire you brethren that you suffer the vvord
 of consolation. For in very fevv vvordes haue I vvritten to
 23 you. † Knowv you our brother Timothee to be dismissed:
 24 vvith vvhom (if he come the sooner) I vvill see you. † Sa-
 lute al your prelates, and al the sainctes. The brethren of
 25 Italie salute you. † Grace be vvith you al. Amen.

κατατίθηται
 that is, make
 you perfect and
 absolute in al
 goodnes.

A N N O T A T I O N S

CHAP. XIII.

1. *Hospitality.*] Hospitality, that is, receiuing and harbouring of poore pilgrimes, persecuted and desolate persons, is so acceptable to God and so honorable, that oftentimes it hath been mens good happe to harbour Angels in steede of poore folke vnawares. Vvwhich must needs be euer a great benediction to them and their families, as vve see by Abraham and Lot *Gen. 18. & 19.* (and the like fell also to S. Gregoric, as lo. Diaconus vvriteth, to vvhose ordinarie table of poore men, not onely Angels but Christ also came in Pilgrimes vveede. *In vit. li. 1. c. 10. & li. 2. c. 22. 23.*) vvherof if vve had not example and vvarrant by S. Pauls vvordes in this place, and many other expresse Scriptures of the old Testament, these scorneful miscreants of this time making so little account both of good vvorkes and such miraculous enterance of Christ and his Angels into holy mens harbour, vvould make this also seeme fabulous, as they do other like things.

Hospitalitie.
 Angels harbour-
 red.

4. *Marriage honorable.*] The Apostle (saith a holy doctour) saith, *Marriage honorable in all, and the bed undefiled.* And therefore the seruants of God in that they are not married, shinke not the good of marriage to be a fault, but yet they doubt not perpetual continencie to be better then good marriage, specially in this time vvhen it is said of consencie, *He that can take, let him take.* *De fid. ad Pet. c. 3. apud Aug. in fine.* Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and so honorable, that it is a holy sacrament, but yet " inferiour to virginity and perpetual continencie: honorable in all, that is, all such as may lawfully marie and are lawfully married: not in brother and sister, nor in persons that haue vowed he contrarie, to vvhom the same Apostle saith it is damnable. *1. Tim. 5. v. 11.* And this vvere the meaning of this place, if it vvere to be read thus, *Marriage is honorable.*

Howv marriage
 is honorable in
 al, if the Apostle
 did so say, as he
 doth not.

But to see how the Protestants in all their translations, to abuse the simple, do falsifie this sentence of the Apostle, to make it serue for the marriage of Vncharities, it is notorious. First, they vse deceit in supplying the verbe substantiue that vvaneeth, making it the Indiciatiue moode thus, *Marriage is honorable &c.* as though the Apostle affirmed al marriage to be

One shott
 place manifold-
 ly corrupted
 by the Prote-
 honorable stants.

They reſtraĩne
the ſenſe to
their Here-
tical fanſie.

honorable or lawfull, where the verbe to be ſupplied ought rather to be the Imperatiue moode, *Let marriage be honorable*, that ſo the ſpeache may be an exhortation or commaundement to them that be or ſhall be married, to vie them ſelues in that ſtate in al fidelity, cleaſlineſſe, and coniuagall continencie one toward another : as when S. Peter alſo and this Apoſtle exhorte married men to giue honour to their wiuues as to the weaker veſſels, and to poſſeſſe their veſſel in honour, not in the paſſions of ignominie and vnclanneſſe : this is honorable or chaſt marriage, to which he here exhortheth. And that it is rather an exhortation, then an affirmation, it is euident by the other partes and circumſtances of this place both before & after: al which are exhortations in their owne tranſlations. this only being in the middes, and as indifferent to be an exhortation as the reſt (by their owne confeſſion) they reſtraĩne of purpoſe. Our text therfore and al Catholike tranſlators leaue the ſentence indifferent * as it is in the Greeke, and as true tranſlatours ought to do, not preſuming to addiſt it to one ſide, leſt they ſhould reſtraĩne the ſenſe of the holy Ghoſt to their owne particular fanſie.

* τῶν ὁγχο-
μῶν ἐν πᾶσι.

Againe, * our new Tranſlatours corrupt the text in that they tranſlate, *in omnibus, among al men*, becauſe ſo they thinke it vould ſound better to the ignorant, that Priests, Religious, and al vvhosoeuer, may marie : vvhether they can not tell either by the Greeke or Latin, that *in omnibus* ſhould be the maſculine gender, rather then the neutre (as not only Eraſmus, but * the Greeke doctōrs alſo take it) to ſignifie that marriage ſhould be honorably kept betwene man and wiffe in al pointes and in al reſpectes. See S. Chryſ. and Theophyl. in hunc locum. For there may be many filthy abuſes in vvedlocke, which the Apoſtle vvarneth them to take heede of, and to keepe their marriage-bed vndeſiled. But the third corruption for their purpoſe aforeſaid, and moſt impudent, is, * that ſome of the Caluinists for, *in omnibus*, tranſlate, *inter quoslibet*, vwith a marginal interpretation to ſignifie al orders, conditions, ſtates, and qualities of men. So boldly they take away al indifferencie of ſenſes, and make Gods vword to ſpeake iuſt that vvhich them ſelues vwould, and their hereſie requireth, in vvhich kind they paſſe al impudencie and al heretikes that euer vvcre.

* The Aug.
Bib. 1577.

* Occum.
in Collect.

* Beza in
no. Teſt.
Gracolat.
an. 1565.

Vve muſt haue
regard to the
faith & doctrine
of the fathers.

7. *Remember your Prelates.*] Vve be here vvarned to haue great regard in our life and beleeſe, to the holy fathers, Doctōrs, & glorious biſhops gone before vs in Gods Church, not doubting but they being our lawfull Paſtors, had and taught the truth: of vvhom S. Auguſtine ſaid, *That vvhich they found in the Church, they held faſt: that vvhich they learned, they taught: that vvhich they receiued of their fathers, the ſame they deliuered to their children.* Cont. Iulian. li. 2. c. 10. Vvhich reſpect to our holy forefathers in faith, is now in this vvhicked contempt of the Heretikes, ſo much the more to be had. See the ſaid holy doctōrs ſecond booke againſt Iulian the Pelagian throughout, vvhich great account he maketh of them in the conſutation of hereſies, and how far he preferreth them aboue the proud ſectinaifters of that time: as vve muſt now doe againſt our new doctōrs. This place alſo is rightly vved to proue that the Church of God ſhould keepe the memories of ſaints departed, by ſolemne holi-daies and other deuout vvaies of honour.

Memories and
feſtes of ſaints

Iudaical abſti-
nence from
meates.

9. *Not vwith meates.*] He ſpeaketh not of Chriſtian faſtes, but of the legal difference of meates, vvhich the Hebrues were yet prone vnto: not conſidering that by Chriſtes faith they vvcre made free from al ſuch obſeruations of the Law.

Material altars
for the ſacrifice
of Chriſts body.

10. *We haue an altar.*] He putteth them in minde by theſe vvordes, that in ſolowing too much their old Jewiſh rites, they deprived them ſelues of another maner and a more excellent ſacrifice and meate: meaning, of the holy altar, and Chriſtes ovvne bleſſed body offered and eaten there. of vvhich, they that continue in the figures of the old Law, could not be partakers. *This altar* (ſaith Iſychius) *is the altar of Chriſtes body, vvhich the Iewes for their incredulity muſt not behold.* Li. 6. c. 21 in *Leuit.* And the Greeke vword (as alſo the Hebrue auſvvcring thereto in the old teſtament) ſignifieth properly an altar to ſacrifice on, and not a metaphorical and ſpiritual altar. Vvhether vve proue againſt the Heretikes, that vve haue not a common table or profane communion borde, to eate mere bread vpon, but a very altar in the proper ſenſe, to ſacrifice Chriſtes body vpon: and ſo called of the fathers in reſpect of the ſaid body ſacrificed. Greg. Nazianz. in orat. de ſore Gorgonia. Chryſ. demonſt. quod Chriſtus ſit Deus. Socrat. li. 1. c. 20. 25. Aug. ep. 86. De cin. Dei. li. 8. c. 27. & li. 22. c. 10. Confeſſ. li. 9. c. 11. 13. Cont. Fauſt. Manich. li. 20. c. 21. Theophyl. in 23. Mat. And when it is called a table, it is in reſpect of the heavenly food of Chriſts body and blood receiued.

δυστασι-

πιν.

ἱερὸν

The Sacrifice of

the altar is the
principal hoſt
of praife and
thankes giuing,
therefore called,
Eucharistia.

15. *The hoſt of praife.*] Though it may ſignifie the ſpiritual ſacrifices of praife and thankes, the body and blood of Chriſt: not as vpon the Croſſe, vvhich vvvas but once done in bloody ſort, but as in the Church, and new Teſtament, vvhether it is daily done vnbloudily, being the proper hoſt thankes giuing, of laude and thankes giuing, and therefore called the *Eucharist*, and being the fruit and effect of thereof called, Chriſt and his Priests lippes or vvordes, that is, of conſecration: becauſe this ſacrifice is made by the force of the holy vvordes. And vvhē vve reade in the pſalme and other places of the olde

Teſt.

Testament, of the best of praise, it may be thought to be a prophetic of the new Sacrifice, & not of every vulgar thanks giuing. And so the old fathers in the primitive Church to hide the mysteries from the vnnorthy or heathen, often speake. What is (saith S. Augustine) a more holy sacrifice of praise, then that which consisteth in thanks giuing, all which the faithful do know in the sacrifice of the Church. Li. 1. cont. aduers. leg. & proph. c. 18. & againe, c. 20. The Church from the times of the Apostles by the most certaine successions of Bishops, offereth to God in the body of Christ the Sacrifice of praise. And a little after vvard, Now Israel according to the spirit, that is, the Church offereth a singular Sacrifice according to the spirit: of whose house he will not take calves nor goats, but will take the Sacrifice of praise, not according to the order of Aaron, but according to the order of Melchisedec. See ep. 120. c. 19. & ep. 57. ad q. 1. in fine. Thus you see, when the holy fathers handle the Scriptures, they finde Masse and Sacrifice in many places, where the ignorant heretikes or the simple might thinke they speake onely of a common thanks giuing.

16. *God is promerited.* This latin vvord *promeretur*, cannot be expressed effectually in any one English vvord. It signifeth, Gods fauour to be procured by the foresaid vvorkes of almes and charitie, as by the deserts and merites of the doers. Which doctrine and vvord of merites the Aduersaries like so ill, that they flee both here and els vvhere from the vvord, translating here for, *promeretur Deus, God is pleased*, more neere to the Greeke, as they pretend. Which in deede maketh no more for them then the latin, vvwhich is agreeable to most auncient copies, as vve see by Primasius S. Augustines scholer. For if God be pleased vvith good vvorkes and shew fauour for them, then are they meritorious, and then only faith is not the cause of Gods fauour to men.

The Prote-
stants auoid
the vvord me-
rite.

Good vvorkes
meritorious.

17. *Obey your Prelates.* There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Priests and Prelates of Gods Church, in matters of soule, conscience, and religion. Vvhereof the Apostle giueth this reason, because they haue the charge of mens soules, and must answer for them: vvwhich is an infinite preeminence and superiority, ioyned vvith burden, and requireth maruelous submission and Bishops of most obedient subiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer so great. If they haue soules, and be Christian men, they must be subiect to some Bishop, Priest, or other Prelate. And vvhatsoever he be (though Emperour of all the vvorld) if he take vpon him to prescribe and giue lawes of religion to the Bishops and Priests, vvhom he ought to obey and be subiect vnto in religion, he shal be damned vndoubtedly, except he repent, because he doth against the expresse vvord of God and law of nature. And by this you may see the difference of an heretical and a disordered time, from other Catholike Christian daies. For heresie and the like damnable reuolutes from the Church of God, is no more but a rebellion and disobedience to the Priests of Gods Church, vvhen men refuse to be vnder their discipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counsels. This disobedience and rebellion from the Spiritual Gouernour, vnder pretence of obedience to the Temporal, is the bane of our daies, and specially of our Countrie, vvhere these new Sectes are properly maintained by this false principle, That the Prince in matters of soule and religion may commaund the Prelate: vvwhich is directly and euidently against this Scripture and all other, that commaund the sheepe of Christes fold to obey their spiritual Officers.

The Apostle
doth inculcate
obedience to
the Priests and
Bishops of
Gods Church.
No person ex-
empted from
this obediẽce,
in matters of
religion.



THE ARGVMENT OF THE EPISTLE OF S. IAMES.



HIS Epistle (as the rest folowring) is directed specially, as S. Augustine saith, against the error of only faith, which some held at that time also, by misconstruing S. Pauls wordes. Yea not only that, but many other errors (which then also were annexed vnto it, as they are now) doth this Apostle here touche expressly.

He saith therefore, that not only faith, but also good workes are necessarie: that not only faith, but also good workes do iustifie: that they are actes of Religion, or seruice and worship of God: that to keepe al the commandements of God, and so to abstaine from al mortal sinne, is not impossible, but necessarie: that God is not author of sinne, no not so much as of temptation to sinne: that we must stay our selues from sinning, with feare of our death, of the Iudgement, of hel: and stirre our selues to doing of good, with our reward that we shall haue for it in heauen. These pointes of the Catholike faith he commendeth earnestly vnto vs, inueighing vehemently against them that teach the contrary errors. Howbeit he doth withal admonish not to neglect such, but to seeke their conversion, shewing them how meritorious a thing that is. Thus then he exhorteth generally to all good workes, & deborteth from al sinne. but yet also namely to certaine, & from certaine: as, from acception of persons, from detraction and rash iudging, from concupiscence and loue of this world, from swearing: and, to prayer, to almes, to humiliatie, confession and penance: but most copiously to patience in persecution.

Which Iames
wrote this
epistle.

Now, who this Iames was: It is not he, whose feast the Church keepeth the 25 of Iulie, which was S. Iohns brother, and whose martyrdom we haue Act. 12. but he, whom the Church worshippeth the first of Maie, who is called Frater Domini, our lordes brother, and brother to Inde, and which was the first Bishop of Hierusalem, of whom we reade Act. 15 & 21. and also Gal. 2. of whose wonderful austringe and puritie of life, the Ecclesiasticall stories do report. Euseb. li. 2. c. 22. Hiero. in Catalogo.

Therefore as the old High-priest had power and charge ouer the Iewes, not only in Hierusalem and Iurie, but also dispersed in other Countries (as we vnderstand Act. 9. v. 1. & 2.) so S. Iames likewise, being Bishop of Hierusalem, and having care not only of those Iewes with whom he was resident there in Iurie, but of al the rest also, writeth this Epistle, To the twelue tribes that are in dispersion, and in them, to al Christians vniuersally dispersed through the world.

THE



THE CATHOLIKE

EPISTLE OF IAMES

THE APOSTLE.

The Church readeth these Catholike or Canonical Epistles in order at Mattins, fro the 4 Sunday after Easter vntil Vwhit-funday.

The Protestants abhorre the vvord Catholike.

Catholike Epistle.] The vvord Catholike though in the title of this Epistle & the rest folowing (called The Catholike Epistles) it be not vvholly in the same sense, as it is in the Creede: yet the Protestants so feare and abhorre the vvord altogether, that in some of their Bibles they leaue it cleane out, although it be in the Greeke, and in some they had rather translate ridiculously thus, *The general Epistle &c.* vvhereas these are famously knovven and * specified in antiquitie, by the name of Catholike Epistles, for that they are vvritten to the vvhole Church, not to any peculiar people or person, as S. Pauls are.

Enseb. li.
2. hist. c.
22.

CHAP. I.

We haue to reioyce in persecution (but if we be patient, and vvithal abstaine from al mortal sinne) 9 considering how we shal be exalted and crownded for it, vvhen the persecutor (vvho enricheth him self vvith our spoiles) shal fade away. 13 But if any be tempted to fall, or to any other euil, let him not say, God is the author of it, vvho is the author of al good onely. 19 Such points of the Cath. faith we must be content to learne vvithout contradiction and anger, and to doe accordingly. 26 Because othervvise we may talke of Religion, but in deede it is no Religion.



AMES the seruant of God and of our Lord I E S V S Christ, to the twelue tribes that are in dispersion, greeting.

† Esteeme it, my brethren, alioy, vvhen you shal fall into diuer tentatiōs: † knovving that * the probatiō of your faith vvorketh patience. † And let patience haue a perfect vvorke: that you may be perfect & entire, failing in nothing. † But if any of you lacke vvifedom, let him aske of God who giueth to al men abundantly, and vpbraiderh not: and it shal be giuen him. † But * let him " aske in faith nothing doubting. for he that doubteth, is like to a vvauē of the sea, vvwhich is moued & caried about by the vvinde. † therefore let not that man thinke that he shal

The Epistle for a Martyr.

M m m m receiue.

Re. 5. 3.

Mat. 21,
22.
Mar. 11,
24.

receiue any thing of our Lord. † A man double of minde 8
is inconstant in al his vvaies.

† But let the humble brother glorie, in his exaltation. 9
† and the riche, in his humilitie, because * as the floure of 10
grasse shal he passe: † for the sunne rose vvith heate, & par- 11
ched the grasse, and the floure of it fel avway, and the beautie
of the shape thereof perished: so the riche man also shal
vvither in his vvaies. † Blessed is the man that suffereth ten- 12
tation: for vvhen he hath been proued, he shal receiue the
crovvne of life, vvwhich God hath promised to them that
loue him. -I-

The Epistle
for a Martyr
that is a Bis-
hop.

† " Let no man vvhen he is tempted, say that he is temp- 13
ted of God. for " God is not a tempter of euils, and he temp-
teth no man. † But :: euery one is tempted of his ovvne cō- 14
cupiscence abstracted and allured. † Aftervvard " concupis- 15
cence vvhen it hath cōceiued, bringeth forth sinne. but " sinne
vvhen it is consummate, ingendreth death.

:: The groud
of tētion to
sinne, is our
cōcupiscence,
& not God.

The Epistle on
the 4 Sunday
after Easter.

† Do not erre therfore my deereſt brethren. † Euery best 16
gift, and euery perfect gift, is from aboue, descending from 17
the Father of lightes, vvith vvhom is no transmutation, nor
shadovving of alteration. † Voluntarily hath he begotten 18
vs by the vvord of truth, that vve may be some beginning of
his creature. -I You knowv my deereſt brethren, And * let cue- 19
ry man be svvift to heare: but slovv to speake, and slovv to
anger. † For the anger of man vvorketh not the iustice of 20
God.

The Epistle on
the 5 Sunday
after Easter.

† For the vvwhich thing casting avway al vncleanneſſe and 21
abundance of malice, in meekeneſſe receiue the engraſſed
vvord, vvwhich is able to ſaue your ſoules. -I † But * be doers 22
of the vvord, and not hearers only, deceauing your ſelues.
† For if a man be a hearer of the vvord, and not a doer: he shal 23
be compared to a man beholding the countenance of his na-
tiuitie in a glaſſe. † For he conſidered him ſelf, and vvvent 24
his vvay, and by and by forgot vvhat an one he vvvas. † But 25
he that hath looked in " the lavv of perfect libertie, and hath
remained in it, not made a forgetful hearer, but a doer of the
vvorke: this man shal be :: blessed in his deede. † And if 26
any man thinke him ſelf to be religious, not bridling his
tong, but ſeducing his hart: this mans religion is vaine.
† " Religion cleane and vnſpotted vvith God and the Father, 27
is

:: Beatitude or
ſaluation con-
ſiſteth in vvell
vvorking.

Pſ. 102.
15. Eccle.
14, 18.
Eſ. 4, 6.
1 Pet. 1,
24.
Iob 5, 17.

Prov. 17
27.

Mat. 7,
21.
Ro. 2, 13.

is this, to visite pupilles and vvidovves in their tribulation: & to keepe him self vnspotted from this vworld. ¶

A N N O T A T I O N S CHAP. I.

6. *Aske in faith nothing doubting.*] The Protestants vwould proue by this, that no man ought to pray vvithout assurance that he shal obtaine that vvich he asketh. Where the Apostle meaneth nothing els, but that the asker of lavvful things may not either mistrust Gods pover and habilitie, or be in diffidence and despaire of his mercie: but that our doubt be onely in our ovne vnworthinesse or vnde asking.

Vvhat faith is required in prayer.

13. *Let no man say that he is tempted of God.*] Vve see by this, that vvhen the Scriptures (as in the *Pater noster* and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into tentation: they meane not, that God is any vvhaies the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gracious pover he keepeth not the offender from tentations. Therefore the blasphemie of Heretikes, making God the author of sinne, is intolerable.

God is not author of euil.

See *S. August. ser. 9 de diuers. c. 9.*

13. *God is not a tempter of euils.*] The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the vvord passiuely, in this sense, that God is not tempted by our euils. Vvhere more consonantly to the letter and circumstance of the vvordes before & after, & as agreeably to the Greeke, it should be taken active-ly as it is in the Latin, that God is no tempter to euil. for being taken passiuely, there is no coherence of sense to the other vvordes of the Apostle.

Partial and vvilful translation.

15. *Concupiscence vvhen it hath conceived.*] Concupiscence (vve see here) of it self is not sinne, as Heretikes falsely teach: but vvhen by any consent of the minde vve do obey, or yeld to it, then is sinne ingendred and formed in vs.

Concupiscence of it self no sinne.

15. *Sinne consummate ingendred death.*] Here vve see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but vvhen it is consummate, that is, vvhen the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion vvherevnto concupiscence moueth or inciteth vs.

Not euery sinne mortal.

25. *The lavv of perfect libertie.*] The lavv of the Gospel and grace of Christ, is called the lavv of libertie, in respect of the yoke and burden of the old carnal ceremonies, and because Christ hath by his blood of the new Testament deliuered all that obey him, from the seruitude of sinne and the Diuel. But not as the Libertines and other Heretikes of this time vwould haue it, that in the new Testament euery man may follow his ovne liking and conscience, & may choose vvwhether he vvill be vnder the lavves and obedience of Spiritual or Temporal Rulers, or no.

Vvhat is the lavv of libertie in the New Testament.

27. *Religion cleane.*] True religion standeth not onely in talking of the Scriptures, or onely faith, or Christes iustice: but in puritie of life, and good vvorkes; specially of charitie and mercie done by the grace of Christ. This is the Apostolical doctrine, and far from the Heretical vanitie of this time.

Good vvorkes a part of mans iustice.

CHAP. II.

Against acception of persons. 10 From al and euery sinne vve must abstaine, hauing in al our vvordes and deedes, the Iudgements before our eies: vvherein vvorkes of mercie shal be required of vs, 14 and onely faith shal not auail vs. 18 And that the Catholike by his vvorkes sheweth that he hath faith: vvhereas the Heretike hath no more faith than the Diuel, take he of faith neuer so much, and of iustification thereby onely, by the example of Abraham Ro. 4. For Abraham in deede vvvas iustified by vvorkes also, 25 and likewise Rahab.



Y brethren, Haue not the faith of our 1
 Lord I E S V S Christ of glorie " in ac-
 ception of persons. † For if there 2
 shal enter into your assemblie a man
 hauing a golden ring in goodly ap-
 pareil, and there shal enter in a poore
 man in homely attire, † & you haue 3
 respect to him that is clothed vvith
 the goodly appareil, and shal say to
 him, Sitte thou here vvell: but say to the poore man, Stand
 thou there: or sitte vnder my foote-stoole: † do you not 4
 iudge vvith your selues, and are become iudges of vniust co-
 gitations? † Heare my deereft brethren: hath not God cho- 5
 sen the poore in this vvorld, riche in faith, and heires of the
 kingdom vvwhich God hath promised to them that loue him?
 † But you haue dishonoured the poore mā. Do not the riche 6
 oppresse you by might: and them selues dravv you to iudge-
 ments? † Doe not they blaspheme the good name that is 7
 inuocated vpon you? † If not-vvithstanding you fulfil the 8
 roial lavv according to the scriptures, *Thou shalt loue thy neighbour*
as thy self, you doe vvell: † but if you accept persons, you 9
 vvorke sinne, reprovved of the Lavv as transgressours. † And 10
 * vvhofoeuer shal keepe the vvhole Lavv, but offenderh in
 one: " is made guilty of al. † For hethat said, Thou shalt 11
 not commit aduoutrie, said also, Thou shalt not kil. And if
 thou doe not commit aduoutrie, but shalt kil: thou art made
 a transgressour of the Lavv. † So speake ye, and so doe, as 12
 beginning to be iudged by the lavv of libertie. † For " iudge- 13
 ment vvithout mercie to him that hath not done mercie.
 And mercie ° exalteth it self aboute iudgement.

† " Vvhat shal it profit my brethren, if a man say he hath 14
 faith: but hath not vvorkes? Shal faith be able to saue him?
 † And * if a brother or sister be naked, & lacke daily foode: 15
 † and one of you say to them, Goe in peace, be vvarmed & 16
 filled: but you giue them not the things that are necessarie
 for the bodie: vvhat shal it profit? † So faith also, if it haue 17
 not vvorkes, is dead in it self. † But some man saith, Thou 18
 hast faith, and I haue vvorkes: shew me thy faith vvithout
 vvorkes: & I vvill shew thee by vvorkes my faith. † Thou 19
 beleuest that there is one God. Thou doest vvell: the deuils
 also

Leu. 19,
 15. Deu.
 1, 16.
 Pro. 24.
 23. Eccl.
 42, 1.

Leu. 19,
 18. Mat.
 22, 39.
 Rom. 13.
 Leu. 19,
 37. Deu.
 1, 18.

° *ναλκα*
ναυκ
τα

10. 3, 17

dead

Gen. 22,
10.Gen. 15,
6. Ro. 4,
3. Gal. 3Ios. 2, 1.
18. and
6, 22.

- 20 also beleue and tremble. † But vvilt thou knowv : † o vaine
 21 man, that faith vvithout vvorkes is 'idle'? † " Abraham our
 22 father vvas he not iustified by vvorkes, * offering Isaac his
 23 sonne vpon the altar? † Seest thou that " faith did vvorke
 24 vvith his vvorkes : and by the vvorkes the faith vvas con-
 25 summate? † And the Scripture vvas fulfilled, saying, *Abra-
 ham beleued God, and it vvas reputed him to iustice, and he vvas called " the*
 26 *freende of God.* † Do you see that by vvorkes a man is iustified :
 27 & " not by faith only? † And in like maner also * " Rahab the
 28 harlot, vvas not s he iustified by vvorkes, receiuing the mes-
 29 sengers, and putting them forth an other vway? † For euen
 30 as the bodie vvithout the spirit is dead : so also " faith vvith-
 31 out vvorkes is dead.

He speaketh
 to al heretikes
 that say, faith
 onely without
 vvorkes doth
 iustifie, calling
 them vaine
 men, and com-
 paring them
 to Diuels.

A N N O T A T I O N S

CHAP. II.

1. *In acception of persons.*] The Apostle meaneth not, as the Anabaptists and other seditious persons sometime gather hereof, that there should be no difference in Common vvorkes or assem- blies, betvvixt the Magistrate and the subiect, the free man and the bond, the riche and the poore, betvvixt one degree and an other. for, God and nature, and the necessitie of man, haue made such distinctions, and men are bound to obserue them. But it is meant onely, or specially, that in spiri- tual giftes and graces, in matters of faith, Sacraments, and saluation, and bestowing the spiritual functions and charge of soule, vve must esteeme of a poore man or a bond man, no lesse then of the rich man and the free, then of the Prince or the Gentleman : because as Christ him self calleth all, and endueth al sorts vvith his graces : so in such and the like things vve must not be partial, but count al to be fellowes, brethren, and members of one head. And therefore the Apostle saith vvith a special clause, That vve should not hold or haue the Christian faith vvith or in such differences or partialities.

10. *Is made guilty of al.*] He meaneth not, that vvho soeuer is a theefe, is also a murderer, or that euery murderer is an aduouterer also : or that al sinnes be equal, according to the Stoïkes and the Heresie of Iouinian : much lesse, that he shal haue as great damnation that transgresseth one com- maundement, as if he had offended against euery precept. but the sense is, that it shal not auail him to saluation, that he seemeth to haue kept certaine and not broken al the commaundements : seeing that any one transgression of the Lavv, proueth that he hath not obserued the vvhole, vvvhich he vvas bound to do, so far as is required, and as is possible for a man in this life. S. Augu- stine disputing profoundly in his 29 Epistle to S. Hierom, of this place of S. Iames, expoundeth it thus : that he vvvhich offendeth in one, that is, against the general and great commaundement of loue or charitie (because it is in maner al, as being the summe of al, the plenitude of the lavv, and the perfection of the rest) breaketh after a sort and transgresseth al, no sinne being committed but either against the loue of God, or of our neighbours.

13. *Iudgements vvithout mercie.*] Nothing giueth more hope of mercie in the next life, then the vvorkes of almes, charitie, and mercie, done to our neighbours in this life. Neither shal any be vsed vvith extreme rigour in the next vvorld, but such as vsed not mercie in this vvorld. *August. de pec. meritis. li. 2. c. 3.* Vvhich is true, not onely in respect of the iudgement to euerlasting damnation, but also of the temporal chastisement in Purgatorie, as S. Augustine signifieth, declaring that our venial sinnes be vvashed away in this vvorld vvith daily vvorkes of mercie, vvvhich othervvise should be chastised in the next. See *epist. 29* aforesaid in fine. and *li. 21 de Civ. Dei c. 27 in fine.*

14. *What shal it profite, if a man say he hath faith?*] This vvhole passage of the Apostle is so cleere against iustification or saluation by onely faith, damnably defended by the Protestants, and so euidet for the necessitie, merite, & concurrence of good vvorkes, that their first author Luther and such as exactly folovv him, boldly (after the maner of Heretikes) vvhen they can make no shift nor false glose for the text, deny the booke to be Canonical Scripture. But Calvin and his companions disagreeing vvith their Masters, confesse it to be holy Scripture. but their shiftes and

Scripture abused by the Anabaptistes to make no distinction of per- sons.

Vvhat the A-
 postle meaneth
 by acception
 of persons.

How he that
 offendeth in
 one commaun-
 dement, is
 guilty of al.

Vvorkes of
 mercie exce-
 ding grateful
 to God.

The proud &
 impudent dea-
 ling of the he-
 retikes against
 this Epistle,
 because it is so
 plaine against
 onely faith.

fond gloses for answer of so plaine places, be as impudent as the denying of the Epistle vvias in the other. who would neuer haue denied the booke, thereby to shew them selues Heretikes, if they had thought those vulgar euasions that the Zuinglians and Caluinists do vse (vvhereof they vvere not ignorant) could haue serued. In both sortes the Christian Reader may see, that al the Heretikes vaunting of expresse Scriptures & the vvord of God, is no more but to delude the vvorld. vvhereas in deede, be the Scriptures neuer so plaine against them, they must either be vvrested to sound as they say, or els they must be no Scriptures at all. And to see Luther, Caluin, Beza, & their fellowes, fitte as it vvere in iudgement of the Scriptures, to allowv or disallowv at their pleasures, it is the most notorious example of Heretical pride & miserie that can be. See their prefaces and censure vpon this Canonical Epistle, the Apocalypse, the Machabees, and other.

Only faith, an
old heresie.

5. James & the
rest inculcate
good vvorkes
against the er-
rour of only
faith falsely ga-
thered of S. Pau-
les vvordes.

S. Augustines
vvhole disputa-
tion in this post-
very notable, &
directly against
only faith.

21. *Abraham vvias he not iustified by vvorkes?* It is much to be noted that S. Augustine in his booke *de fide & operibus* c. 14 vvriteth, that the heresie of only faith iustifying or sauing, vvias an old Heresie euen in the Apostles time, gathered by the false interpretation of some of S. Pauls pro-
found disputation in the Epistle to the Romans, vvherein he commended so highly the faith in Christ, that they thought good vvorkes vvere not available: adding further, that the other three Apostles, James, Iohn, and Iude, did of purpose vvrite so much of good vvorkes, to correct the said error of only faith, gathered by the misconstruction of S. Pauls vvordes. Yea vvhen S. Peter (Ep. 2 c. 3.) vvarneth the faithful that many things be hard in S. Pauls vvritings, and of light vnlearned men mistaken to their perdition: the said S. Augustine affirmeth, that he meant of his disputation concerning faith, vvich so many Heretikes did mistake to condemne good vvorkes. And in the preface of his commentarie vpon the 31 Psalm, he vvarneth al men, that this deduction vpon S. Pauls speache, *Abraham vvias iustified by faith, therefore vvorkes be not necessarie to saluation:* is the right vvay to the gulfe of Hel and damnation.

And lastly (vvhich is in it self very plaine) that vve may see this Apostle did purposely thus commend vnto vs the necessitie of good vvorkes, and the inanity and insufficiencie of only faith, to correct the error of such as misconstrued S. Pauls vvordes for the same: * the said holy Doctor noteth that of purpose he tooke the very same example of Abraham, vvhom S. Paul said to be iustified by faith, and declareth that he vvias iustified by good vvorkes, specifying the good vvorke for vvich he vvias iustified and blessed of God, to vvite, his obedience and immolation of his onely sonne. But howv S. Paul faith that Abraham vvias iustified by faith, see the Annotations vpon that place, Ro. 4. v. 1.

Heresies against
good vvorkes.

Workes cōcurre
vvith faith as
cause of iustifi-
cation.

Workes make
vs iust in deede
before God.

22. *Faith did vvorke vvith.* Some Heretikes hold, that good vvorkes are pernicious to saluation and iustification: other, that though they be not hurtful but required, yet they be no causes or vvorkers of saluation, much lesse meritorious, but are as effectes and fruites issuing necessarily out of faith. Both vvich fictions, falsehoods, and fighes from the plaine truth of Gods vvord, are refuted by these vvordes, vvhen the Apostle faith, That faith vvorketh together vvith good vvorkes: making faith to be a coadiutor or cooperator vvith vvorkes, and so both ioynntly concurring as causes and vvorkers of iustification: yea aftervvard he maketh vvorkes the more principal cause, vvhen he resem-
bleth faith to the body, and vvorkes to the spirit or life of man.

23. *The friend of God.* By this also an other false and friuolous euasion of the Heretikes is ouertaken, vvhen they feine, that the Apostle here vvhen he faith, vvorkes do iustifie, meaneth that they shew vs iust before men, and auail not to our iustice before God. For the Apostle evidently declareth that Abraham by his vvorkes vvias made or truly called the friend of God, and therefore vvias not (as the Heretikes say) by his vvorkes approued iust before man onely.

The Protestants
say, by faith only:
S. James cleane
contrarie, *Not
by faith only.*

* See the annot.
vpon the epistle
to the Romans
c. 2. v. 13.

The manifold
meaning of cer-
taine fathers,
vvhen they say,
Only faith.

24. *Not by faith only.* This proposition or speache is directly opposite or contradi-
ctorie to that vvich the Heretikes hold. For the Apostle faith, Man is iustified by good
Workes, and not by faith only. but the Heretikes say, Man is not iustified by good vvorkes,
but by faith only. Neither can they pretend that there is the like contradiction or con-
trarietie betwixt S. James speache and S. Pauls. For though S. Paul say, man is iustified
by faith, yet he neuer faith, by faith onely, nor euer meaneth by that faith vvich is alone,
but alwaies by that faith vvich vvorketh by charitie, * as he expoundeth him self. *
Though concerning vvorkes also, there is a difference betwixt the first iustification,
vvhereof S. Paul specially speaketh: and the second iustification, vvhereof S. James doth
more specially treat. Of vvich thing * els vvhere there is ynough said.

The fathers in deede vse sometimes this exclusiue, *sola, onely*: but in far other sense
then the Protestants. For some of them thereby exclude only the vvorkes of Moyses law,
against the Iewes: some, the vvorkes of nature and moral vertues vvithout the grace or
knowledge of Christ, against the Gentiles: some, the necessitie of external good vvorkes
vvhere the parties lacke time and meanes to doe them, as in the case of the penitent therfe:
some, the false opinions, sectes, and religions contrarie to the Catholike faith, against He-
retikes and miscreants: some exclude reason, sense, and arguing in matters of faith and
mysterie, against such as vvill beleue nothing but that they see or vnderstand: some, the
merite

loco citato.

* Li. 83 q.
q. 76.

* Gal. 5.

merite of vvorkes done in sinne before the first iustification: some, the arrogant Pharisaical vaunting of mans owne proper vvorkes and iustice, against such as refferre not their actions and good deedes to Gods grace. To these purposes the holy Doctors say sometimes, that only faith saueth and serueth: but neuer (as the Protestants vvould haue it) to exclude from iustification and saluation, the cooperation of mans free vvill, dispositions and preparations of our hartes by praier, penance, and sacraments, the vertues of hope and charitie, the purpose of vvell-vvorking and of the obseruation of Gods commandements: much lesse, the vvorkes and merites of the children of God, proceeding of grace and charitie, after they be iustified and are now in his fauour: vvich are not only dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

25. *Rahab.*] This Apostle alleageth the good vvorkes of Rahab by vvich she vvas iustified, and S. Paul (11 Hebr.) saith she vvas iustified by faith. Vvich are not contrarie one to the other. for both is true, that she vvas saued by faith, as one saith: and that she vvas saued by her vvorkes, as the other saith. But it vv ere vvtruely said, that she vvas saued either by onely faith, as the Heretikes say: or by onely good vvorkes, as no Catholike man euer said. But because some Iewves and Gentil Philosophers did affirme: they, that they should be saued by the vvorkes of Moyse Iavv: these, by their nioral vvorkes: therefore S. Paul to the Romans disputed specially against both, proving that no vvorkes done vvithout or before the faith of Christ, can serue to iustification or saluation.

S. Paul nameth faith, & S. Iames vvorkes, causes of iustification: but neither the one, faith only: nor the other, vvorkes only.

26. *Faith vvithout vvorkes is dead.*] S. Iames (as the Protestants seime) saith that faith vvithout good vvorkes is no faith, and that therefore it iustifieth not, because it is no faith. for he saith that it is dead vvithout vvorkes, as the body is dead vvithout the soule, and therefore being dead hath no actiuitie or efficacie to iustifie or saue. But it is a great difference, to say that the body is dead, and to say that it is no body. euen so it is the like difference, to say that faith vvithout vvorkes is dead, and to say that faith vvithout vvorkes is no faith. And if a dead body be notwithstanding a true body, then according to S. Iames comparison here, a dead faith is notwithstanding a true faith, but yet not auailable to iustification, because it is dead, that is, because it is onely faith vvithout good vvorkes.

Faith vvithout vvorkes is a true faith, but not auailable: as the body vvithout the spirit is a true body, though it be dead.

And therefore it is a great impudencie in Heretikes, and a hard shift, to say that the faith of vvich the Apostle disputeth al this vvhile, is no true or properly called faith at all. It is the same faith that S. Paul defined and commended in al the 11 chapter to the Hebrues, and the same vvich is called the Catholike faith, and the same vvich being formed & made aliue by charitie, iustifieth. Mary true it is, that it is not that special faith vvich the Heretikes seime onely to iustifie, so vvith, vvhen a man doth firmly beleuee as an article of his faith, that him self shal be saued. this special faith it is not vvhereof the Apostle here speaketh. for neither he, nor S. Paul, nor any other sacred vvriter in al the holy Scriptures euer speake or knevve of any such forged faith.

Vvhat faith the Apostle speaketh of: & that he knevve no special faith,

CHAP. III.

*Against proud Maisters and authors of Sectes. 5 Of the manifold sinnes of the vnbri-
deled tongue. 13 The difference betvvixt proud, contentious, and vvorldly vvise-
dom, and that vvisedom vvich is heavenly, peaceable, modest, and so forth.*



1 E yee notⁿ many maisters my bre-
2 thren, knowving that you receiue
the greater iudgement, † For in ma-
ny things vve offend al.* If any man
offend not in vvord: this is a perfect
man. he is able also vvith bridle to
turne about the whole body. † And
3 if vve put bittes into the mouthes of
horses that they may obey vs, vve
4 turne about al their body also. † And behold, the shippes,
vvhereas they be great, and are driuen of strong vvindes: yet
are

Mat. 23,
8.

Eccles. 14,
1. 19, 16.

are they turned about vwith a litle sterne whither the violēce
of the director vvil. † So the tongue also is certes a litle mē-
ber, & c^{μεγαλυνῶ}vaunteth great things. Behold hovv much fire what
a great vvood it kindleth? † And the tongue, is fire, a vvhole
vvorld of iniquitie. The tongue is set amoug our members,
vvhich defileth the vvhole bodie, & inflameth the vvheele of
our natiuitie, inflamed of hel. † For al nature of beastes & fou-
les and serpents & of the rest is tamed & hath been tamed by
the nature of man. † but the tongue no man can tame, an vn-
quiet euil, ful of deadly poison. † By it vve bleffe God & the
Father: & by it vve curse men vvhich are made after the simi-
litude of God. † Out of the self same mouth procedeth blef-
sing & cursing. These things must not be so done my brethré.
† Doth the fountaine giue forth out of one hole svveete &
foure water? † Can, my brethren, the figge tree yeld grapes:
or the vine, figges? So neither can the salt water yeld sweete.

† Vvho is vvise and hath knowledge among you? Let him
shew by good conuersation his vvorking in mildenesse of
vvifedom. † But if you haue bitter zeale, and there be con-
tentions in your hartes: glorie not and be not liers against
the truth. † for this is not vvifedom descending from
aboue: but earthly, sensual, diuelish. † For vvhere zeale and
contention is: there is inconstancie, and euery peruerse
vvorke. † But the vvifedom that is from aboue, first certes is
chast: then peaceable, modest, suafible, cōsenting to the good,
ful of mercie and good fruites, not iudging, vvithout simu-
lation. † And the fruite of iustice, in peace is sowed, to them
that make peace.

litle

can it yeld
salt and
svveete
vvater.

∴ The differ-
ence betwixt
the humane
vvifedom, spe-
cially of here-
tiques: and the
vvifedom of
the Catholike
Church & her
children.

ANNOTATIONS

CHAP. III.

1. *Many maisters.*] He meaneth principally Sect-maisters that make them selues seue-
ral Ringleaders in sundry sortes of new deuised doctrines: euery one arrogating to him
self to be maister, and none so humble as to be a scholer, either to Gods Church and true
Pastors, or to other guides and authors of the said sectes. So did Zuinglius disdain to
be Luthers scholer, and Caluin to be the folower of Zuinglius.

Many maisters
are many
proud Sect-
maisters.

CHAP. IIII.

By concupiscence and loue of this vvorld, vve are made enemies to God: but vve should rather
humble vs to him, punishing our selues for our sinnes. 11 Against detraction, and rash
iudging. 13 To remember alvvayes the vncertentie of our life.

FROM



1. Io. 2,
15.

Prou. 3,
35. 1 Pet.
5. 5.

1 Pet. 5,
6.
c μὴ κα-
ταλαλίζετε
ἀλλ' ἁ-
λוצ

Ro. 14,
4.

ROM vvhen are vvarres & conten-
tions among you? Are they not hereof?
of your concupiscences vvhich vvarre
in your members? † You couet: and
haue not. you kil, & enuie: and can not
obtaine. you contend and vvarre: and
you haue not, because you aske not.
† You aske, and receiue not: because
you aske amisse: that you may consume it on your cōcupif-
cences. † Aduouterers, know you not that the* frendship
of this vworld, is the enemie of God? Vvhosoeuer therfore
vvil be a frende of this vworld: is made an enemie of God.
† Or do you thinke that the Scripture saith in vaine: *To en-
die doth the spirit couet vvhich dwelleth in you?* † And :: giueth greater
grace. For the vvhich cause it saith, *God resisteth the proud, & giueth
grace to the humble.*
† Be subiect therfore to God, but resist the Deuil, and he
vvil flee from you. † Approche to God, & he vvil approche
to you. Cleanse your handes, ye sinners: andⁿ purifie your
hartes, ye double of minde. † Be miserable, and mourne, &
vveepe: let your laughter be turned into mourning: and ioy,
into sorow. † * Be humbled in the sight of our lord, and he
vvil exalt you. † † Detraete not one frō an other my brethre.
He that detraeth from his brother, or he that iudgeth his
brother, detraeth from the Law, and iudgeth the Law. But if
thou iudge the Lavv, thou art not a doer of the Lavv, but a
iudge. † For there is one lavv maker, and iudgeth that can de-
stroy and deliuer. † But thou,* vvhat art thou that iudgeth
thy neighbour?

:: The boldnes
of Haretikes
adding here the
vvord Scripture
to the text
thus, *And the
Scripture giueth
greater grace.*

c Free vvil &
mans owne
endeuour ne-
cessarie in
comming to
God.

c He forbid-
deth detraeth,
euil speaking,
slandering.

Behold novv you that say, To day or to morovv vve
vvil goe into that citie, and there certes vvil spend a yere, and
vvil traficke, and make our gaine († vvho are ignorāt vvhat
shal be on the morovv. For vvhat is your life? It is a vapour
appearing for a litle vvhile, and aftervvaid it shal vanish
avvay) † for that you should say, :: If our Lord vvil: and,
If vve shal liue, vve vvil doe this or that. † But novv you
reioyce in your arrogancies. Al such reioycing, is vvicked.
† To one therfore knowving to doe good, and not doing it:
to him it is sinne.

:: Al promises
and purposes
of our worldly
affaires are to
be made vnder
condition of
Gods good
liking & plea-
sure: and it
becometh a
Christian man
to haue usually
this forme of
speache in that
case, *If God
vvil, if God
either vvise dis-
poze not.*

Nnnn

ANNOT.

ANNOTATION CHAP. IIII.

2. Purifie your hartes.} Man (vve see here) maketh him self cleane and purgeth his

king vwith owne hart. Vvhich derogateh nothing to the grace of God being the principal cause of the same. Yet Protestants thinke vve derogate from Christs Passiõ, when vve attribute Gods grace, such effects to our owne vvorkes, or to other secundarie helpes and causes. is no derogation there- vnto.

CHAP. V.

By the damnatio to come vpon the vnmisericordie riches, he exhorteth the persecuted to patience and by their owne reuward, and by examples. 12. Not to sweare at all in common talke. 13. In affliction, to pray: in prosperitie, to sing: in sickness, to call for the Priests, and that they pray over them and anoint them vwith oile: and that the sicke persons confesse their sinnes. 19. Finally, how vmeritorious it is, to conuert the erring vnto the Catholike faith, or the sinner to amendment of life.

∴ A feareful description of the miseries that shal befall in the next life to the vnmisericordie couetous men.

OE to now ye riche men, vveepe, ∴ howling 1
in your miseries vvhich thal come to you. † Your 2
riches are corrupt: and your garmentes are eaten
of mothes. † Your gold and siluer is rusted: and 3
their rust shal be for a testimonie to you, and shal eate your
flesh as fire. You haue stored to your selues vvrrath in the last
daies. † Behold the hire of the vvorkemen that haue rea- 4
ped your fields, vvhich is defrauded of you, crieth: and their
crie hath entred into the eares of the Lord of Sabboth. † You 5
haue made merie vpon the earth: and in riotousnes you haue
nourished your hartes in the day of slaughter. † You haue 6
presented, and slaine the iust one: and he resisted you not.
† Be patient therfore brethren, vntil the comming of our 7
Lord. Behold, the husband man expecteth the pretious fruite
of the earth: patiently bearing til he receiue the timely and
the larevvard. † Be you also patient, and confirme your 8
hartes: because the comming of our Lord vvil appoche.
† Grudge not brethren one against an other: that you be not 9
iudged. Behold, the iudge standeth before the gate. † Take 10
an example, brethren, of labour and patience, the prophetes:
vvhich spake in the name of our Lord. † Behold vve accout 11
them blessed that haue suffered. The sufferance of Iob
you haue heard, and the end of our Lord you haue seen, be-
cause our Lord is merciful and pitieful. † But before al things 12
my brethren, * svveare not, neither by heauen, nor by earth,
nor other othe whatsoeuer. But let your talke be, yea, yea, no,

no:

condem-
ned

is as
hand.

Mr. 5:34

* He meaneth
either fruite
or raine.

no : that you fall not vnder iudgement.

13 † Is any of you in heauineſſe ? let him pray. Is he of a
14 cheereful hart ? let him ſing. † Is any man ſicke among you ?

The Epistle in
a vniuerſe Maſſe
for the ſicke.

Mr. 6, 13

"let him bring in the prieſtes of the Church, and let them

pray ouer him, * anointing him with oile in the name of our

15 Lord. † and "the praier of faith ſhal ſaue the ſicke : and

our Lord ſhal liſt him vp : and if he be in ſinnes, " they ſhal

16 be remitted him. † ^b " Confeſſe therefore your ſinnes one to

an other : & pray one for an other that you may be ſaued. ¶

17 for the continual praier of a iuſt man auaieth much. † * Elias

vvas a man like vnto vs paſſible : and with praier " he praied

that it might not raine vpon the earth, and it rained not for

18 three yeres and ſixe monethes. † And * he praied againe : and

the heauen gaue raine, and the earth yielded her fruite.

19 † My brethren, if any of you ſhal erre from the truth, &

20 a man conuert him : † he muſt know that he " vvhich maketh

a ſinner to be conuerted from the error of his vvay, " ſhal

ſaue his ſoule from death, and :: couereth a multitude of

ſinnes. ¶

^b The Epistle
in *Maiores*
Litanis on S.
Markes day,
and in the Ro-
gation daies.

^b the heretikes
translate, *Ac-*
knowledge your
ſinnes, &c. So
little they can
abide the very
vvord of con-
feſſion.

:: He that hath
the zeale of
conuertyng
ſinners, pro-
cureth thereby
mercie and re-
miſſion to him
ſelf : vvhich
is a ſingular
grace.

AN NOT A T I O N S

CHAP. V.

4. *The hire.*] To vvithhold from the poore or labourer the hire or vvages that is due or promiſed to him for his ſeruice or vvork done, is a great iniquitie, and one of thoſe ſiue ſinnes vvvhich in holy Vvrite be ſaid to call for vengeance at Gods hand, as vve ſee here. They be called in the Catechiſme, *Sinnes crying to heauen*. The other foure be, Murder, *Gen. 18 v. 20*. Vſurie, *Exod. 22. v. 27*. The ſinne againſt nature, *Gen. 18. v. 20*. The oppreſſion and vexation of vvido vvives, pipilles, ſtrangers, and ſuch like. *1b. & Exod. 3. v. 9*.

The ſinnes
crying to hea-
uen.

12. *Svveare not.*] He forbiddeth nor al othes, as the Anabaptiſts falſely ſay. for in iuſtice and iudgement vve may be by our lawfull Magiſtrate put to ſvveare, and may lawfully take an othe, as alſo for the aduantage of any neceſſarie truth vvhen time and place require. but the cuſtom of ſvvearing, and al vaine, light, and vnneceſſarie othes in our daily ſpeache do diſpleaſe God highly, and are here forbidden by the Apoſtle, as alſo by our Sauour. *Mat. 5.*

Vvhat othes
are lawfull,
vvhich are not.

14. *Let him bring in the Prieſts.*] The Proteſtants for their ſpecial hatred of the holy order of Prieſthod, as els vvhere often, ſo here they corrupt the text evidently, tranſlating *Presbyteros*, elders. As though the Apoſtle had meant men of age, and not ſuch as vvere by holy office, Prieſts. S. Chryſoſtom vvho knew the ſenſe and ſignification of the Greeke vvord according to the Eccleſiaſtical vſe and the vvhole Churches iudgement, better then any Proteſtant alie, taketh it plainly for *Sacerdotes*, that is, Prieſts *li. 3 de Sacerdotio prope initium*. And if they confeſſe that it is a vvord of office vvith them alſo, though they call them Elders, and not Prieſts : then vve demaund vvwhether the Apoſtle meane here men of that function vvvhich they in their new Churches call Elders. If they ſay no, as they muſt needs (for Elders vvith them are not deputed ſpecially to publike praying or adminiſtration of the Sacraments, ſuch as the Apoſtle here requirith to be ſent for) then they muſt needs graunt, that their Elders anſwer not to the function of thoſe vvvhich in the new Teſtament are called *Presbyteri* in Greeke and Latin, and therefore both their tranſlation to be falſe and fraudulent, and alſo their naming of their new degrees or orders to be fond and incongruous.

Heretical tra-
ſlation againſt
Prieſthod.

Neither their
Elders (ſo cal-
led) nor their
Miniſters, can
be thoſe vvho
the Apoſtle
here calleth,
Presbyteros.

If they ſay their Miniſters be correſpondent to ſuch as vvere called *Presbyteri* in holy vvrite and in the Primitiue Church, and that they are the men vvhom the Apoſtle vvilleth to be called for to

Nnnn ij anoint

They haue no reason to call their Ministers by that name.

Their Deacons should rather be called Ministers.

They should keepe the name Priest, as well as deacon.

The Sacramēt of EXTREME VNCTION.

The heretikes objections against the said Sacrament, answered: and vvhithal it is proued to be a Sacrament.

Remission of sinnes annexed to creatures.

Holy vvater.

Holy oile blessed by the Bishop.

The peoples deuotion toward such hallowed creatures.

anoint the sicke & to pray for him, vvhy do they not then translate *Presbyteros*, Ministers? Which they might doe vvith as good reason, as call such as they haue taken in freedee of our Catholiks: Priests, Ministers. Vvvhich vvord being in large acceptation common to all that haue to doe about the celebration of diuine things, vvvas neuer appropriated by the vse either of Scripture or of the holy Church, to that higher function of publike administration of the Sacraments and Seruice, vvvhich is Priesthod: but to the order next vnder it, vvvhich is Deacons hip. And therefore if any should be called Ministers, their Deacons properly should be so termed. And the Protestants haue no more reason to keepe the ancient Greeke vvord of Deacon, appropriated to that office by the vse of antiquity, then to keepe the vvord Priest, being made no lesse peculiar to the state of such onely as minister the holy Sacraments, & offer the Sacrifice of the Altar. But these fellows follow neither Gods vvord nor Ecclesiastical vse, nor any reason, but mere phantasie, noueltye, and harred of Gods Church. And how little they follow any good rule or reason in these things may appeare by this, that here they auoid to translate *Priests*, and yet in their Cōmunion booke, in their order of visiting the sicke, they commonly name the Minister, *Priest*.

14. *Anointing vvith oile.*] Here is the Sacrament of extreme Vnction so plainly promulgated (for it vvvas instituted, as all other Sacraments of the new Testament, by our Saviour Christ himself, and, as Venerable Bede thinketh and other ancient vvriters, the anointing of the sicke vvith oile *Marc. 6.* pertained thereto) that some Heretikes, for the euidence of this place also (as of the other for good vvokes) deny the Epistle. Other (as the Caluinists) through their confidence of cunning Chistes and gloses, confessing that S. Iames is the author, yet condemne the Church of God for vsing and taking it for a Sacrament. But vvhat dishonour to God is it (vvve pray them) that a Sacrament should be instituted in the matter of oile, more then in the element of vvwater? Vvhy may not grace & remission of sinnes be annexed to the one as vvvel as to the other, vvwithoute derogation to God?

But they say, Sacraments endure for euer in the Church, this but for a season in the Primitiue Church. Vvhat Scripture telleth them that this general and absolute prescription of the Apostle in this case, should endure but for a season? vvhen vvvas it taken away, abrogated, or altered? They see the Church of God hath alwaies vsed it vpon this vvarrant of the Apostle, vvho knewe Christs meaning and institution of it better then these deceived men, vvho make more of their owne fond ghesse and cōiectures, grounded neither on Scripture nor vpon any circumstance of the text, nor any one authentical author that euer vvrote, then of the expresse vvord of God. It vvvas (say they) a miraculous practise of healing the sicke, during onely in the Apostles time, and not long after. Vve aske them vvwhether Christ appointed any certaine creature or external element vnto the Apostles generally to vvork miracles by. Him self vsed sometimes clay and spittle, sometimes he sent them that vvvere diseased, to vvash them selues in vvwaters. but that he appointed any of those or the like things for a general medicine or miraculous healing onely, that vve read not, for in the beginning, for the better inducing of the people to faith and deuotion, Christ vvould haue miracles to be vvrought by fundry of the Sacraments also. Vvvhich miraculous vvorkes ceasing, yet the Sacraments remaine still vnto the vvorldes end.

Againe vve demaund, vvwhether euer they read or heard that men vvvere generally commaunded to seeke for their health by miraculous means. Thirdly, vvwhether al Priests, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though some had, yet al these indifferently of vvhom the Apostle speaketh, had not the gift: and many that vvvere no Priests, had it, both men and vvomen, vvvhich yet could not be called for, as Priests vvvere in this case. And though the Apostle and others could both cure men and reuiue them againe, yet there vvvas no such general precept for sicke or dead men, as this, to call for the Apostles to heale or restore them to life againe. Lastly, had any external element or miraculous practise, vvntles it vvvere a Sacrament, the promise of remission of al kinde of actual sinnes ioyned vnto it or could S. Iames institute such a ceremonie him self, that could saue both body and soule, by giuing health to the one, and grace and remission to the other? At other times these contentious vvraglers rail at Gods Church, for annexing onely the remission of venial sinnes to the element of vvwater, made holy by the Priests blessing thereof in the name of Christ, and his vvord: and loe here they are driuen to hold that S. Iames prescribed a miraculous oile or creature vvvhich had much more power and efficacy. Into these straites are such miscreants brought that vvill not beleue the expresse vvord of God, interpreted by the practise of Gods vniuersal Church.

Venerable Bede in 9 Luc. saith thus. *It is cleere that this custome vvvas deliuered to the holy Church by the Apostles them selues, that the sicke should be anointed vvith oile consecrated by the Bishops blessing.* See for this, and for the assertion & vse of this Sacrament, S. Innocentius ep. 1 ad Decentium Eugubinum cap. 8. to 1. Conc. & Lib. 2. de visitatione infirmorum in S. Augustine cap. 4. Concil. Cabilonense 2. cap. 48. Conc. Wormatiense cap. 72. to 3. Conc. Aquisgran. 8. Florentinum, and other later Councils. S. Bernard in the life of Malachie in fine. This holy oile because the faithful saw to haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort vvvhich the Apostle prescribeth, as the Adversaries vnlearnedly obiect vnto

vnto vs : but as Christians now do (and then also did) concerning the vwater of Baptisme, vvhich they vsed to take home vvith them after it vvas halloved, and to giue it their diseased to drinke

The sacramē-
tal vvordes.

15. *The praier of faith.*] He meaneth the forme of the Sacrament, that is, the vvordes spoken at the same time vvhē the partie is anointed, vvhich no doubt are most auncient and Apostolike. Not that the vvord or praier alone should haue that great effect here mentioned, but ioyned vvith the foresaid vsion, as is plaīne.

The three ef-
fects of this
Sacrament.

15. *Shal saue.*] The first effect of this Sacrament is, to saue the soule, by giuing grace and comfort to vvithstand the terrours and tentations of the enemy, going about (specially in that extremitie of death) to driue men to desperacion or distresse of minde and other damnable inconueniences. the vvich effect is signified in the matter of this Sacrament specially.

15. *Shal lift him vp.*] Vvhen it shal be good for the saluation of the partie, or agreeable to Gods honour, this Sacramēt restorēth also a man to bodily health againe, as experience oftē teacheth vs. Vvich yet is not done by vvay of miracle, to make the partie suddenly vvhole, but by Gods ordinarie prouidence and vsē of second causes, vvhich othervvise should not haue had that effect, but for the said Sacrament. This is the second effect.

15. *They shal be remitted him.*] Vvhat sinnes soeuer remaine vnremitted, they shal in this Sacrament and by the grace thereof be remitted, if the persons vvorthely receiue it, this is the third effect. S. Chrysostom of this effect saith thus: *They* (speaking of Priests) *do not onely remit sinnes in baptisme, but after vvard also, according to the saying of S. Iames, If any be sicke, let him bring in the Priests &c. Li. 3 de Sacerd. prope initium.* Let the Protestants marke that he calleth *Presbyteros, sacerdotes*: that is, Priests, and maketh them the onely ministers of this Sacrament, and not elders or other lay men. By al vvich you see this Sacrament of al other to be marvelous plainly set forth by the Apostle. Onely sicke men and (as * the Greeke vvord giueth) men very vveake must receiue it: onely Priests must be the ministers of it: the matter of it is holy oile: the forme is praier, in such sort as vve see now vsed: the effects be as is aforesaid. Yet this so plaīne a matter and so profitable a Sacrament, the enemy by Heretikes vvould vvholly abolishe.

Priests (and
not Elders)
are the mini-
sters of this
sacrament.

16. *Confesse therefore.*] It is not certaine that he speaketh here of sacramental Confession: yet the circumstance of the letter vvell beareth it, and very probable it is that he meaneth of it: and Origen doth so expound it ho. 2 in *Leuit.* & Venerable Bede vvriteth thus, *In this sentence* (saith he) *there must be this discretion, that our daily and litle sinnes vve confesse one to an other, vnto our equals, and beleue to be saued by their daily praier. but the uncleannes of the greater leprosie let vs according to the lawe open to the Priest, and at his pleasure in vvhat maner and how long time he shal commaund, let vs be careful to be purified.* But the Protestants fleeing from the very vvord confession in despite of the Sacrament, translate thus, *Acknowledge your faultes one to an other.* They do not vvell like to haue in one sentence, Priests, praier ouer the sicke, anointing them, forgiuing them their sinnes, confession, and the like.

Confession

17. *He praied.*] The Scriptures to vvich the Apostle alludeth, make no mention of Elias praier. therefore he knew it by tradition or reuelation. Vvhereby vve see that many things vvnvvritten be of equal truth vvith the things vvritten.

Truthes vvn-
vvritten and
knowen by
tradition.

20. *Maketh to be conuerted.*] Here vve see the great revvard of such as seeke to conuert Heretikes or other sinners from errout and vvickednes: and how necessarie an office it is, specially for a Priest.

Conuerting of
soules

20. *Shal saue.*] Vve see, it derogateth not from God, to attribute our saluation to any man or Angell in heaven or earth, as to the vvorkers thereof vnder God, by their praiers, preaching, correction, counsell, or othervvise. Yet the Heretikes are so foolish and captious in this kinde, that they can not heare patiently, that our B. Lady or others should be counted meanes or vvorkers of our saluation.

Our saluation
attributed to
men, vvithout
derogation to
Christ.



THE ARGVMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.



P S. Peter we read at large, both in the Gospels, and in the Actes of the Apostles: and namely, that Christ designed him, and also made him his vicar (as S. Mathevv for that cause in the catalogue of the Apostles, calleth him Primus, the first, and all antiquitie, Princeps Apostolorum, the Prince of the Apostles) and that he accordingly executed that office after Christes departure, placing the Church first among the Ierres in Hierusalem and in al that countrey and coastes about, as Christ also him self before had preached to the Ierres alone.

But preaching at length to the Gentiles also, according to Christes commission (Mat. 28. v. 19.) and being now come to Rome, the head citie of the Gentiles, from thence he writeth this Epistle to his Christian Ierres, hauing care of them in his absence, no lesse then when he was present: and not to the Ierres that were at home, (belike because they had S. Iames, or his successor S. Simon Cleophae, resident with them) but * to them that were dispersed in Pontus, Galatia, Cappadocia, and Bitbunia.

* See the Annotation upon S. Iames epistle c. 2. v. 13.

And that he writeth it from Rome, him self signifieth, saying: The Church that is in Babylon saluteth you. * Where by Babylon he meaneth Rome, as al antiquitie doth interpret him: not, that he so calleth the Church of Rome, but the heauen state of the Romane empire, which then, and 300 yeres after, unto the conversion of Constantinus the Emperour, did persecute the elect Church of Rome, in so much that the first 33 Bishops thereof unto S. Siluester, were al Martyrs.

* See the Annotation upon S. Iames epistle c. 2. v. 21.

For the matter whereof he writeth, him self doth signifie it in these wordes: This loe the second Epistle I write to you, my dearest, in which (Epistles) I stirre vp by admonition, your sincere minde, that you may be mindeful of those wordes & c. So he saith there of both together. And againe of the first to the same purpose, in another place: I haue breely written, beseeching and testifying that this is the true grace of God, wherein you stand. For, there were at that time certaine Seducers (as * S. August. also hath told vs) who went about to teach Onely faith, as though good workes were not necessarie, nor meritorious. there were also great persecutions, to compel them with terror to denie Christ & al his religio. He therefore exhorteth the accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Pauls epistle to the Ephesians, in wordes also, and so thicke of Scriptures, as though he spake nothing els.

The time when the first was written, is vncertaine: the second was written a little before his death, as is gathered by his wordes in the same. c. 1. v. 14.

THE

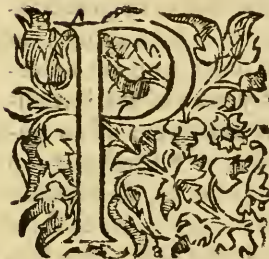


THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

He comforteth them in their persecutions (being now by Baptisme made the children of God) with the hope of their heavenly inheritance: 6 shewing how meritorious it is for them to be so constant in faith, 10 and confirming them therein with the authority of the Prophets and of the Holy Ghost. 15 Exhorting them to live also accordingly in all holines, 18 considering the holines of God, the uprightnes of his iudgement: the price of their redemption by Christ, 22 and the vertue of the seede in them (Which is grace regeneratiue in Baptisme) foretold by the Prophet also.

1



PETER an Apostle of Iesvs Christ, to the electe strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia, † according to the prescience of God the Father, into sanctification of the Spirit, vnto the obedience and sprinkling of the bloud of I E S V S Christ: Grace to you and peace be multiplied.

The Epistle
In Cathedra S.
Petri Roma.
Ian. 18.

3

† Blessed be God and the father of our Lord I E S V S Christ, vvho according to his great mercie hath regenerated vs vnto a liuely hope, by the resurrection of I E S V S Christ

The Epistle
for many martyrs.

4

from the dead, † vnto an inheritance incorruptible, and incontaminate, and that can not fade, conserued in the heauens

5

in you, † (vvho in the vertue of God are kept by faith

6

vnto saluatiō) ready to be reuealed in the last time. † wher-

7

in you shal reioyce, a litle now if you must be made heauy

8

in diuerse tentations: † that the probatō of your faith

9

much more pretious then gold (vvhich is proued by the fire)

may be found vnto praise and glorie and honour in the re-

10

uelatiō of I E S V S Christ: † vvhom hauing not seen, you

loue: in vvhom now also not seing you beleue: and be-

leeuing you reioyce vvith ioy vspeakable and glorified,

11

† receiuing the end of your faith, the saluation of your

soules

2 Cor. 1,
3. Eph. 1,
3.

soules. † Of the vvhich saluation the Prophetes inquired & 10
 searched, vvhich prophecied of the grace to come in you,
 † searching vnto vvhich or vvhich maner of time the Spirit 11
 of Christ in them did signifie: foretelling those passions that
 are in Christ and the glories folloving: to vvhom it vvas re- 12
 uealed, that not to the selues, but to you they ministred those
 things vvhich novv are told you by them that haue euange-
 lized to you, the holy Ghost being sent from heauen, on
 vvhom the Angels desire to looke.

∴ Chastitie not
 onely of body
 but also of
 minde, is re-
 quired. S. Bede
 upon this place.

† For the vvhich cause hauing the loines of your minde 13
 girded, sober, trust perfectly in that grace vvhich is offered
 you, in the reuelation of Ieſus Christ, † as children of o- 14
 bedience, not configurated to the former desires of your
 ignorance: † but according to him that hath called you, the 15
 Holy one, be you also in al conuersation holy: † because 16
 it is vvritten: *You shall be holy, because I am holy.* † And if you in- 17
 uocate the Father, him vvhich * vwithout acceptation of per-
 sons judgeth according to euery ones vvorke: in feare con-
 uerſe ye the time of your peregrination. † Knowving that 18
 * not vwith corruptible things, gold or ſiluer, you are redee-
 med from your vaine conuerſation, of your fathers ∴ tradi-
 tion: † but vwith the preſious blood as it were of an im- 19
 maculate and vnſpotted lambe, Christ, † * foreknovven 20
 in deede before the conſtitution of the vworld, but mani-
 feſted in the laſt times for you, † vvhich by him are faithful 21
 in God vvhom he raiſed him from the dead, and hath giuen him
 glorie, that your faith and hope might be in God. † Making 22
 your ſoules chaſte in obedience of charitie, in the ſincere
 loue of the fraternitie from the hart loue ye one an other 23
 earneſtly: † borne againe not of corruptible ſeede, but in-
 corruptible by the vword of God vvhom he liueth and remai-
 neth for euer. † For *al fleſh is as graſſe: and al the glorie thereof, as the* 24
floure of graſſe. the graſſe is withered, and the floure thereof is fallen away.
 † But the vword of our Lord remaineth for euer, and this 25
 is the vword that is euangelized among you.

c God wil
 iudge men ac-
 cording to
 euery ones
 vvorke; and
 not by faith
 onely.
 ∴ He meaneth
 the errorrs of
 Gentility, or
 if he vwrite to
 the Iewes diſ-
 perſed, he mea-
 neth the yoke
 of the Law
 vwith the ſond
 and heavy ad-
 diſions of their
 later Maiſters,
 called *Deu-
 riſis*. The He-
 retikes, to
 make it ſound
 to the ſimple
 againſt the tra-
 ditions of the
 Church, cor-
 rupt the text
 thus, *Which you
 haue receiued by
 tradition of the
 fathers.*

Leu. 11,
 19. 20, 7
 Deu. 10.
 Ro. 2.
 Gal. 2.

1 Cor. 6,
 20. 7, 23

Rg. 16,
 25. Col. 1,
 26. Tit.
 1, 2.

Eſa. 40,
 6.

CHAP. II.

Novv

Now after their Baptisme, what must be their meate: 4. and being come to Christ, how happy they be above their incredulous brethren, according to the Scriptures also. 11 Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion: 13 to be obedient subiects to higher powrs (howe soeuer some misconstrue Christian libertie) 14. and seruants to obey their Masters. 19 And so, doing well, though they suffer for it, it is very meritorious, 21 whereas Christ also not onely gaue them example, 24. but also by his death hath made them able to liue iustly.



AYING away therefore all malice, and all guile, and simulations, and enuies, and all detractions, † as infants euen now borne, reasonable, milke without guile desire ye, that in it you may grow vnto saluatio. † if yet you haue tasted that our Lord is sweete.

† Vnto vvhom approching, a liuing stone, of men in deede reprobated, but of God elect and made honorable: † be ye also your selues superedified as it were liuing stones, 'spiritual houses', a holy priesthod, to offer "spiritual hostes, acceptable to God by I E S V S Christ. † For the vvhich cause the Scripture containeth, Behold I put in sion a principal corner stone elect, precious. and he that shal beleue in him, shal not be confounded. † To you therefore that beleue, honour: but to them that beleue not, the stone vvhich the builders reiectet, the same is made into the head of the corner: † and * a stone of offense, and a rocke of scandal, to them that stumble at the vword, neither doe beleue where in also they are put'. † But you are an * elect generation, a kingly priesthod, a holy nation, a people of purchase: that you may declare his vertues vvhich from darkenesse hath called you into his maruelous light. † Vvhich sometime not a people: but now the people of God. Vvhich not hauing obtained mercie: but now hauing obtained mercie.

† My deereest I beseeche you as strangers & pilgrimes, * to refraine your selues from carnal desires which vvarre against the soule, † hauing your conuersation good among the Gentiles: that in that vvherein they misreport of you as of malefactors, by the good wvorkes considering you, * they may glorifie God in the day of visitation. † * Be subiect therefore to euery :: humane creature for God: vvhether it be "to king, as excelleng: † or to rulers as sent by him to the reuenge of malefactors, but to the praise of the good: † for so is the vvil of God, that doing well you may make the ignorance of vnnwise men to be dumme: † as free, & "not

The Epistle vpon Saturday in Easter weeke.

The Protestants can no more gather of this, that all Christians be Priests: then, that all be kings: as is most plaine Apocalp. 1, 6. and 5, 10. Thou hast made vs a kingdom (or kings) & priests.

vvhether to al so they are ordained.

The Epistle vpon the Sunday after Easter. :: So is the Greeke, but the Protest. in fauour of temporal lawes made against the Cath. religion, translate it very falsely thus, to al maner ordinance of man: the selues boldly reiecting Ecclesiastical decrees as mens ordinances.

O o o o

as

a spiritual house,

Es. 28, 16.

Pf. 117.

Mt. 21.

Aff. 4.

Es. 8.

Ro. 9, 33.

Exo. 19.

Apoc. 1.

Ose. 2.

Ro. 9.

Gal. 5,

16.

Mt. 5, 16

Ro. 13, 1.

coloss

c In this spea-
che is often
commended the
vnitie of al
Christians a-
mong them
selues.

as hauing the freedom for a cloke of malice, but as the ser-
uants of God. † Honour al men.^c Loue the fraternitie. Feare 17
God. Honour the king.

† Seruants be subiect in al feare to your maisters, not only 18
to the good & modest, but also to the vvaivvard. † For this 19
is thanke, if for cōscience of God a man sustaine sorowes, suf-
fering vniustly. † For vvhath glorie is it: if sinning, and buf- 20
feted you suffer? but if doing vvel you sustaine patiently:
this is thanke before God. † For vnto this are you called: 21
because Christ also suffred for vs, leauing you an example
that you may folovv his steppes. † vvhodid no sinne, neither was 22
guile found in his mouth. † vvhovvhen he was reuiled,^c did not 23
reuile: vvhene he suffred, he threatened not: but deliuered him
self to him that iudged him vniustly. † vvhohim self* bare 24
our sinnes in his body vpon the tree: that dead to sinnes, we
may liue to iustice. by vvhose stripes you are healed. † For 25
you vvere as sheepe straying: but you be conuerted novv
to the Pastor and Bishop of your soules. -I

you vs
Ef. 53, 9.
c iun av-
1 id id id
ges
Ef. 53, 4.
Mt. 8, 17.

AN NOT A T I O N S

CHAP. II.

Spiritual ho-
stes and Pri-
ests.

Obedience to
temporal prin-
ces.

God instituted
the Spiritual
gouernemēt in
more excellēt
maner then
the temporal.

9. *Spiritual hostes.*] Here vve see, that as he speaketh of spiritual hostes, vvhich euery Christian man offereth, so he speaketh not properly of priesthod, vvhene he maketh al Priests, but of a spiritual priesthod. Which spiritual priesthod vvas also in al the Iewes: but the priesthod (properly so called) vvas onely in the sonnes of Aaron, and they offered the sacrifices (properly so called) vvhich none besides might offer.

13. *Be subiect.*] Not onely our Maister Christ, but the Apostles and al Christians vvere euer charged by such as thought to bring them in hatred vwith Princes, vwith disobedience to kings and temporal Magistrates, therefore both * S. Paul and this Apostle do specially vvarne the faithfull, that they giue no occasiō by their il demeanure to secular Princes, that the Heathen should count them disobedient or seditious vvorke against the States of the vvorlde.

13. *To euery humane creature.*] So he calleth the temporal Magistrate elected by the people, or holding their Souerainty by birth & carnal propagation, ordained for the vvorlde vvealth, peace, and prosperitie of the subiects: to put a difference betwixt that humane Superiority, and the spiritual Rulers and regiment, guiding and gouerning the people to an higher end, and instituted by God him self immediatly. for Christ did expressly constitute the forme of regiment vsed euer since in the Church. He made one the cheefe, placing Peter in the Supremacie: he called the Apostles and Disciples, giuing them their feueral authorities. Afterward * God guided the lot for choise of S. Matthias in Iudas place: and the Holy Ghost expressly and namely seuered and chose Paul and Barnabas vnto their Apostolical function: and generally the Apostle faith of al spiritual Rulers, *The holy Ghost hath placed you to rule the Church of God.*

And although al pover be of God, and kings rule by him, yet that is no otherwvise, but by his ordinarie concurrence, and providence, vvhetherby he procureth the earthly cōmodity or vvealth of men, by maintaining of due superiority and subiection one towards an other, and by giuing pover to the people and Commonvvealth to choose to them selues some kinde or forme of Regiment, vnder vvhich they be content to liue for their preseruatiō in peace and tranquillity. But spiritual superiority is far more excellent, as in more excellent sort depending, not of mans ordinance, electiō, or (as this Apostle speaketh) creatiō, but of the Holy Ghost, vvhoh is alwaies resident in the Church (vvhich is Christs body mysticall, and therefore an other manner of Com-
monwealth

Ro. 13.

1st. 12.

1st. 10.

Eph. 4. monvealth then the earthly) concurring in singular sort to the creation of al necessarie Officers in the said Church, euen to the worlds end, as S. Paul vvriteth to the Ephesians.

Hebr. 13. Left therefore the people, being then in so precise sort alwaies vvarned of the excellencie of their Spiritual gouernours * and of their obedience tovvard them, might neglect their duties to Temporal Magistrates, specially being infidels, and many times tyrants and persecutors of the faith, as Nero and other vvere then : therfore S. Peter here vvarneth them to be subiect, for their bodies and goods and other temporal things, euen to the vvorldly Princes both infidels and Christians, vvhom he calleth humane creatures.

13. *To the king as excellēg.*] Some simple heretikes & others also not vnllearned, at the begiing, for lacke of better places, vvould haue proued by this, that the king vvas head of the Church, and aboute al Spiritual rulers : and to make it sound better that vvay, they falsly translated it, *To the king as to the cheefe head.* in the Bible of the yere 1562. But it is euident that he calleth the king, the precellent or more excellent, in respect of his Vicegerents vvich he calleth Dukes or Gouernours that be at his appointment : and not in respect of Popes, Bishops, or Priests, as they haue the rule of mens soules : vvho could not in that charge be vnder such Kings or Emperours as the Apostle speaketh of : no more then the kings or Emperours then, could be heads of the Church, being Heathen men and no members thereof, much lesse the cheefe members. See a notable place in S. Ignatius ep. ad Smyrnenses, vvhere he exhortheth them first to honour God, next the Bishop, & then the king.

This is an inuincible demonstration, that this text maketh not for any spiritual claime of earthly kings, because it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magistrate. Neither is there any thing in al the new Testament that proueth the Prince to be head or cheefe gouernour of the Church in spiritual or Ecclesiastical causes, more then it proueth any heathen Emperour of Rome to haue been. for they vvere bound in temporal things to obey the heathen being lawfull kings, to be subiect to them, euen for conscience, to keepe their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties : and more no scriptures binde vs to doe to Christian kings.

16. *Not as hauiēg.*] There vvere some Libertines in those daies, as there be now, that vnder pretence of libertie of the Gospel, sought to be free from subiection and lawes of men as now vnder the like vvicked pretence, Heretikes refuse to obey their spiritual rulers and to obserue their lawes.

18. *But also the vvaivvvard.*) The Vviclefistes and their folovvers in these daies, sometimes to moue the people vnto sedition, hold and teach that maiesties and magistrates lose their authoritie ouer their seruants and subiects, if they be once in deadly sinne, and that the people in that case neede not in conscience obey them. Vvich is a pernicious and false doctrine, as is plaine by this place, vvhere vve be expressely commaunded to obey euen the ill-conditioned. vvich must be alwaies vnderstood, if they commaund nothing against God. for then this rule is euer to be followed. *Vve must obey God rather then men.* Act. 5, 29.

Heret. translation.

The Kings excellencie of power is in respect of the nobilitie and lay magistrates vnder him.

Christia Princes haue no more right to be supreme heads in spiritual causes, then the Heathen.

Libertines.

Deadly sinnes of Princes or Superiors exempt not the subiectes fro obedience, as Wicleffe held.

CHAP. III.

The dutie of vvives and husbands to ech other. 9 None to doe or speake euil by their persecutors, 15 but to answer them alwaies vvith modestie, and specially vvith innocencie, after the example of Christ most innocēt: vvwhose body though they killed, yet his soule liued and preached after vvard to the soules in Hel (namely to those in the time of Noes floud being a figure of our Baptisme) rose againe, and ascended.



1 N like maner also * let the vvomen be subiect to their busbandes : that if any beleue not the vvord, by the conuersation of the vvomen vvithout the vvord they may be vvonne, † considering your chaste conuersation in feare. † Vvwhose trimming let it not be outvvardly the plairing of heare, or laying on gold round about, or of putting on vestures: † but the man of the hart that is hidden, in the incorruptibi-

Hovv vvives should behaue them selues tovvard their husbands.

Against the proud, curious and costly attire of vvomē, vvherein this il time of ours exceedeth.

O o o o i j litie

Eph. 5,
28. Col.
3, 18.

1 Tim.
2, 9.

litie of a quiet and a modest spirit, vvhich is riche in the sight of God. † For so sometime the holy vvomen also that trusted in God, adorned them selues, subiect to their ovvne husbandes. † As * Sara obeyed Abraham, calling him lord: 6
 c vvhoſe daughters you are, doing vvell, and not fearing any perturbation. † Husbandes likvvise, dvvelling vvith them 7
 according to knowvledge, as vnto the vv weaker feminine vessel imparting honour, as it vv ere to the coheires also of the grace of life: that your praier be not hindered.

Howv husbandes should behaue them selues toward their vvives.

† And in fine al of one minde, hauing compassion, louers 8
 of the fraternitie, merciful, modest, humble. † * not rendering euil for euil, nor curse for curse: but contrariewise, blessing: for vnto this are you called, that you may by inheritance possesse a benediction. † For he that vv il loue life, and see good daies: 10
 let him refraine his tong from euil, and his lippes that they speake not guile. † Let 11
 him decline from euil, and doe good: let him enquire peace, and solovv it: † because the eyes of our Lord are vpon the iust, and his eares vnto their praier: but 12
 the countenance of our Lord vpon them that doe euil things. † And vvho is 13
 he that can hurt you, if you be emulators of good? † But * & 14
 if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, & be not troubled. † But sanctifie our 15
 Lord Christ in your hartes, ready alwaies to satisfie euery one that asketh you a reason of that hope vv hich is in you: † but 16
 vvith modestie and feare, hauing a good conscience: that in that vv hich they speake il of you, they may be confounded vv hich calumniate your good conuersation in Christ. † For 17
 it is better to suffer as doing vv ell (if the vv il of God vv il haue it so) then doing il.

† Because Christ also died once for our sinnes, the iust for 18
 the vniust: that he might offer vs to God, mortified certes in fles h, but quickened in spirit. † In the vv hich spirit comming 19
 he preached "to" them also that vv ere in prison: † vv hich 20
 had been "incredulous sometime, * vv hen they expected the patience of God in the daies of Noë, vv hen the aike vv as a building: in the vv hich, fevv, that is, * eight soules vv ere saued by vv ater. † Vvherevnto Baptisme being" of the like forme 21
 novv saueth "you" also: not the laying avvay of the filth of the fles h, but "the examination of a good conscience toward God by the resurrection of I E S V S Christ. † vv ho is on the 22
 right hand of God, † I vv allovving death, that vv e might be made heires of life euerlasting: being gone into heauen, Angels and Potentates and Povvers subiected to him.

AN

The Epistle
 vpon friday in
 Easter weeke.

Gen. 18.

c 25

in faith

Pro. 17.

13. Mat.

5. 44.

Ps. 33, 13

Mat. 5.

10.

these
spirites

Gen. 6.

Mat. 24

Gen. 7, 7

vs

ANNOTATIONS CHAP. III.

19. To them that were in prison.] S. Augustine in his 99 Epistle in principio, confesseth this place to be exceeding hard to vnderstand, & to haue many difficulties vvhich he could neuer explicate to his owne satisfaction. Yet vnto Heretikes this and al other textes be case, not doubting but that is the sense vvhich them selues imagin, vvhathouer other men deeme thereof. S. Augustine onely findeth him self sure of this, that Christs descending into Hel in soule after his death, is plainly proued hereby. Vvhich thing he declareth there, to be conformable to diuers other expresse vvordes of holy Vvrite, and namely to this same Apostles sermon *Act. 2.* And at length he concludeth thus, *Quia ergo nisi infidelis negauerit fuisse apud inferos Christum?* that is, *Therefore vvhobut an infidel, will deny that Christ was in Hel?* Caluin the (you see) vvhith al his folowers are infidels, vvhobut denying the same, are (by S. Augustines iudgement) infidels.

Christ in soule descended vnto hel, vvholes his body lay in the graue.

The Caluinists denying the same, are (by S. Augustines iudgement) infidels.

But vvwhether this vvoid Prison or Hel be meant of the inferior place of the damned, or of Limbus patrum called Abrahams bosome, or some other place of temporal chastisement: and, to vvvhom he preached there, and vvho by his preaching or presence there were deliuered, and vvho they were that are called, *Incredulous in the daies of Noë*: al these things S. Augustine calleth great profundities, confessing him self to be vnable to reache vnto it: onely holding fast and assured this article of our faith, that he deliuered none deputed to damnation in the lowest hel, and yet not doubting but that he released diuers out of places of paines there, vvhich can not be out of any other place then Purgatorie. See the said Epistle, vvhere also he insinuateth other expositions for explication of the manifold difficulties of this hard text, vvvhich were to long to rehearse, our special purpose being onely to note briefly the things that touche the controversies of this time.

Certaine difficulties whereof S. Augustine doubteth.

Purgatorie.

20. *Incredulous sometime.*] They that take the former vvordes, of Christs descending to Hel, and deliuering certaine there detained, do expound this, not of such as died in their insidelitie or vvithout al faith in God, for such were not deliuered: but either of some that once were incredulous, and afterwards repented before their death: or rather of such as otherwise were faithful, but yet trusted not Noës preaching by his vvork and vvoid, that God would destroy the vvorld by vvater. Vvho yet being othervvise good men, vvhen the matter came to passe, were sorie for their errour, and died by the flood corporally, but yet in state of saluation, and being chastised for their fault in the next life, were deliuered by Christs descending thither, and not they onely, but al others in the like conditiō. For the Apostle giueth these of Noë time but for an example.

Vvhat were the incredulous persons of vvhom the Apostle here speaketh.

21. *Of the like forme.*] The vvater bearing vp the Arke from sinking, and the persons in it from drowning, vvvas a figure of Baptisme, that likewise saueth the vvorthie receiuers from euermlasting perishing. As *Noë* (saith S. Augustine) *vvith his, vvvas deliuered by the vvater and the vvood, so the familie of Christ by Baptisme signed vvith Christs Passion on the Crosse.*

Noës Arke & the vvater, a figure of christs Crosse & Baptisme.

Ibid. c. 17. Li. 12. Cont. Faustum c. 14. Again he saith, that as the vvater saued none out of the Arke, but vvvas rather their destruction: so the Sacrament of Baptisme received out of the Catholike Church at Heretikes or Schismatikes hands, though it be the same vvater and Sacrament that the Catholike Church hath, yet profiteth none to saluation, but rather vvrecketh their perdition. Vvhich yet is not meant in case of extreme necessitie, vvhen the partie should die vvithout the said Sacrament, except he tooke it at an Heretikes or Schismatikes hand. Neither is it meant in the case of infants, to vvhom the Sacrament is cause of saluation, they being in no fault for receiuing it at the hands of the vvfaithful, though their parents and frendes that offer them vnto such to be baptized, be in no small fault. S. Hierom to Damafus Pope of Rome, compareth that See to the Arke, & them that communicate vvith it, to them that were saued in the Arke: al other Schismatikes and Heretikes, to the rest that were drowned.

Baptisme received of Heretikes or Schismatikes, vvhen damnable, vvhen not.

22. *The examination of a good conscience.*] The Apostle seemeth to allude here to the very forme of Catholike Baptisme, containing certaine interrogatories and solemne promises made of the articles of the Christian faith, and of good life, and of renouncing Satan and al his pompes and vvorkes. vvvhich (no doubt) howvvouer the Caluinists esteeme of them, are the very Apostolike ceremonies vsed in the ministratiō of this Sacrament. See S. Denys in fine Ec. hierarchie. S. Cyril li. 12 in 10. c. 64. S. Augustine ep. 23. S. Basil de Sp. sancto c. 12 and 15. S. Ambrose de ijs qui mysterijs initiāntur c. 2. 3. 4.

The ceremonies of Baptisme, namely Abrenuntio &c.

CHAP. IIII.

That they arme them selues to sinne no more after Baptisme, against the tentations of the Heathen, considering that the general and nouw approcheth. 8 specially toward their euen-Christians to shew their charitie, hospitalitie, and grace, doing al to the glorie of God. 12 And as for being persecuted because they are Christians, to reioyce, considering the reuward that they shal haue vwith Christ, and damnation that they auoid thereby.



CHRIST therfore hauing suffered in the 1
flesh, be you also armed vwith the same
cogitation. because he that hath suffered
in the flesh, hath ceased from sinnes:
† that nouw not after the desires of men, 2
but according to the vvil of God he liue
the rest of his time in the flesh. † For the 3
time past sufficeth (to accomplish the vvil of the Gentiles)
them that haue vvalked in riotousnes, desires, excessse of wine,
banketings, potations, and vnlawfull seruices of Idols.
† Vwherein they maruel blaspheming, you not concurring 4
into the same confuson of riotousnes. † vvho shal render 5
account to him, vvwhich is ready to iudge the liuing and the
dead. † For, for this cause also vvas :: it euangelized to the 6
dead: that they may be iudged in deede according to men,
in the flesh: but may liue according to God in the Spirit.
† And the end of al shal approche. 7

¹² It hath the
same difficulty
and sense that
the other like
wordes haue
before, Chap. 3.
See the anno-
tation there v.
19. and S. Aug.
ep. 69, & Oecu-
menius vpon
this place.

The Epistle
vpon Sunday
next after the
Ascension.

† Be vvise therfore: and vvatch in praiers. † But before 8
al things, hauing mutual charitie cōtinual among your selues:
because* charitie couereth the multitude of sinnes. † * Vsing 9
hospitalitie one toward an other vvithout murmuring.
† * Euery one as he hath receiued grace, ministring the same 10
one toward an other: as good dispensers of the manifold
grace of God. † If any man speake, as the vvordes of God. 11
if any man minister: as of the povver, vvwhich God admini-
streth. that in al things God may be honoured by I E S V S
Christ: ¶ to vvhom is glorie and empire for euer and euer.
Amen.

† My decreest, thinke it not strange in the seruour vvwhich 12
is to you for a tētation, as though some nevv thing happened
to you: † but communicating vvith the passions of Christ, 13
be glad, that in the reuelation also of his glorie you may be
glad reioycing. † * If you be reuiled in the name of Christ, 14
you shal be blessed: because that vvwhich is of the honour,
glorie,

The Epistle
for a Martyr.

is at
hand.

Prou. 10
Ro. 12,
Heb. 13.
Ro. 12, 6.

Mt. 5, 12.

Hier. 25,
29.Prou. 11,
31.

- glorie, and vertue of God, and the Spirit vvhich is his, shal
 15 rest vpon you. † But let none of you suffer as a murderer,
 or a theefe, or a railer, or a coueter of other mens things.
 16 † But if as a Christian, let him not be ashamed, but let him
 17 glorifie God in this name. † for* the time is "that iudge-
 ment begin of the house of God. And if first of vs: vvhathal
 shal be the end of them that belecue not the Gospel of God?
 18 † And * "if the iust man shal scarce be sau'd: where shal the
 19 impious and sinner appeare? † Therfore they also that suf-
 fer according to the vvil of God, let them commend their
 soules to the faithful creator, in good deedes. -†

AN NOT A T I O N S CHAP. IIIII.

9. *Charitie couereth.*] Faith onely cannot iustifie, seeing that charitie also doth cause remission of sinnes. And saying charitie, he meaneth loue and charitable vvorkes to vvard our neighbours, vnto vvhich vvorkes of mercie the Scriptures do specially attribute the force to extinguishe al sinnes. See S. Augustine c. 69 *Enchiridij* and tract. 1. in ep. 1. 10. c. 1. and venerable Bede *vpon this place*. And in the like sence the holy Scriptures commonly commend vnto vs almes and deedes of mercie for redemption of our sinnes. *Prouerb. c. 10. Ecclesiastici 12. v. 2. Danielis. 4. v. 24.*

Not only
 faith.
 Vvorkes of
 mercie.

17. *That iudgement begin.*] In this time of the new Testament, the faithful and al those that meane to liue godly (specially of the Clergie) must first and principally be subiect to Gods chastisement and temporal afflictions, vvhich are here called iudgement. Vvhich the Apostle recordeth for the comfort and confirmation of the Catholike Christians, vvho vv ere at the time of the vvriting hereof, exceedingly persecuted by the heathen Princes & people.

The better mē
 most afflicted
 in this life.

18. *If the iust.*] Not that a man dying iust and in the fauour of God, can afterward be in doubt of his saluation, or may be reiectēd of God: but that the iust being both in this life subiect to assaults, tentations, troubles, and dangers of falling from God and losing their state of iustice, & also oftentimes to make a strait count, & to be temporally chastised in the next life, cannot be sau'd vvithout great vvatch, feare, and trembling, and much labouring and chastisement. And this is far contrarie to the Protestants doctrine, that putteth no iustice but in faith alone, maketh none iust in deede and in truth, teacheth men to be so secure and assured of their saluation, that he that hath liued vvickedly al his life, if he onely haue their faith at his death, that is, if he beleue stedfastly that he is one of the elect, he shal be as sure of his saluation immediately after his departure, as the best liuer in the vvorld.

The iust man
 him self is
 hardly sau'd.

Against the
 vaine securitie
 of only faith.

CHAP. V.

He exhortheth Priests to feede their flockes, onely for Gods sake and revvard of heauen, vvithout al lordlines. § the laie to obey: al to be humble one so vvards an other. § to be constant in the Catho. faith, considering it is not man, but that lion the Diuel that persecuteth them, § as he doth the vvhole Church also, & that God vvill after a vvhile make them secure in heauen.

THE

The Epistle
for S. Apollin-
aris Jul. 23.



HE¹ seniors therefore that are among
you, I beseeche, my self a fellow senior
vvith them and a vvitness of the pas-
sions of Christ, vvho am also partaker
of that glorie vvhich is to be reuealed
in time to come: † feede the flocke of²
God vvhich is among you^c prouiding
not by constrainte, but vvillingly ac-
cording to God: † neither for filthie lucre sake, but volun-
tarily: † neither as³ ouerruling³ the Clergie, but made exam-
ples of the flocke from the hart. † And vvhen the prince of⁴
pastors shal appeare, you shal receiue the incorruptible
crownne of glorie.

∴ Desire of
lucre, or to
exercise holy
functions for
gaine, is a fil-
thy fault in
the Clergie,
and therefore
much to be
auoided.

The Epistle
vpon the 3^d Sun-
day after Pen-
tecost.

† In like maner ye yong men be subiect to the seniors. 5
And do ye al insinuate humilitie one to an other, because
God resisterh the proude: and to the humble he gineth grace. † * Be ye 6
humbled therefore vnder the mightie hand of God, that he
may exalt you in the time of visitation: † * casting al your 7
carefulnes vpon him, because he hath care of you. † Be so- 8
ber and vvatch: because your aduersarie the Deuil as a roaring
lion goeth about, seeking vvhom he may deuoure. † vvhom 9
resist ye, strong in faith: knowving that the self same afflic-
tion is made to that your fraternitie vvhich is in the vvorld.
† But the God of al grace, vvhich hath called vs vnto his e- 10
ternal glorie in Christ I E S V S, he vvil persfite you hauing suf-
fered a litle, and confirme, and stablishe you. † To him be 11
glorie and empire for euer and euer. Amen. ¶

† By Syluanus a faithfull brother to you, as I thinke, I 12
haue breesely vvritten: beseeching and testifying that this is
the true grace of God, vvherein you stand. † The Church 13
saluteth you, that is in Babylon, coëlect: and Marke my
sonne. † * Salute one an other in a holy kisse. Grace beto 14
al you vvhich are in Christ I E S V S. Amen.

СѢНІОНА-
ПОНУС

Prov. 3.
Iac. 4.
Iac. 4.
Psa. 54.
Mt. 6, 25

Rom. 16,
16.1 Cor.
16, 20.
2 Cor. 13,
11.

ANNO TATIONS

CHAP. V.

Senior in the 1. Seniors.] Though the Latin, *Senior*, be not appropriated to holy order by vse of vulgar transla-
speache, neither in the Latin nor in our language: yet it is plaine that the Greeke vvord
tion is often *Prefbyter*, vvhich the Apostle here vseth, is here also (as commonly in other places of the
Priest or Bi- new Testament) a vvord of Ecclesiastical office, and not of age, and is as much to say as
shop. See *Ast. Priest* or *Bishop*. For the Apostle him self being of that order, speaketh (as by his vvordes
15. it is plaine) to such as had charge of soules, saying, *Feede the flocke of God vvhich is among you.*
Because

Because vve folow the vulgar latin translation, vve say *Seniors* and *Senor*: vvhreas other-
vviſe vve might and ſhould ſay according to the Greeke, *The Priests therefore I beſeech, my ſelf a
fellow-prieſt wiſh them.* So doth S. Hierom read (*Presbyteros compresbyter*) and expound ep. 85.
So tranſlateth Eraſmus, and Beza him ſelf.

3. *Overruling.*] Not ſuperiority, preeminence, ſouerainty, or rule on the one ſide, nor obe-
dience, ſubiection, and inferiority on the other ſide, be forebidden in the Clergie: but tyrannie,
pride, and ambitious domination be forbidden, and humility, meekenes, moderation are com-
mended in Eccleſiaſtical Officers. the Greeke vvord here of ruling or overruling, being the ſame
that our Sauour vſeth in the Goſpel of the tyrannical rule of ſecular Heathen Princes, ſaying to
his Apoſtles, that it ſhal not be ſo among them: according as here the prince of the Apoſtles tea-
cheth his bretheren the Eccleſiaſtical rulers.

3. *The Clergie.*] Some of the Engliſh new translations turne it corruptly, *Parifhes*: others, *he-
ritages*: both, to auoid the moſt knowen, true, and common vvord in all Chriſtian languages, to
vvit, *Clergie*, a vvord, by vſe of al antiquity, & agreeably to the holy Scriptures, made proper to the
Spirituality or Clergie. though in an other more vulgar acception it may agree to al Chriſts choſen
heritage, as vvell of lay people as Priests, vvhih the Proteſtants had rather ſolovv, becauſe they
vvill haue no difference betwene the laity & the Clergie. But the holy fathers ſar otherwiſe euen
from the beginning. Vvhreeof ſee S. Cyprian ep. 4. 5. 6. &c. And S. Hierom ep. 2 to Nepotianus
a. 5. vvhere he interpreteth this vvord. *Therefore* (ſaith he) *Clericus*, that is, a Clergie man, vvhih
ſerueth the Church of Chriſt, let him firſt interpret his name, and the ſignification of the name being decla-
red, let him endeavour ſo be that vvhih he is called. If κληρος (Clerus) in Greeke, be called in Latin, *Sors*,
therefore are they called *Clerici*, that is, Clergie men, becauſe they are of the lot of our Lord, or becauſe our Lord
him ſelf is the lot or portion of Clergie men &c.

Vvhich calling no doubt vvvas taken out of the holy Scriptures, *Numer. 18.* and *Deutero. 18.*
vvhere God is called the inheritance, lot, and portion of the Priests and Leuites: and novv vvhen
men be made of the Clergie, they ſay, *Dominus pars hereditatis mee.* that is, *Our Lord is the portion
of mine inheritance.* but ſpecially out of the new Teſtament, *Act. 1. 17. 25.* and *8. 21.* Vvhete the lot
or office of the Eccleſiaſtical miniſterie is called by this vvord κληρος, Clerus. See in Venerable Priests crow-
Bede the cauſes vvhy this holy ſtate being ſeuered by name from the Laity, doth vvware alſo a
crown of their head for diſtinction, *Lib. 5. hiſt. Angl. c. 22.*

4. *Crown of glorie.*] As liſe eueraſting ſhal be the rewarde of al the iuſt, ſo the preachers &
Paſtors that doe vvell, for their doing ſhal haue that rewarde in a more excellēt degre, expreſſed
here by theſe vvordes, *Crown of glorie.* according to the ſaying of Daniel c. 12. *They that ſleepe in
the duſt of the earth, ſhal awake, one ſort to liſe eueraſting, others to eueraſting rebuke, but ſuch as be
learned, ſhal ſhine as the brightnes of the firmament: and ſuch as inſtruſt many to iuſtice, ſhal be as ſtars,
during al eternitie.*

31. *That is in Babylon.*] The Proteſtants ſhev them ſclues here (as in al places vvhere any con-
trouerſie is, or that maketh againſt them): o be moſt vvhoneſt and partial handlers of Gods vvord.
The aſcient fathers, namely S. Hierom in *Catalogo de ſcriptoribus Eccleſiaſticis, verbo Marcus*; Eusebius
li. 2. c. 14. hiſt. *Oecumenicus* vpon this place: and many moe agree, that Rome is meant by the vvord
Babylon, here alſo as in the 16 and 17 of the Apocalypſe: ſaying plainly, that S. Peter vvrote
this Epiſtle at Rome, vvhih is called Babylon for the reſemblance it had to Babylon that great
citie in Chaldaea (vvhere the Iewes vvore captives) for magnificence, Monarchie, effort and con-
fuſion of al peoples and tongues, and for that it vvvas before Chriſt and long after, the ſeat of al
Ethnike ſuperſtition & idolatrie, & the ſlaughter houſe of the Apoſtles & other Chriſtian men, the
Heathen Emperours the keeping their cheele reſidēce there. See S. Leo *Ser. 1 in Nati. Petri & Pauli.*

This being moſt plaine, and coſonant to that vvhih ſolovveth of S. Marke, vvhem al the Eccle-
ſiaſtical hiſtories agree to haue been Peters ſcholar at Rome, and that he there vvrote his Goſpel:
yet our Aduerſaries feare hereby the ſequle of Peters or the Popes ſupremacie at Rome, deny
that euer he vvvas there, or that this Epiſtle vvvas vvritten there, or that Babylon doth here ſignifie
Rome: but they ſay that Peter vvrote this Epiſtle at Babylon in Chaldaea, though they neuer read
either in Scriptures or other holy or profane hiſtorie, that this Apoſtle vvvas euer in that tovne.
but ſee their ſhamelſ partiality. here Babylon (ſay they) is not taken for Rome, becauſe it vvould
ſolovv that Peter vvvas at Rome &c. but in the Apocalypſe vvhere al euil is ſpoken of Babylon,
there they vvill haue it ſignifie nothing els but Rome, and the Romane Church alſo, not (as the
fathers interpret it) the temporal ſtate of the Heathen Empire there. So do they ſolovv in euery
vvord no other tving but the aduantage of their ovvne hereſie. See the Annotation vpon the laſt
of the Romans v. 16. and vpon the 17 of the Apocalypſe. v. 5.

And as for their vvrrangling vpon the ſupputation of the time of his going thither, and the
number of yeres that he vvvas there, & the diuerſitie that ſeemeth to be in the Eccleſiaſtical vvriters
concerning the ſame, read B. Fiſher and other that ſubſtantiaily anſwer al ſuch cauſis. And if
ſuch contentious reaſoning might rake place, vve ſhould hardly beleue the principal things re-
corded either in Eccleſiaſtical hiſtories, or in the Scriptures them ſclues. Concerning the time of

Not Superio-
ritie but ty-
rannie and
lordlines is
forbidden in
the Clergie.

Heret. tran-
ſlation.

The name of
Clergie and
Clerke.

The heavenly
crown of
Doctōrs and
preachers.

S. Peter vvri-
eth from Ba-
bylon, that is,
Rome.

Vvby Rome
vvvas called
Babylon.

The Prote-
ſtants vvill haue
Babylon to ſi-
gnifie Rome
in other places
but not here.

The Prote-
ſtants vvrrāgle
about the time
of Peters being
at Rome.

Many things
most true (euen
in the Scriptu-
res) are not
agreed vpon
concerning the
time.

Christe fleeing into Egypt, of the comming of the Sages to adore him, yea of the yerres of his age, & time of his death, al auncient vvriters do not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shal vve therefore inferre that he neuer died, and that the other things neuer vvere? Can the Heretikes accord al the histories that seeme euen in holy Scripture to haue contradiction? Can they tel vs certainly, vwhen Dauid first came to Saul, and the like? doubt they vvwhether the vvorld vvas euer created, because the count of the yerres is diuers? Do they not beleue that Paradise euer vvas, because no man knoweth vvhere it is? and such other like things infinite to rehearse? Vvwhich vwhen they vvere done, vvere plaine and knowen things in the vvorld: and novv for vs to call them to an account, after so many yerres, ages, and vvorldes, is but soppbification and plaine infidelitie. And this sect of the Protestants standing onely vpon destruction, and negatiues, & dealing vvith our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestovv their time in picking of quarels.



THE SECOND

EPISTLE OF PETER

THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Christians: 5 and that they againe must doe their part, not hauing onely faith, but al other vertues also and good vvorkes, that so they may haue the more assurance to enter into the kingdom of beauen. 13 And that he is so careful to admonish them, knowing that his death is at hand, knowing also most certainly the comming of Christ by the vviniues of the Father himself, as also by the Prophets. Concerning vvhom he vvarneth them that they solovv not priuate spirites, but the holy Ghost (speaking novv in the Church.)



IMON PETER seruant and Apostle of IESVS Christ, to them that haue obtained equal faith vvith vs in the iustice of our God and Sauour I E S V S Christ. † Grace to you and peace be² accomplished in the knowvledge of God and Christ I E S V S our Lord:

† as al things of his diuine povver³ vvwhich pertain to life and godlines, are giuen vs by the knowvledge of him vvwhich hath called vs by his ovvne propre glorie and vertue, by vvhom he hath giuen vs most great and pretious promises: that by these you may be made

made partakers of the diuine nature, fleeing the corruption
 5 of that concupiscence vvhich is in the vvorld. † And you
 employing al care, minister ye in your faith, vertue: and in
 6 vertue, knowvledge: † and in knowvledge, abstinence: and in
 7 abstinence, patience: and in patience, pietie: † and in pietie,
 loue of the fraternitie: and in the loue of the fraternitie,
 8 charitie. † For if these things be present vvith you, & abound:
 they shal make you not vacant, nor vvithout fruite in the
 9 knowvledge of our Lord I E S V S Christ. † For he that hath
 not these things ready, is blinde, and groping vvith his hād,
 hauing forgotten the purging of his old sinnes.

10 † Vvherfore, brethren, labour the more that " by good
 vvorkes you may make sure your vocation and election. for,
 11 doing these things, you shal not sinne at any time. † For so
 there shal be ministred to you abundantly an entrance into
 the euerlasting kingdom of our Lord and Sauour I E S V S
 12 Christ. † For the vvhich cause I wil begin to admonish you
 alvvaies of these things: and you in deede knowving & be-
 13 ing confirmed in the present truth. † But I thinke it meete
 as long as I am in this tabernacle, to stirre you vp by admo-
 14 nition: † being certaine that the laying avvay of my taberna-
 cle is at hand, according as our Lord I E S V S Christ also signi-
 15 fied to me. † And I vvil doe my diligence, you to haue often
 "after my decease also, that you may keepe a memorie of
 these things.

16 † For, not hauing folovved vnlearned fables, haue vve
 made the povver and "presence of our Lord I E S V S. Christ
 knowven to you: but ^c made beholders of his greatenesse.

17 † For, * he receiuing from God his father honour and glorie,
 this maner of voice comming dovne to him from the mag-
 nifical glorie, *This is my beloued sonne in vvhom I haue pleased my self,*

18 *heave him.* † And this voice vve heard brought from heauen,
 19 vvhen vve vvere vvith him in the :: holy mounte. † And we
 haue the propheticall vvord more sure: vvhich you doe vvell
 attending vnto, as to a candel shining in a darke place, vntil
 the day davnne, and the day starre arise in your hartes: †

20 † vnderstanding this first that no prophecie of scripture is
 21 made by "priuate interpretation. † For, * not by mans vvill
 vvvas prophecie brought at any time: but the holy men of
 God spake, inspired vvith the holy Ghost.

The Epistle in
 the Transfigu-
 ration of our
 Lord, Aug. 6.

^c By this it is
 plaine, that
 either Iohn,
 Iames, or Peter
 must be the au-
 thor of this epi-
 stle. for these
 three onely
 vvere present at
 the Trāsigni-
 fication. Act. 17, 1.

:: You see that
 places are made
 holy by Christs
 presence, & that
 al places be not
 alike holy. See
 Annot. Act. 7.

33.

"presci-
 ence

Mt. 17, 5

2 Tim 3,
 17.

ANNOTATIONS CHAP. I.

10. By good vvorke.] Here vve see, that Gods eternal predestination and election consisteth with good vvorke: yea that the certainty and effect thereof is procured by mans free will and good vvorke, and that our vvel doing is a meane for vs to attaine to the effect of Gods predestination, that is, to life euerslasting, and therefore it is a desperate folly and a great signe of reprobate persons, to say, if I be predestinate, doe what I will, I shal be saved. Nay, the Apostle saith, If thou hope to be one of the predestinate (for knowst thou canst not) do vvel, that thou maist be the more assured to attaine to that thou hopest: or, make it sure by good vvorke. The Protestants in such cases not much liking these vvorde, by good vvorke; though the latin haue it vniuersally, and some Greeke copies also, as Beza confesseth, leaue them out in their translations, by their vvonted pollicie.

15. After my decease also.] These vvorde though they may be easily altered by construction into diuers senses not vntue, yet the correspondēce of the partes of the sentence going before and folloving, giue most plaine this meaning, that, as during his life he vwould not omit to put them in memorie of the things he taught them, so after his death (vvhich he knew should be shortly) he vwould not faile to endeour that they might be mindeful of the same. Signifying that his care ouer them should not cease by death, & that by his intercession before God after his departure, he vwould doe the same thing for them, that he did before in his life by teaching and preaching. This is the sense that the * Greeke Scholies speake of, and this is most proper to the text, and consonant to the old vse of this Apostle and other Apostolike Saints and fathers of the primitive Church.

S. Clement in his Epistle to S. Iames our Lodes brother, vvitnesseth, that S. Peter encouraging him to take after his decease the charge of the Apostolike Romane See, promised that after his departure he vwould not cease to pray for him & his flocke, thereby to protection of ease him of his Pastoral burden. To. 1. Concil. ep. 1. S. Clem. in initio. And S. Leo the Great one of his successors in the said See, often attributeth the good administration and gouernement thereof to S. Peters praier and assistance: namely in these goodly vvorke Ser 3 in anniuers. die assumpt. ad Pontif. We are much bound (saith he) to giue thanks to our Lord and Redeemer Iesus Christ, that hath giuen so great pouer to him vvhom he made the Prince of the vvhole Church: as if in our time also any thing be done vvell & be rightly ordered by vs, it is to be imputed to his vvorke and his gouernement, to vvhom it vvvas said, And thou being conuered, confirme thy brethren: and to vvhom our Lord after his resurrection said thrise, I feed my sheepe. Which vvords also vvithout doubt the godly Pastor doth execute, confirming vs vvith his exhortations, and not ceasing to pray for vs, that vve be overcome vvith no temptation. &c.

Yea it vvvas a common thing in the primitive Church among the auncient Christians, and alwaies since among the faithful, to make couenant in their life time, that vvwhether of them vvvent to heauen before the other, he should pray for his frende and fellow yet aliae. See the Ecclesiastical historie of the holy virgin and Martyr Potamiana, promising at the houre of her Martyrdom, that after her death she vwould procure mercie of God to Basilides one of theouldiars that ledde her to execution, and so she did: Euseb. li. 6. c. 4. Also S. Cyprian ep. 57 in fine. Let vs (saith he) pray mutually ene for an other, and vvwhether of vs vvuo shal by Gods clemencie be first called for, let his loue continue, and his praier not cease for his brethren and sisters in the vvorld. So said this holy Martyr at that time vvhen Christiā vs were so far from Caluinitie (vvhich abhorreth the praier of Saints & praying to them) that to be sure, they bargained before had to haue the martyrs & other Saints to pray for them. The same S. Cyprian also in his booke De disciplina & habitu virginum, in fine, after a godly exhortation made to the holy Virgins or Nonnes in his time, speaketh thus vnto them: Tantum tunc mementote nostri, cum iniepiet in vobis virginitas honorari. that is, Only then haue vs in remembrance, vvhen your virginities shal begin to be honoured. that is, after their departure. Vvhere he insinuateth the vie of the Catholike Church in keeping the festiual daies and other dueties toward the holy Virgins in heauen. S. Hierom also in the same manner speaketh to Heliodorus, saying, that vvhen he is once in heauen, then he vvill pray for him that exhorted and incited him to the blessed state of the Monastical life. Ep. 1. c. 2.

And so doth he speake to the vertuous mairone Paula after her death, desiring her to pray for him in his old age, affirming that she shal the more easily obtaine, the nearer she is now ioyned to Christ in heauen. in Epitaph. Paula in fine. It vvore to long to report, how S. Augustine desireth to be holpen by S. Cyprians praier (then and long before a Saint in heauen) to the vnderstanding of the truth concerning the peace and regiment of the Church. li. 5 de Bapt. cons. Donatistas c. 17. And in an other place the same holy Doctor alleageth the said S. Cyprian saying, that great num-

dic. tū
καλῶν
ἐργῶν.

Occum. in
hunc loc.
Gagn.

Luc. 22.
10. 21.

Feastes of ho-
ly Virgins.

Inuocation of
Saints.

b. 6. 5.

bers of our parents, brethren, children, frendes, and other, expect vs in great solicitude and care-
 fulnes of our saluation, being sure of their ovvne. li. 1 de predest. Sanctorum c. 14. S. Gregorie Na-
 zianzene in his orations of the praise of S. Cyprian *in fine*, and of S. Basil also *in fine*, declareth how
 they pray for the people. vvhich two Saincts he there inuocateth, as al the auncient fathers did,
 both generally al Saincts, and (as occasion serued) particularly their special Patrones. Among the
 rest see how holy Ephrem (in orat. de laud. S. Deipara) praied to our B. Ladie vvith the same ter-
 mes of *Aduocati*, *Hope*, *Reconciliatrix*, that the faithful yet vfe, and the Protestants can not abide.
 S. Basil ho. de 40 Martyribus *in fine*. S. Athanasius Ser. in Euang. de S. Deipara *in fine*. S. Hilarie
 in Psal. 124. S. Chrysostom ho. 66 ad po. Antiochenum *in fine*. Theodore de curat. Gracorum affe-
 ctuum li. 8 *in fine*. Finally al the fathers are ful of these things: vvho better knew the meaning of
 the Scripture and the sence of the Holy Ghost, then these new interpreters doe.

20. *Private.*] The Scriptures can not be rightly expounded of euery private spirit or phantase of the
 vulgar reader: but by the same spirit vvherevvith they were vvritten, vvhich is resident in the Church.

Private phan-
 tastical inter-
 pretations.

CHAP. II.

As not onely Prophets, but also false-prophets were in the old Testament, so now likewise
 there shal be Maisters of Heresie, to the damnation of them selues, and of their fol-
 lowers. 4 And of their damnation he pronounceth by examples (as he com-
 forteth the vertuous Catholikes or true beleuers vvith the example of Lot)
 because of their railing at their Superiors and Prelates, their blaspheming of Ca-
 tholike doctrine, their voluptuous lining, their lecherie, their couetousnes, their
 maner of seducing, and the persons seduced, 20 for vvhom it had been lesse dam-
 nable, if they had neuer been Christians.

1



V T there were also false-prophets
 in the people, as also in you there
 * shal be lying maisters vvhich shal
 bring in sectes of perdition, & denie
 him that hath bought them, c the
 Lord: bringing vpon them selues
 speedie perdition. † And :: many
 shal solovv their riotousnes, by
 vvhom the vvay of truth shal be

:: Heretikes
 (of whom he
 prophecieth
 here) do gaine
 scholers, by
 preaching li-
 bertie, and by
 their owne li-
 centious life,
 which is spe-
 cially ioyned
 to the heresie
 of these daies.

2

3 blasphemed. † and in auarice shal they c vvith feined
 vvordes make merchandise of you. vnto vvhom the iudge-
 ment now long since ceaseth not: and their perdition slum-
 bereth not. † For if God spared not Angels sinning: but
 4 with the ropes of Hel being dravven dovne into Hel deli-
 uered them to be tormented, that they should be reserued
 5 vnto iudgemēt: † & he spared not the original vvorld, but
 * kept the eight, Noë, the preacher of iustice, bringing in the
 6 deluge vpon the vvorld of the impious. † And * bringing
 the cities of the Sodomites and of the Gomorrheites into
 ashes, he damned them vvith subuersiō, putting an example
 7 of them that shal doe impiously: † and * deliuered iust Lot
 oppressed by the iniurie and luxurious conuersation of the

c Al the sweete
 wordes of he-
 retikes, spea-
 king much of
 the vvord of
 the Lord, the
 Gospel, LESVS
 CHRIST &c.
 are but termes
 of art to bie
 and sel poor
 mens soules.

Pppp iij abominable

1 Tim. 4.
 Jude.

c 1 Cor. 11.
 11

Gen. 7.

Gen. 19.

Gen. 19,
 16.

abominable men. † for in sight and * hearing he vvas iust: 8
dyveiling vvith them vvho from day to day vexed the iust
soule vvith vniust vvorkes.

The special
properties of
heretikes.

So heretikes
blaspheme the
highest myste-
ries of our
faith through
ignorance.

† Our Lord knowveth to deliuer the godly from tenta- 9
tion, but to reserue the vniust vnto the day of iudgement to
be tormented: † and especially them vvwhich vvalke after 10
the flesh in concupiscence of vncleanness, and cōtemne do-
minion, bold, self-pleasers: they feare not to bring in sectes,
blaspheming. † Vvhereas Angels being greater in strength 11
and povver, beare not the execrable iudgemēt * against them.
† But these men as vnreasonable beastes, naturally tending 12
to the snare and into destruction, in those things vvwhich
they know not, blaspheming, shal perish in their corruption,
† receiuing the reuward of iniustice, esteeming for a pleasure 13
the delights of a day: ^b coinquinations and spottes, flovving
in delicacies, in their feastings rioting vvith you, † hauing 14
eies ful of adulterie and incessant sinne: alluring vnstable
soules, hauing their hart exercised vvith avarice, the children
of malediction: † leauing the right vvay they haue erred, 15
hauing folovved the vvay of Balaam of Bosor, vvwhich loued
the reuward of iniquitie, † but * had a checke of his mad- 16
nesse. the dumme beast vnder the yoke, speaking vvith mans
voice, prohibited the folishnes of the prophet.

† These are fountaines vvithout vvater, and cloudes, tof- 17
fed vvith vvhitlevvindes, to vvhom the mist of darkenesse is
reserued. † For, speaking the proud things of vanitie, they 18
allure in the desires of fleshly riotousnes, those that escape a
litle, vvwhich conuerse in errour, † in promising them liber- 19
tie, vvhereas them selues are the slaves of corruption. for
* vvherevvith a man is overcome: of that he is the slaue also.
† For if fleeing from the coinquinations of the vworld in 20
the knowvledge of our Lord and Sauour I E S V S Christ, they
againie intangled vvith the same be overcome: * the later
things are become vnto them vvorse then the former. † For 21
it vvas better for them not to knowv the vvay of iustice,
then after the knowvledge, to turne backe from that holy cō-
maundement vvwhich vvas deliuered to them. † For, that of 22
the true prouerbe is chaunced to them, * The dogge retur-
ned to his vomite: and, The soue vvashed ^c into her vvall-
lovving in the mire.

Vvho euer
promised more
libertie to
their folowers
then Luther,
Caluin, & the
like, taking
away penance,
fasting, conti-
nencie or cha-
stitie, kee-
ping of vvowes,
necessitie of
good vvorkes
(because faith
doeth al) obe-
dience to Ec-
clesiastical pa-
stors and Cou-
nells, and such
like.

* from
our Lord

^b coinqui-
nations
& ma-
cula,

Nu. 22,
23.

Io. 8, 34.
Ro. 6, 16

Mt. 12,
45.

Pro. 26,
11.
^c εις νε-
λισμα

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorner: that shal come, and denie Domesday. 5 Whose vaine argument he answereth, and giveth the reason of Gods so long patience, 10 exhorting to al holines of life in respect of that terrible day. 16 Finally giving warning of such as misinterpret S. Pauls Epistles & the other Scriptures, and that we must not for any thing fall from the true faith.



HIS loe the second epistle I vwrite to you my deereſt,^c in vvhich I ſtirre vp by admonition your ſincere minde: † that you may be mindeful of thoſe vvordes vvhich I told you before from the holy Prophetes, and of your Apoſtles, of the preceptes of our Lord and Sauour,

† Knowvving this firſt, that * in the laſt daies ſhal come mockers in deceit, vvalking according to their ovvne concupiſcences, † ſaying, Vvhere is his promiſe or his cōming? For ſince the time that the fathers ſlept, al things do ſo perſeuere from the beginning of creature. for they are vvilfully ignorant of this, that the heauens vv ere before, & the earth, out of vvater, and through vvater, conſiſting by the vvord of God: † by the vv which, that vvorld then, being ouerfloved vvith vvater perished. † But the heauens vv which novv are, & the earth, are by the ſame vvord kept in ſtore, reſerved to fire vvnto the day of iudgemēt & of the perdition of the impious men. † But this one thing be not ignorāt of, my deereſt, that * one day vvith our Lord is as a thouſand yeres, & a thouſand yeres as one day. † Our Lord ſlacketh not his promiſ, as ſome do eſteeme it: but he doth patiently for you, * not vvilling that any periſh, but that al returne to penance. † And * the day of our Lord ſhal come as a theefe in the vv which the heauens ſhal paſſe vvith great violence, but the elementes ſhal be reſolved vvith heate, and the earth and the vvorkes vv which are in it, ſhal be burnt.

† Therefore vv whereas al theſe thinges are to be diſſolved: vvhat maner of men ought you to be in holy conuerſations and godlineſſes, † expecting and haſting vvnto the cōming of the day of our Lord, by vv which the heauens burning ſhal be reſolved, and the elementes ſhal melt vvith the heate of fire? † But vve expect * nev v heauens and a nev v earth according

e in quibus

*2 Tim. 3,
1. Iude,
12.*

Pſ. 89, 4

*Exce. 33.
1 Tim. 2.
Mt. 24.
1 Theſ. 5.
Apo. 3.*

*Eſa. 65,
17. Apo.
21, 1.*

cording to his promises, in vvhich iustice inhabiteth.

† For the vvhich cause my deereſt, expecting theſe things, 14
labour earneſtly to be found immaculate and vnſpotted to
him in peace: † and * the longanimitie of our Lord, do ye 15
account ſaluation, as alſo our moſt deere brother Paul accor-
ding to the vviſdom giuen him hath vvritten to you: † as al- 16
ſo in al epiſtles, ſpeaking in them of theſe things, in the
vvhich are " certaine things hard to be vnderſtoode, vvhich
the vnlearned and vnſtable deprauē, as alſo the reſt of the
Scriptures, to their ovvne perdition. † You therfore brethrē, 17
foreknovving, take heede leſt ledde aſide by the error of
the vnwiſe you ſal away from your owne ſtedfaſtneſs. † but 18
grovv in grace and in knovvledge of our Lord and ſaviour
IEſVS Chriſt. To him be glorie both novv and vnto the
day of eternitie. Amen.

R^o. 2. 4.

AN NOTATIONS

CHAP. III.

The heretical
proud ſpirit of
priuate inter-
pretation of
Scriptures.

16. *Certaine things hard.*] This is a plaine text to conuince the Proteſtants, vvho (as
al heretikes lightly doe and did from the beginning) ſay the Scriptures be eaſie to vnder-
ſtand, and therfore may be not onely read ſafely, but alſo expounded boldly of al the
people, as vvell vnlearned as learned: and conſequently every one by him ſelf and his pri-
uate ſpirit, vvithout reſpect of the expoſitions of the learned fathers, or expectation of
the Churches, their Paſtors and Prelates iudgment, may determine and make choiſe of
ſuch ſenſe as him ſelf liketh or thinketh agreeable. For this is partly their ſaying, partly
the neceſſarie ſequelle of their ſoliſh opinion, vvhich admitteth nothing but the bare
Scriptures. And Luther ſaid that the Scriptures vvere more plaine then al the fathers
commentaries: and ſo al to be ſuperfluous but the Bible. *Prefat. aſſert. art. damnat.*

The Scriptu-
res be hard,
namely S. Paul-
es epiſtles,
ſpecially vvhe-
re he ſpeaketh
of iuſtification
by faith.

Againſt al vvhich Diueliſh & ſeditious arrogancie, tending to make the people eſteeme
themſelves learned or ſufficient vvithout their Paſtors and ſpiritual rulers helpe, to
guide themſelves in al matters of doctrine & doubties in religion: the holy Apoſtle here
tellethe and forevvarneth the faithfull, that the Scriptures be full of difficultie, & ſpecially
S. Pauls epiſtles of al other partes of holy vvrite, and that ignorant men ad vnſtable or
phataſtical fellowes puffred to & fro vvith every blaſt of doctrine and heretie, a abuſe,
peruert, and miſconſter them to their ovvne damnation. And * S. Auguſtine ſaith, that the
ſpecial difficultie in S. Pauls epiſtles, vvhich ignorant and euil men do ſo peruert and
vvhich S. Peter meaneth, is his hard ſpeache and much commendation of that faith vvhich
he ſaith doth iuſtifie. vvhich the ignorant euen from the Apoſtles time, and much more
novv, haue and do ſo miſconſter, as though he had meant that onely ſaith vvithout good
vvorkes could iuſtifie or ſaue a man. Againſt vvhich vvicked collection and abuſe of S.
Pauls vvordes, the ſaid father ſaith, al theſe Canonical or Catholike epiſtles vvere
vvritten.

* *De fid.
& op. c. 14.*

The Proteſtants
idle diſtinctio
betvvēne diſ-
ſicultie in the
Epiſtles and
difficultie in
the things.

But the Hæretikes here to ſhift of the matter, and to creepe out after their faſhion,
anſwer, that S. Peter ſaith not, S. Pauls epiſtles be hard, but that many things in them
are hard. Vvhich may be to the Catholikes an example of their ſophiſtical euiſions from
the euidence of Gods vvord. As though it vvere not al one to ſay, *Such an author or vvriter
is hard:* and, *There be many things in that vvriter hard to be vnderſtood.* I or, vvhe-
ther it be that the argument and matter be high and paſt vulgar capacitie, as that of prædeſtination, reprobation,
vocation of the Gentiles, and iuſtifying faith: or vvwhether his manner of ſtile and
vvriting be obſcure: al proue that his epiſtles be hard, and other Scriptures alſo: becauſe
S. Peters.

S. Peter here affirmeth that by reason of the difficulties in them, vvhether in the style, or in the depth of the matter, the ignorant and vnstable (such as Heretikes be) do peruert his vvritings, as also other Scriptures, to their ovvne damnation. Vvhereby it is plaine that it is a very dangerous thing for such as be ignorant, or for vvilde vvitted fellowves, to reade the Scriptures. For such conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantastic, meeting vvith hard places of S. Paules epistles or other Scriptures, breede Hæresies.

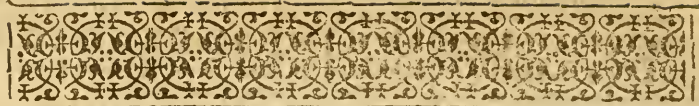
The Greeke copies, haue both, some *ivδ'is*, in vvwhich things: some *iv' & is*, in vvwhich epistles.

And that not onely the things treated of in the holy Scriptures, but also that the very manner of vvriting and enditing thereof, is high and hard, and purposely by Gods prouidence appointed to be vvriten in such sort, see S. Augustine li. 2. de doct. Christ. c. 6. and ep. 119. S. Ambrose ep. 44 in principio. S. Hierom to Paulinus ep. 103 c. 5. 6. 7. vvho also (ep. 65. c. 1.) saith, that in his old age vvhen he should rather haue taught then be taught, he vvvent as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vvnderstanding of the Scriptures, and confessed vvith great thanks to the said Didymus, that he learned of him that vvwhich before he knewe not. David saith, *Giue me vvnderstanding, and I vvwill searcke thy lawv.* The Eunuch in the Actes said, *Hovv can I vvnderstand vvith out an interpreter?* The Apostles, til Christ opened their sense to vvnderstand the scriptures, could not vvnderstand them. The holy Doctōrs by continual studie, vvatching, fasting, and praying, had much a doe to vvnderstand them: that great clerke S. Augustine cōfessing in the forelaide epistle 119. c. 21. that there vvvere many moe things that he vvnderstood not, then that he vvnderstood. The Heretikes say the fathers did commonly erre. and hovv could such great vvise learned men be deceived in reading and expounding the Scriptures, if they vvvere not hard? and if they vvvere hard to them, hovv are they easie to these nev्व maisters the Hæretikes? finally, vvhy do they vvrite so many nev्व glosses, scholies, commentaries, as a cart cannot carrie? Vvhy do Luther, Zuingleius, Calvin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? vvhereat stumbled al the old heretikes & the nev्व, Arius, Macedonius, Vigilantius, Nestorius, Eutyches, Berengarius, Vvicleffe, Protestants, Puritanes, Anabaptists, and the rest, but at the hardnes of the Scriptures? They be hard then to vvaderstaad, and Heretikes peruert them to theis ovvne damnation.

Not only the matter, but the style of the Scriptures is hard.

Ps. 118.
Mt. 8.
Luc. 24.
v. 45.





THE ARGUMENT OF S. IOHNS THREE EPISTLES.

* Higinus ep.
1. to. 1. Cōcil.
August. li. 1.
Euang. quæst.
7. 39.



1. Ioh. 2. v. 24.

F S. Iohn was said in the Argument before his Gospel. Now here follow his three Epistles: one to all Catholikes (though * some auncients do call it, Ad Parthos:) the other two being very short, vnto a certaine Ladie, & to one Gaius. The effect of all is, to witnes vnto them the certaintie of the Catholike faith, and to exhort them to continue still in it: also to loue the Catholike Church. and so, neither to become heretikes, nor Schismatikes: but rather to auoid all such, as the forerunners of Antichrist, and to remember, that Catholikes neede not to goe to schole to any such Masters, hauing at home in the Catholike Church, the doctrine of the holy Ghost him self, who was giuen to the Church visibly in the beginning, to leade her into all truth, and to continue with her for euer. Therefore he saith: That which you haue heard from the beginning, let it abide in you. Likewise a litle after. v. 27. and ep. 1. v. 6. This is the commaundement, that as you haue heard from the beginning, you walke in the same, because many seducers are gone out into the world. and v. 8. & 9.

1. Ioh. 2 & 5.

And not only thus in general, but also in particular he expresseth the pointes which the heretikes did then call in question. Some were about Christ him self. for they denied that **Iesus** is Christ, that he is the very sonne of God, that he is incarnate. Ep. 1. c. 2. v. 22. and Ep. 2. v. 7. And against such it was that he wrote his Gospel also, as he there signifieth. Ioh. 20. v. 31. Other pointes are about our iustification, against onely faith, and for good workes, as also S. Aug. noted, *De fid. & op. c. 14.* whose wordes were cited before. Hereupon he saith: If we say we haue societie with God, and walke in darkenes, we lie. Ep. 1. c. 1. Again, He that saith he knoweth God, and keepeth not his commaundements, is a lier. Again, This is the charitie of God, that we keepe his commaundements, and his commaundements are not heauie. Finally, Children let no man seduce you, he that doth iustice, is iust, euen as he is iust. Ep. 1. c. 3. v. 7. 8. 9. likewise c. 2. v. 29. and in deede in all the three Epistles through out, he doth inculcate good workes and keeping the commaundements, against the heresie of onely faith.

THE



THE FIRST

EPISTLE OF IOHN

THE APOSTLE.

CHAP. I.

Good cause there is to beleue the Apostles preaching. s And this is one point of their preaching, that to haue participation vwith God, vve must not onely beleue, but also abstaine from al mortal sinne, & though vve al sinne venially.



1 **T**HAT vvhich vvas from the begin-
 2 ning, vvhich vve haue heard, vvhich
 3 vve haue seen vwith our cies, vvhich
 4 vve haue looked vpon, and our handes
 5 haue handled of the vvord of life:
 6 († and the life vvas manifested: and
 7 vve haue seen, and do testifie, and de-
 8 clate vnto you the life eternal vvhich
 9 vvas vwith the Father, and hath appeared to vs). † that
 10 vvhich vve haue seen and haue heard, vve declare vnto you,
 11 that "you also may haue societie vwith vs, and our societie
 12 may be vwith the Father and vwith his Sonne I e s v s Christ.
 13 † And these things vve vvrite to you, that you may reioyce,
 14 and your ioy may be ful.

15 † And this is the annuntiation vvhich vve haue heard of
 16 him, and declare vnto you, That * God is light, and in him
 17 there is no darkenesse. † If vve shal say that we haue societie
 18 vwith him, and vvalke in darkenesse: vve lie, and do not the
 19 truch. † But if We vvalke in the light, as he also is in the light:
 20 vve haue societie one to vvard an other, and * "the bloud of
 21 I e s v s Christ his sonne cleanseth vs "from al sinne. † * If
 22 vve shal say "that vve haue no sinne, vve seduce our selues,
 23 and the truch is not in vs. † If vve confesse our sinnes: he is
 24 faithful & iust, for to forgiue vs our sinnes, and to cleanse vs.

Q q q q ij. from

10. 8, 12.

Heb. 9.
 1 Per. 1.
 Apo. 1.
 3 Reg.
 8, 46.
 2 Par. 6,
 36.

from al iniquitie. † If vve shal say that vve haue not sin-10
ned: vve make him a lier, and his vvord is not in vs.

ANNOTATIONS CHAP. I.

3. *You may haue societie.*] S. Iohn sheweth manifestly, that vvhofoeuer desire to be partakers vvith God, must first be vvited to the Churches societie, learne that faith, and receiue those Sacraments, vvhich the Disciples receiued of the Truth it self, conuerfant vvith them in flesh. So faith Venerable Bede vvpon this place. Vvhereby vve see there is no societie vvith God in secler or schismes, nor any vvhere but in the vnitie, fellowship; and communion of that Church vvich can proue it self to descend from the Apostles.

7. *The blood of Iesus.*] Vvwhether finnes be remitted by prayers, by fasting, by almes, by faith, by charitie, by sacrifice, by Sacraments, & by the Priests, (as the holy Scriptures do plainly attribute remission to eury of these) yet none of al these do othervvise remit, but in the force, by the merite & vertue of Christs blood: these being but the appointed meanes & instruments by vvich Christ vvil haue his holy blood to vvork effectually in vs. vvich meanes vvhofoeuer contemneth, deprieth him self of the comoditie of Christs ovvne blood, & continueth still in sinne and vnclean-ness, vaunt he him self neuer so much of Christs death. Vvvhich point let the Protestants marke vvell, and cease to beguile their poore deceiued folowers, perswading them, that the Catholikes derogate from Christs blood, or seeke remission othervvise then by it, for that they vse humbly the meanes appointed by Christ to apply the benefite of his holy blood vnto them.

7. *From al sinne.*] From original and aqual, venial and mortall, *a culpa & pana*, that is, from the fault and the paine due for the same. V. Bede saith, that Christs Passion doth not onely remit in Baptisme the finnes before committed, but al other aftervvard also done by frailtie: yet so, if vve vse for the remission of them, such meanes as be requisite and as Christ hath appointed, vvhereof he reckeneth some. Bede vvpon this place. See S. Augustine also vvpon this place to. 9. and S. Hierome li. 2. c. 11. Pelag. c. 3.

8. *That vve haue no sinne.*] Vve gather by these vvordes and the former, that there be tvvo sortes of finnes: one mortall, excluding vs from light and the societie of God: an other venial, vvich is found euén in those that vvalke in the light, and are in the societie of God. Also vve note against the Pelagians, that vve be truly called the sonnes of God, and so iust in deede, though vve be not vvithout al finnes, eury one of vs, as vvell iust as vniust, being taught and bound to confesse our offenses, and to aske pardon daily of God, by this petition of the *Pater noster*, *Forgiue vs our debtes*. Therefore S. Augustine li. de natura & grat. c. 36. reckeneth vp al the holy Patriarches, Prophets, and renouvvned iust persons, to haue been sinners, euén vvhen they were in grace and iustice: excepting alvvayes our B. Ladie, *de qua propter honorem Domini, nullam prorsus sum de peccatis agitur, habere volo questionem*. of vvhom, saith he, for the honour of our Lord, vvhen vve talke of sinners, *I vvil haue no question*. And Pelagius asking vvhat finnes Abel & such iust men did commit, * S. Au-
gustine answereth, that they might laugh sometime immoderately, or ielt too much, or couet some-
vvhat intemperatly, or plucke fruite ouer greedily, or in eating take somevvhat more then aftervvard
vvas vvell digested, or haue their intention in time of prayer somevvhat distracted, and such like.
thus in sense S. Augustine. Vvhereby vve may learne vvich be venial finnes, that consist vvith true
iustice & * can not alvvayes be auoided euén of holy men in this life. In the booke de fide ad Petrum
c. 41. are excepted from this common rule of sinners, the children vvich be nevvelly baptized and
haue not yett vse of reason to sinne either mortally or venially.

S. Augustine excepteth our B. Ladie from sinners.

Examples of venial finnes.

CHAP. II.

If any sinne mortally, he must not dispaire. 3 To knowv God rightly, is not to beleeeve onely, but to keepe his commaundments: 7 and that this is no nevve doctrine, but the very primitive, though a nevve life it is. 9 Therefore he that beleueth must also loue his brethren: 12. and that men must not loue the vvorld, but doe that vvish God & vvileth. 18 Many are gone out of the Church and become Seducers, al the ministers of Antichrist: but true Christians must continue in their old faith, considering the revvard, and that they neede not goe to schole to any Heretike, the Holy Ghost himself being the scholemaster of the Church. 29 he doth earnestly inculcate iustice and good vvorkes,

MY

ε παρὰ
κλήρον



1 y litle children, these things I vwrite
to you, " that you sinne not. But & if
any man shal sinne, vve haue " an ad-
uocate vvith the Father, Iesvs Christ
the iust: † and he is the propitiation
for our sinnes: and not for ours only,
but also " for the vvhole vvorldes.
3 † And in this vve know that vve haue
4 knovven him, if vve obserue his commaundements. † " He
5 that saith he knovveth him, and keepeth not his cōmaunde-
ments: is a lier and the truth is not in him: † But he that kee-
6 peth his vvord, in him in very deede the charitie of God is
perfited: in this vve knovv that vve be in him. † He that
saith he abideth in him: ought euen as he walked, him self al-
so to vvalke.

Io. 13, 34
15, 12.

1 Io. 3,
14.

7 † My deereft, I vwrite not a newv cōmaundement to you,
but an old cōmaundemēt vvwhich you had from the begin-
ning. The old cōmaundement is the vvord vvwhich you haue
8 heard. † Againe * a newv commaundement vwrite I to you,
vvwhich thing is true both in him and in you: because the
9 darkenesse is passed, and the true light novv shineth. † He
that saith he is in the light, and hateth his brother: is in the
10 darkenesse euen vntil novv. † * He that loueth his brother,
11 abideth in the light, and scandal is not in him. † But he that
hateth his brother: is in the darkenesse, and vvalketh in the
darkenesse, and knovveth not vvhither he goeth, because the
darkenes hath blinded his eies.

12 † I vwrite vnto you litle children, because your sinnes are
13 forgiuen you for his name. † I vwrite vnto you fathers, be-
cause you haue knovven him vvwhich is from the beginning.
I vwrite vnto you yong men, because you haue ouercome the
14 vvicked one. † I vwrite to you infantcs, because you haue
knovven the Father. I vwrite vnto you yong men, because
you are strong, and the vvord of God abideth in you, & you
15 haue ouercome the vvicked one. † Loue not the vvorld, nor
those things vvwhich are in the vvorld. If any man loue the
16 vvorld, the charitie of the Father is not in him. † because :: al
that is in the vvorld, is the concupiscence of the flesh, & the
concupiscence of the eies, and the pride of life, vvwhich is not
17 of the Father, but is of the vvorld. † And the vvorld passeth

:: How al sin-
ne & tentation
procede of
these three, see
S. Thomas
Summe. 1. 2.
quest. 77. art. 5.

Qqqq iij and

and the concupiscence thereof. But he that doeth the vvill of God, abideth for euer.

† Little children, it is the last houre, & as you haue heard, 18
 They were of vs for the time, that is, of and in the Church: other-
 wise they could not haue gone out, but they were not of the cōstat fort, or of the elect & predestinat: for then they had taried within, or returned before their death.

∴ Keepe that firmly & constantly vvhich you haue heard euen from the beginning, by the mouth of the Apostles: & not that only vvhich you haue receiued by vvriting.

∴ Vve see it is Apostolical doctrine, that men may do or vvork iustice, and that so doing they be iust by their vvorkes proceeding of Gods grace, & not by faith or imputation onely.

that Antichrist commeth: now there are become many antichristes: vvhereby vve knovv, that it is the last houre.

† They vvent out from vs: but they were not of vs. for 19
 if they had been of vs, they vvould surely haue remained with vs: but that they may be manifest that they are not al of vs. † But you haue the vnction from the Holy one, and 20
 knovv al things. † I haue not vvritten to you as to them 21
 that knovv not the truth, but as to them that knovv it: and that no lie is of the truth. † Vvho is a liar, but he vvhich 22
 denieth that I e s v s is not Christ? This is Antichrist vvhich denieth the Father and the Sonne. † Euery one that denieth 23
 the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also. † You, that vvhich you haue 24
 heard from the beginning, let it abide in you. If that abide in you vvhich you haue heard from the beginning, you also shal abide in the Sonne & the Father. † And this is the pro- 25
 mis vvhich he promised vs, life euerlasting.

† These things haue I vvritten to you concerning them 26
 that seduce you. † And you, the vnction vvhich you haue 27
 receiued from him, let it abide in you. And you haue no neede that any man teache you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide in him. † And now little children abide in 28
 him: that vvhen he shal appeare, vve may haue confidence, and not be cōfounded of him in his cōming. † If you know 29
 that he is iust, knovv ye that euery one also vvhich doeth iustice, is borne of him.

c d'antist-
 xrist

c xristus
 Chrisma.
 vvhereof
 Christ &
 Christians

c or, in
 it.

AN NOT A T I O N S

CHAP. II.

2. *That you sinne not.* J S. Iohn (saith V. Bede vpon this place) is not contrarie to himself, in that he seeketh here to make them vvithout sinne, vvhom he said in the last chapter could not be vvithout al sinnes. but in the former place he vvarned vs only of our frailty, that vve should not arrogate to our selues perfect innocencie: here he prouoketh vs to vvatchfulness and diligence in resisting and auoiding sinnes, specially the greater, vvhich by Gods grace may more easily be repelled.

How Christ
 is our only
 Aduocate.

1. *An aduocate.* J The calling and office of an Aduocate, is in many things proper to Christ, and in euery condition more singularly and excellently agreeing to him then to any Angel, Sainct, or creature liuing, though these also be rightly and truly so called, & that not onely vvithout al derogation, but much to the honour of Christs aduocation. To him.

him ſoly and onely it agreeth to procure vs mercie before Gods face, by the general ranſom, price, & painment of his blood for our deliuerie, as is ſaid in the ſentence ſolowing, *And he is the propitiation for our finnes, and not for ours onely, but for the whole worlds.* In vvhich ſort he is our onely aduocate, becauſe he is our onely redeemer. and herevpon he alone immediatly, by and through him ſelf, and vvithout the aide or aſſiſtance of any other, man or Angel, in his owne name, right, and merites, confidently dealeth in our cauſes before God our iudge, & ſo procureth our pardon, vvich is the higheſt degree of aduocation that can be.

Al vvich notwithstanding, yet the Angels, and Saints, and our ſellovves aliuie, may and do pray for vs, and in that they deale vvith God by interceſſion to procure mercie for vs, may iuſtly be called our aduocates: not ſo as Chriſt is, vvho demaundeth al things immediatly by his owne merites, but as ſecondary interceſſors, vvho neuer aſke nor obtaine any thing for vs, but *per Chriſtum Dominum noſtrum*, by and through Chriſt our common Lord, Aduocate, and Redemer of mankind. And behold howv S. Auguſtine (*traſt. 1 in ep. 10.* vpon theſe very vvordes) preuented the Heretikes cauillations, *Sed dicis aliqui &c. But ſome man vvill ſay, Do not th: Saints then pray for vs? do not Biſhops them or Prelates and Paſtors pray for the people? Tei*, ſaith he: *Marke the Scriptures, and you ſhal finde that the Apoſtles praied for the people, and againe deſired the people to pray for them, and ſo the head praieth for al, and the members one for another.* And likewiſe (left the Heretikes ſhould ſay, there is a difference betvvixt the liuing and the dead in this caſe) thus the ſame holy father vvriteth vpon the 85 Pſalme in fine. *Our Lord Ieſus Chriſt doth yet make interceſſion for vs, al the Martyrs that be vvith him, pray for vs: neither vvill their interceſſion ceaſe, til vve ceaſe our groanings.*

In this ſenſe therfore vvhoſoeuer praieth for vs, either aliuie or dead, is our aduocate, as S. Auguſtine (*ep. 59 to Paulinuſ circa med.*) calleth Biſhops, the peoples aduocates, vvhen they giue them their benediction or bleſſing. So doth the holy Church call our B. Lady our aduocate, by the very vvordes of S. Irenæus, that you may ſee ſuch ſpeeches be no nevv inventions of the later ages, but Apoſtolicall. *The obedient Virgin M A R I E* (ſaith he) *is made the aduocate of the diſobedient virgin Eve.* And to confound the Proteſtants plainly, in that they thinke or pretend that the aduocation or patronage of Saints ſhould be iniurious to Chriſt, remember that * our Sauour acknowledgeth Angels to be deputed for the protection (vvich is nothing els but aduocation) of infants before the face of God, beſides the plaine examples in the old Teſtament *Gen. 48. v. 16. Tob. 5. v. 27. &c. 12. v. 12. Dan. 10.* And this not onely the Catholike Church, but the very Engliſh Proteſtants them ſelues in their ſeruice booke and in the Collect of Michelmas day, profeſſe, and pray for the ſame protection or aduocation of Angels, and defend the ſame againſt their younger brethern the Puritanes.

2. *For the whole worlds.*] S. Auguſtine gathereth hercof againſt the Donatiſtes, and al other Heretikes, that vvould driue the Church into corners or ſome certaine countries, from the vniuerſalitie of al Nations (vvhereof it vvas named by the Apoſtles, Catholike) that the true religion, and Church, and conſequently the effect of Chriſts propitiation, death, and aduocation, pertaineth not to one age, nation, or people, but to the vvhole vvorld. S. Auguſtine vpon this place *10. 9. traſt. 1 in ep. 10.*

4. *He that ſaith he knowveth.*] To knowv God here, ſignifieth (as it doth often in the Scriptures) to loue, that is, as in the laſt chapter, to be in ſocietie vvith him, and to haue familiar and experimental knowledge of his graces. If any vaunt them ſelues thus to knowv God, and yet keepe not his commandements, he is a liar, as al Caluiniftes and Lutherans, that profeſſe them ſelues to be in the fauour of God by onely ſaith: affirming, that they neither keepe, nor poſſibly can keepe his commandements.

18. *Many anti-chriſts.*] *The holy Apoſtle S. Iohn* (ſaith S. Cyprian) *did not put a difference betvvix one heretic or ſchiſme and another, nor meant any ſort that ſpecially ſeparated them ſelues, but generally called al vvithout exception, anti-chriſts, that vvore aduerſaries to the Church, or vvore gone out from the ſame.* And a litle after, *It is euident that al be here called anti-chriſts, that haue ſwured themſelues from the charitie and vnitie of the Catholike Church.* So vvriteth he *ep. 76. nu. 1 ad Magnum.* Vvhereby vve may learne, that al Heretikes, or rather Arch-heretikes be properly the precursors of that one and ſpecial Anti-chriſt, vvich is to come at the laſt end of the vvorld, & vvich is called here immediatly before, *ὁ ἀντίχριστος*, that peculiar and ſingular Anti-chriſt.

19. *They went out from vs.*] An euident note and marke, vvhereby to conuince al Heretikes and falſe teachers, to vvit, that being once of the common Catholike Chriſtian ſellovvhſhip, they forſooke it, and went out from the ſame. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philétus, Arius, Macedonius, Pelagius, Neſtorius, Eutyches, Luther, Caluin, and the like, vvore of the common ſocietie of alvs that be Chriſtian Catholikes, they went out from vs vvhom they ſawv to liue in vnitie of faith and religion together, and made them ſelues nevv conuenticles, therfore they vvore (as the Apoſtle here ſhevveth) anti-chriſtes, and vve and al that abide in the auncient ſellovvhſhip of Chriſtian religion, that went not out of their ſellovvhſhip, in vvich vve neuer vvore, nor out of any other ſocietie of knowven Chriſtians, can not be ſchiſmatikes or Heretikes, but muſt needes be true Chriſtian Catholike men. Let our aduerſaries tel vs, out of vvhat Church

How Angels, Saints, & men aliuie are our aduocates.

Saintes in heaven pray for vs.

The B. virgin is our aduocate.

Angels are our protectors.

The Catholike Church is the only true Church.

Not only ſaith

Al Heretikes are anti-chriſts the forerunners of the great Anti-chriſt.

The marke of al heretikes is, their going out of the Catholike ſocietie.

Iren. li. 3.
e. 33. & li.
5 poſt med.
D. Hiero.
in Mat.
c. 18.

The Catholikes
can not be
proued to ha-
ue gone out.

How Hereti-
kes are of the
Church, before
they fall.

Church we euer departed, vwhen, and vwhere, and vnder vwhat persons it was that we reuoluted, as we can tel them the yere, the places, the Ringleaders of their reuolt.

19. *They were not of vs.*] He meaneth not, that Heretikes were nor, or could not be in or of the Church, before they went out or fel into their heresie or schisme: but partly that many of them vvvhich aftervvard fall out, though they were before vvith the rest, and partakers of al the Sacraments vvith other their fellowes, yet in deede were of naughtie life and conscience vwhen they were vvithin, and so being rather as il humors and superfluous excrements, then true and liuely, partes of the body, after a sort may be said not to haue been of the body at al. So S. Augustine expoundeth these vvordes in his commentarie vpon this place. *traff. 3.* but els vvhere, more agreeably as it seemeth, that the Apostle meaneth, that such as vvill not tarie in the Church, but finally forsake it to the end, in the ptescience of God, and in respect of the small benefite they shal haue by their temporal final abode there, be not of or in the Church, though according to this present state, they are truly members thereof. *Li. de corrupt. & gr. c. 9 & de dono persever. c. 8.*

By heresies con-
stat Catholikes
are knowen.

19. *That they may be manifest*] God permitteth heresie to be, that such as be permanent, constant, and chosen members and children of the Catholike Church, onely knowen to God before, may now also be made manifest to the vvorld, by their constant remaining in the CHVRCH, vwhen the vvinde and blast of euery heresie or tentation driueth out the other light and vnsfable persons.

Euery good Catho-
like is suffi-
ciently taught
by the Church
to saluation.

20. *Knowal things.*] They that abide in the vnitie of Christes Church, haue the vntion, that is, the Holy Ghost, vwho teacheth al truth. not that euery member or man thereof hath al knowvledge in him self personally, but that euery one vvvhich is of that happie societie to vvvhich Christ promised and gaue the Holy Ghost, is partaker of al other mens giftes and graces in the same holy Spirit, to his saluation Neither neede any to seeke truth at Heretikes handes or others that be gone out, vwhen it is vvithin them selues and onely vvithin them selues in Gods Church. *If thou loue vnitie* (saith S. Augustine) *for thee also hath he, vvvhosoeuer hath any thing in it. take away enuie, it is thine vvvhich I haue, it is mine vvvhich thou hast.* &c. *Tract. 32 in Euang. Ioan.*

CHAP. III.

It is not for the sonnes of God, to sinne mortally, but for the sonnes of the Diuel, vvherby they are knowen one from an other, & not by onely faith. 11 True faith is, that we also loue our brethren, giuing both our life and substance for them. 19 Such vnfeined loue may haue great confidence before God. 23 because the keeping of his comaundements doth much please him, vvvhich consist in faith and charitie.

Not by na-
ture, as Christ
is: but by grace
and adopcion.

How we
shal see God,
& be like vnto
him in the
next life, see S.
Augustine *ep.*
111. 112. & li. 12.
de ciuit. Dei c.
29.

This teach-
eth vs that mā
sanctifieth him
self by his free
wil working
together vvith
Gods grace. S.
Augustine *vp*
on this place.



Dee vvhat maner of charitie the Father hath gi-
uē vs, that we shoulde be named and be :: the
sonnes of God. For this cause the vvorld doth
not know vs, because it hath not knowen
him. † My deereft, now we are the sonnes 2
of God: & it hath not yet appeared vvhat we
shal be. We know that vvhe he shal appeare, we shal be like
to him: because we shal see him as he is. † And euery one 3
that hath this hope in him, :: sanctifieth him self, as he also is
holy. † Euery one that committeth sinne, committeth also 4
iniquitie: and sinne is iniquitie. † And *you know that he 5
appeared to take away our sinnes: *and sinne in him there is
none. † Euery one that abideth in him, sinneth not: and 6
euery one that sinneth, hath not seen him, nor knowen him.
† Litle children, let no mā seduce you. He that doeth iustice, 7
is iust: euen as he also is iust. † *He that committeth sinne, 8
is of

Es. 53. 4.

*1 Pet. 2,
24.*

Io. 8. 44

is of the deuill: because the deuill " sinneth from the beginning. For this, appeared the Sonne of God, that he might dissolue the vvorkes of the deuill. † Euery one that is borne of God, committeth not sinne: because his seede abideth in him, and he can not sinne because he is borne of God. † In this are the children of God manifest, and the children of the deuill. Euery one that is not iust, is not of God, and he that loueth not his brother. † because this is the annuntiation, vvwhich you haue heard from the beginning, *. That you loue one another. † Not as * Cain, vvho vvvas of the vvicked, and killed his brother. And for vvhat cause killed he him? Because his vvorkes vvvere vvicked: but his brothers, iust.

The Epistle
for S. Polycarpus,
1an. 26.

† Maruel not brethren, if the vvorld hate you. † Vve knowv that vve are translated from death to life, because vve loue the brethren. He that loueth not, abideth in death. † Vvhofoeuer hateth his brother: is a murderer. And you knowv that no murderer hath life euerlasting abiding in him self. † * In this vve haue knowven the charitie of God, because he hath yelded his life for vs: and vve ought to yeld our liues for the brethren. † * He that shal haue the substance of the vvorld, and shal see his brother haue neede, and shal shut his bowels from him: howv doth the charitie of God abide in him?

The Epistle
vpon the 2 Sunday after Pentecost.

† My litle children, let vs not loue in word, nor in tongue, but in deede and truth. † in this vve knowv that vve are of the truth: and in his sight vve shal persuaue our hartes. † For if our hart do reprehend vs: God is greater then our hart, and knowveth al thinges. † My dearest, if our hart do not reprehend vs, vve haue confidence to vvard God. † and * vvhatfoeuer vve shal aske, " vve shal receiue of him: because vve keepe his commaundementes, and doe those thinges vvwhich are pleasing before him. † And * this is his commaundement, that vve beleue in the name of his sonne I E S V S Christ: and see loue one another, as he hath giuen comaundement vnto vs. † And * he that keepeth his commaundementes, abideth in him, and he in him. And in this vve knowv that he abideth in vs, by the Spirit vvwhich he hath giuen vs.

Euery man
is bound to giue
almes according
to his abilitie,
when he seeth
his brother in
great necessitie.

† If any man
should thinke
by the wordes
next before,
onely faith in
Christ to be
commaunded
or to please
God, he addeth
to faith the
comaundement
of charitie or
loue of our
neighbour.

ANNOTATIONS

CHAP. IIII.

4. *Sinne is iniquitie.*] Iniquitie is not taken here for wickednes, as it is commonly vsed both in Latin and in our language, as is plaine by the Greeke word *ἁμαρτία*, signifying nothing els but a swauing or declining from the straight line of the law of God or nature. So that the Apostle meaneth, that euery sinne is an obliquitie or defect from the rule of the law: but not contrarie, that euery such swauing from the law, should be properly a sinne, as the Heretikes do vntrectly gather, to proue that concupiscence remaining after Baptisme is a very sinne, though vne neuer giue our consent vnto it. And though in the 5 chapter folloving vers. 17. the Apostle turne the speache, affirming euery iniquitie to be a sinne, yet there the Greeke word is not the same as before, *ἁμαρτία*, but *ἁμαρτία*. by vvhich it is plaine that there he meaneth by *iniquitie*, mans actual and proper transgression vvhich must needs be a sinne. See S. Augustine *cont. Iulian. li. 5 c. 3.* S. Amb. *li. de Apologia David. c. 13.*

6. *Sinnerh not.*] Iouinian & Pelagius falsely (as Heretikes vse to doe) argued vpon these vvordes, and those that folow vers. 9: the one, that the baptized could sinne no more: the other, that no man being or remaining iust could sinne. But among many good senses giuen of this place, this seemeth most agreeable, that the Apostle should say; that mortal sinne doth not consist together vvith the grace of God, & therefore can not be committed by a man continuing the sonne of God. and so is the like speache in the 9 verse folloving to be taken. See S. Hierom *li. 2. cont. Iouinianum c. 1.*

7. *He that doeth iustice.*] He doth inculcate this often, that mans true iustice or righteousnes consisteth in doing or vvorking iustice, and that so he is iust, and biddeth them not to be seduced by Heretikes, in this point.

8. *Sinnerh from the beginning.*] The Diuel was created holy and in grace, and not in sinne: but he fel of his ovne free vill from God. Therefore these vvordes, *from the beginning*, may be interpreted thus, from the beginning of sinne, and so the Apostle vvill say, The Diuel committed the first sinne. So S. Augustine *li. 11. de ciu. Dei c. 15* expoundeth it. The most simple meaning seemeth to be, that he sinned from the beginning of the vvorld, not taking the beginning precisely for the first instant or moment of the creation, but straight vvpon the beginning, as it must needs also be taken in S. Iohns Gospel c. 8. 44.

22. *Vve shal receive, because.*] Let the Protestants be ashamed to say, that vve obtaine al of God by onely faith, the Apostle here attributing it to the keeping of Gods commandements. Note here also that Gods commandements are not impossible to be kept, but vvere then, and are now obserued of good men.

CHAP. IIII.

Vve may not beleue al that boast of the spirit, but trie them, vvwhether they teach Catho- like articles of the faith (namey the incarnation of Christ:) vvwhether their do- ctine be not vvorldly, and them selues disobedient hearers of the Apostles. 7 Vve must loue one an other, considering the exceeding loue of God in sending his sonne to saue vs. 17 An argument of perfect charitie is, if vve haue nothing in our conscience to feare in the day of Iudgement. 19 And an argument that vve loue God is, if vve loue our brethren.



Y deerest, " beleue not euery spirit, but
" proue the spirites if they be of God:
because many false prophetes are gone
out into the vvorld † In this is the spi-
rit of God knowven. " euery spirit that
confesseth I E S V S Christ to haue come
in flesh, is of God: † and euery spirit 3
" that dissolueth I E S V S, is not of God: and this is *caatichrist*,
of vvhom you haue heard that he commeth, and nowv he is
in

c. 10. 100
"an. 100-
100

4 in the vworld. † You are of God, litle children, and haue
 5 ouercome him. because greater is he that is in you, then he
 6 that is in the vworld. † They are of the vworld: therfore of
 the vworld they speake, and the vworld heareth them. † Vve
 are of God. * He that knowveth God, heareth vs. he that is
 not of God, heareth vs not. " in this vve knovv the spirit of
 truth, and the spirit of errour.

7 † My dearest, let vs loue one an other: because charitie is of
 God. And euery one that loueth is borne of God, & knovv-
 8 eth God. † He that loueth not, knovveth not God: because
 9 God is charitie. † * In this hath the charitie of God appeared
 in vs, because God hath sent his only-begotten sonne into the
 10 vworld, that vve may liue by him. † In this is charitie: not
 as though vve haue loued him, but because he hath loued
 vs, and sent his sonne a propitiation for our sinnes.

11 † My dearest, if God hath so loued vs: vve also ought to
 12 loue one an other. † * God :: no man hath seen at any time.
 If vve loue one an other, God abideth in vs, and his charitie
 13 in vs, is perfited. † In this vve knovv that vve abide in him,
 14 and he in vs: because he of his Spirit hath giuen to vs. † And
 vve haue seen, and doe testifie, that the Father hath sent his
 15 Sonne the Sauour of the vworld. † Vvhoſoeuer ſhal con-
 fesse that I E S V S is the Sonne of God, God abideth in him,
 16 and he in God. † And vve haue knovven and haue beleued
 the charitie, vvwhich God hath in vs. God is charitie: and he
 17 that abideth in charitie, abideth in God, and God in him. † In
 this is charitie perfited vvith vs, " that vve may haue confi-
 18 dence in the day of iudgement: because as he is, vve also are
 in the vworld. † " Feare is not in charitie: but perfect charitie
 19 casteth out feare, because feare hath painefulnes. and he that
 feareth, is not perfect in charitie. † Let vs therfore loue God,
 20 because God first hath loued vs. † If any man ſhal ſay, that
 I loue God: and hateth his brother, he is a lier. For he that
 loueth not his brother vvhom he ſeeth: God vvhom he ſeeth
 21 not, howv can he loue? † * And this commaundement vve
 haue from God: that he vvwhich loueth God, loue also his
 brother. -I

The Epistle
 vpon the first
 Sunday after
 Pentecost.

:: No man is
 this life, nor
 with corporal
 cies, cā see the
 proper essence
 or substance of
 the Deitie. See
 S. August. ad
 Paulin. de vidēdo
 Deo. ep. 112.

ANNOTATIONS CHAP. IIII.

Heretical bo-
sing of the spi-
rit.

The Church
only, not e-
very priuate
man, hath to
proue and dis-
cerne spirites.

Caluin.

To confesse or
deny any article
which the
Cath. Church
teacheth, is at
all times a cer-
taine marke of
Catholike or
heretike.

Many old he-
refies that dis-
solved Christ.

The Greeke
text corrupted
by old he-
retikes.

A sure marke
of true or false
teachers.

Against the
P. orests spe-
cial faith and

1. *Beleeue not euery spirit.*] That is, Receiue not euery doctrine of such as boast them-
selves to haue the spirit. For there be many false prophets, that is to say, Heretikes, which
shal goe out of the Church, and challenge the spirit, and vaunt of Gods word, Scripture,
and Gospel, vvhich in deede be seducers.

1. *Prooue the spirites.*] It is not meant by this place, as the Protestants vvhould haue it,
that euery particular person should of him self examine, trie, or iudge who is a true or
false doctor, and which is true or false doctrine. But the Apostle here would euery one to
discerne these diuercities of spirites, by taking knowlledge of them to vvhom God hath
giuen the gift of discerning spirites, and doctrines (vvhich S. Paul expressly saith giuen
but to some, and not to euery one, 1 Cor. 12.) and by obeying the Church of God, to whom
Christ hath giuen the Spirit of truth. And this is onely the sure way to prooue the spirites
and doctrines of these daies. And al they that would bring vs from our Pastors and the
Churches iudgement, to our owne priuate trial, seeke nothing els but to driue vs to mi-
serable vncertainty in al our beleeue. as Caluin doth, who vpon this place saith, that pri-
uate men may examine the general Councils doctrines. 10. 14, 16.

2. *Euery spirit that confesseth.*] The Apostle speaketh according to that time, and for
that part of Christian doctrine which then vvas specially to be confessed, taught, & main-
teined against certaine wicked Heretikes, Cerinthus, Ebion, and the like, hat taught wic-
kedly against the person and both natures of Christ I s v s. The Apostle therefore giueth
the faithful people this token to knovv the true teachers of those daies from the false.
Not that this marke vvhould serue for al times, or in case of al other false doctrines, but
that it vvas then a necessarie note. As if a good Catholike vvriter, Pastor, or parents
would vvarne al theirs, now in these daies, to giue care onely to such teachers as acknow-
ledge Christ our Sauour to be really present, and sacrificed in the B. Masse, & that al such
are true preachers and of God, the rest to be of the Diuel, or to be counted the spirit of
Antichrist. Vvhich spirit of Antichrist (he saith) was come euen then, and is no doubt
much more now in al Heretikes, al being precursors of that great Antichrist vvhich shal
come towards the later end.

3. *That dissolueth.*] To dissolue, loose, or separate I s v s a sunder, vvas proper to al
those old Heretikes that taught either against his Diuinitie, or Humanitie, or the Vn-
itie of his person, being of two natures, as Cerinthus, Ebion, Nestorius, Eutyches, Manes or
Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by vvhich
we may see that the common Greeke copies be not euer authenticall, and that our old ap-
proved translation may not alwaies be examined by the Greeke that now is, vvhich the
Protestants onely follow: but that it is to be presupposed, vvhien our old Latin text differ-
reth plainly from the Greeke, that in old time either al or the more approved Greeke read-
ing was othervvise, and that often the said Greeke was corrupted then or since by Here-
tikes or otherwise. For of the Greekes, S. Irenæus li. 3. c. 18: among the Latin fa-
thers, S. Augustine tract. 6. in fine, S. Leo ep. 10. c. 5, and Venerable Bede did reade as we doc-
and this reading maketh more against the said Heretikes, then that vvhich the common
Greeke now hath, to wit, *Euery spirit that confesseth not Christ to haue come in flesh, is not of God.*
vvhich is also in effect said before vers. 2. And that therefore it vvas corrupted and al-
tered by Heretikes, see the vvordes of Socrates also a Greeke vvriter, very agreeable to
this purpose. *Nestorius* (saith he) *being eloquent by nature, vvhich is often in Heretikes, ac-* li. 9. c. 32
counted him self shorfore learned, & disdained to study the old interpreters, counting him self better then
them all: being ignorant that in S. Iohns Catholike epistle the old (Greeke) copies had, EVERY ONE
THAT DISSOLVETH IESVS, IS NOT OF GOD. So saith he, adding moreover that
such as vvould separate the diuinitie from the, dispensation of Christs humanitie, tooke
out of the old copies this sense. for vvhich the old expositours noted that these vvhich
would loose I s v s, had corrupted this Epistle. See also the Tripartite li. 12. c. 4.

6. *In shew you know.*] This is the most sure & general marke to knovv the true spirites
and prophets from the false: that those vvhich be of God, wil heare and obey their Apo-
stles and lawfull pastors succeeding the Apostles, and submit them selves to the Church of
God: the other, that be not of God, wil not heare either Apostle, pastor, or Church, but be
their owne iudges.

17. *That vve may haue confidence.*] Confidence called in Latin *Fiducia*, is neither al one
with faith, nor a persuasion infallible that maketh a man no lesse secure and certaine of
his saluation, then of the things that vve are bound to beleeue, as the Protestants falsely
teach.

teach: but it is onely a hope wel corroborated, confirmed, and strengthened vpon the promises and grace of God, and the parties merites. And the vvordes both folowing & going before, proue also evidently against the Protestants, that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehension of Christs merites by faith, or vpon his grace and mercie, but also vpon our conformitie to Christ in this life, in charitie and good vvorkes. And that is the doctrine of S. Peter vwhen he said, *Labour, that by good vvorkes you may make sure your vocation and election.* and S. Pauls meaning, vwhen he said, *I haue fought a good fight, there is laid up for me a crowne of iustice, which our Lord wil render to me in that day, a iust iudge.*

presumptuous
securitie of
saluation.

- 2 Pet. 1.
10.
2 Tim. 4.
7.

18. *Feare is not in charitie.*] The Heretikes very falsly vnderstand this place so, that Christian godly men ought to haue no doubt, mistrust, or feare of hel and damnation. Vvhich is most evidently against the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements. *Feare him* (saith our Sauour Mat. 10.) *that can cast body and soul into hel.* And Psal. 113. *Peare my flesh vvith thy feare.* Vvhich feare of Gods iudgements caused S. Paul & al good men to chastise their bodies, lest they should be reprobate and damned. And the wise man for this cause affirmeth him to be happie, *that neuer fearful.* And holy Iob saith, *I feared at my vvorkes.* And the Apostle, *Vvith feare and trembling vvorke your saluation.* Vvhich kinde of feare is euen in the iustest men and most ful of charitie, consisting wel with the same vertue, and is called *Filius timor*, because it is such as the good childe ought to haue toward his father.

The feare of
God in iust
men, consisteth
with charitie.

- 1 Cor. 9.
Prou. 28.
Iob c. 9.
Phil. 2.

But there is a kinde of feare vvhich standeth not with charitie, and is cleane against hope also, that vvhich bringeth such perplexitie and anxietie of conscience, that it induceth a man to mistrust or despaire of Gods mercies. That seruile feare also vvhich maketh a man often to leaue sinning and to doe the external vvorkes of iustice, not for any loue or delighthe hath in God or his lawes, but onely for feare of damnation, though it be not il in it self, but very profitable, as that vvhich helpeth toward the loue of God, yet it standeth not with charitie neither, but is daily more and more lessened, and at length quite driven out by charitie. Of these kinde of feares then the Apostle speaketh, and (as some expound) of the feare of men also, of vvhich our Sauour saith, *Feare not them that kil the body.*

Vvhat feare
agreeth not
with charitie.

Seruile feare
is not il.

Mat. 10.

CHAP. V.

They that loue God, must loue his natural sonne I E S V S, and his sonnes by adoption, and keepe his commandments, vvhich to the regenerate are light. 4 But not, vnles they continue in the Catholike faith, namely of this article, that I E S V S is the sonne of God, and therefore able to giue vs life euerlasting. 14. and al our petitions, 16 and our prayers for al our brethren that sinne not vnto death, dying in their mortal sinnes by impenitence. Last of al, he vvarneth them not to communicate vvith idols.

- 1 **W**HOSOEVER beleueth that I E S V S is Christ,
2 is borne of God. And euery one that loueth him
3 vvhich begat: loueth him also vvhich vvas borne
4 of him. † In this vve knovv that vve loue the
5 children of God: vwhen as vve loue God, and keepe his com-
6 maundementes. † For this is the charitie of God, that vve
keepe his commandementes: * and " his commandementes
are not heauy. † Because al that is borne of God, ouercom-
meth the vvorld. and this is the victorie vvhich ouercom-
meth the vvorld, our faith. † Vvho is he * that ouercōmeth
the vvorld, but he that beleueth that I E S V S is the sonne of
God? † This is he that came by vvater and bloud I E S V S
Christ: not in vvater only, but in vvater and bloud. And it is
R r r r iij the

The Epistle
vpon Dominica
in albis or Low
Sunday.

MAO. II.
30.

I Cor. 15,
57.

the Spirit vvhich testifieth, that Christ is the truth.

† For there be^e three vvhich giue testimonie in heauen, the 7
Father, the Vvord, and the Holy Ghost. and these three be
one. † And there be three vvhich giue testimonie in earth: 8
the Spirit, vvater, and bloud. and these three be one. † If vve 9
receiue the testimonie of men, the testimonie of God is grea-
ter. because this is the testimonie of God vvhich is greater,
that he hath testified of his sonne. † * He that beleueth in 10
the sonne of God, hath the testimonie of God in him self. †
He that beleueth not the Sōne, maketh him a lier: because he
beleueth not in the testimonie vvhich God hath testified of
his sonne. † And this is the testimonie, that God hath giuen 11
vs life euerlasting. And this life is in his sonne. † He that 12
hath the Sonne, hath life. he that hath not the sonne of
God, hath not life.

1o. 3, 36.

† These things I vvrite to you, that you may knowv that 13
you haue eternal life which beleue in the name of the sonne
of God. † And this is the confidence vvhich vve haue toward 14
him: that, * vvhatsoever vve shal aske according to his vvill,
he heareth vs. † And ^c vve knowv that he heareth vs vvhat- 15
soever vve shal aske: vve knowv that vve haue the petitions
vvhich vve request of him.

Mt. 7, 7.
21, 22.
1 1o. 3,
22.

† He that knoweth his brother to sinne a sinne not to 16
death, let him aske, and life shal be giuen him, sinning not to
death. There is " a sinne to death: " for that I say not that any
man aske. † Al^e iniquitie, is sinne. And there is a sinne to 17
death. † Vve know that euery one vvhich is borne of God, 18
sinneeth not: but the generation of God preferueth him, and
the vvicked one toucheth him not. † Vve knowv that vve 19
are of God, and the vvhole vvorld is set in vvickednesse.
† And vve knowv that the sonne of God commeth: and he 20
* hath giuen vs vnderstanding, that vve may knowv the true
God, & may be in his true sonne. This is the true God, & life
euerlasting. † My litle children, keepe your selues " from 21
Idols. Amen.

c'αλoξία
'not is
death.

LUC. 24,
45.
'απὸ τῶν
εἰδωλῶν.

ANNOTATIONS CHAP. V.

The cōman- 3. His commandments are not heauie.] How can the Protestants say that Gods commande-
ments possi- ments can not possibly be fulfilled or kept in this life, seeing the Apostle saith, they be not heauie:
ble to be kept, and Christ saith, his yoke is suave, and his burden light? See for the full vnderstanding of this place, Mat. 12.

S. Aug v. 30.

c or, if vve
knowv

** Sargens* S. Augustine de perfectione iusticie c. 10. The Heretikes in fauour of their foresaid error, rather translate, His commandements are not ^{gracious} then, are not becaue.

Heret. translation.

Three persons & one substance in the B. Trinitie.

The Arians corrupt the text of Scripture.

7. *Three which giue testimony.*] An expresse place for the distinction of three persons, & the vnitie of nature and essence in the B. Trinitie: against the Arians and other like Heretikes, vwho haue in diuers ages found them selues so pressed vwith these plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many vvaies: euen as the Protestants handle those textes that make against them. But becaue vve are not now troubled vwith Arrianisme so much as vwith Caluinisme, vve neede not stand vpon the varietie of readings or expositions of this passage. See S. Hierom in his epistle put before the 7 Canonical or Catholike Epistles.

Vvhat is a sinne to death.

16. *A sinne to death.*] A sinne to death is an other thing then a mortal sinne, for it is that mortal sinne onely, vwhereof a man is neuer penitent before his death, or in vvhich he continueth til death, and dieth in it. I affirme (saith S. Augustine de corrup. & grat. c. 12) that a sinne to death is to leaue faith vworking by charitie euen til death. So likewise in the vvordes before, a sinne not to death, is not that vvhich vve call a venial sinne, but any that a man committeth and continueth nor therein til death.

Praier for the dead.

Some of the dead may not be praied for.

It is proued that the Apostle speaketh of praying for the dead.

The Caluinists blasphemie, to auoid this sense of the Apostle.

16. *For that I say not.*] If the sinne to death vwhereof he speaketh, be the sinne vwherein a man dieth vwithout repentance, according to S. Augustines vvordes before rehearsed: then the praier vvhich he speaketh of, must needes be praier for the dead. becaue he speaketh of praying, or not praying, for them that died in deadly sinne, exhorting vs to pray, and encouraging vs to doe it vwith confidence to be heard, if vve pray, for them that departed this life not in deadly sinne: and contrariwise in manner dissuading & discouraging vs from praying for such as continued in vickednes euen til their liues end. And S. Augustine setteth downe the Churches practise agreeable to the Apostles meaning, li. 21. c. 24 de Ciuit. Dei. *If there be any (saith he) that persist til death in impietie of hart, doth the Church now pray for them, that is, for the soules of them that so are departed? So saith he.* And this is the cause, that Concilium Bracharense primum cap. 34. forbiddeth to pray for such as die in desperation, or kil them selues: and the reason, vwhy the Church forbeareth to pray for Heretikes that die in their heresie, or mainteine heresie vnto death and by their death.

And that the place is most properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any sinner yet liuing, nor for the remission of any sinne in this life: al sinnes (of vvhich sort soeuer) being pardonable, so long as the committers of them be in case and state to repent: as they be, so long as they be in this vworld. And vve see that the Church praierth, and is often heard, for Heretikes, Iewes, Turkes, Apostates, and vwhat other infidels or il men foueuer, during their liues. And it is great blasphemie that the Caluinistes vter vpon this place: to vvit, that Apostasie and certaine other sinnes of the reprobate, cannot be forgiven at al in this life. Vvwhich they hold, onely to auoid the sequelle of praying for the dead vpon these vvordes of S. Iohn. besides that they must take vpon them presumptuously, to knowe and discern of Gods secretes, vwho be reprobate, and vwho be not, and according to that, pray for some, and not for other some. al vvhich is most vicked and absurd presumption.

As for their allegation, that S. Ieremie the Prophet vvas forbidden to pray for the Iewes, and vvarmed that he should not be heard, Chap. 7. 11. 14: there is great difference. first, he had a reuelation by the vvordes of God, that they vwould continue in their vickednes, as vve haue not of any certaine person, vwhereof S. Iohn here speaketh. secondly, Ieremie vvas not forbidden to pray for the remission of their sinnes, nor had denial to be heard therein for any mans particular case, vwhereof the Apostle here speaketh: but he vvas told that they should not escape the temporal punishment and affliction vvhich he had designed for them, and that he vwould not heare him therein.

Heret. translation against sacred images.

The 2 Councel of Nice pronoueth anathema, that is, a curse against the Caluinists.

21. *From idols.*] It is so knowen a treacherie of Heretikes to translate *idola* images (as here and in a number of places, specially of the English Bible printed the yere 1562) that vve neede not much to stand vpon it. As this also is seen to al the vworld, that they doe it of purpose to seduce the poore ignorant people, and to make them thinke, that vwhatsoeuer in the Scriptures is spoken against the idols of the Gentiles (vvhich the Prophet calleth *Simulachra Gentium*) is meant of pictures, sacred images, & holy memories of Christ and his Saints. Against such seducers the second sacred Councel of Nice, called the seuenh Synode, decreeth thus Act. 4. pag. 122. *Quicumque sententias sacra scriptura de idolis, contra venerandas imagines adducunt, anathema. Qui venerandas imagines idola appellant, anathema. Qui dicunt q. Christiani adorant imagines vt Deos, anathema.* that is, *Anathema* to al them that bring the sentences of holy Scripture touching idols, against the venerable images. *Anathema* to them that call the venerable images, idols. *Anathema* to them that say, Christians adore images as gods.

Nowv in their later translations the Heretikes perceiuing that the vworld seeth their vn honest dealing, corrected them selues in some places, and in this place haue put, *idols*, in the text: but to giue the people a vvatchvvord that the Churches images are to be comprised in the vword, *idols*,

The great difference of idol & image.

idols, * they haue put, *images*, in the margent. But concerning this matter, it is most euident that neither euery idol is an image, nor euery image an idol: and that, howsoeuer the origine or etymologie of the vword, *idol*, may be taken in the Greeke, yet both the vvordes and the things be in truth and by the vse of al tonges, far differing. The great dragon that the Babylonians adored (*Dan. 14*) vvas an idol, but not an image: the Cherubins in Salomons temple vvore images, but not idols, and the face of the Queene in her coine or els vvhere, as Cæsar's face vpon the coine that Christ called for, is an image, but not an idol, and the Heretikes dare not translate that text of Scripture thus, *Vvwhose idol is this superscription?* nor call the Queenes image, the idol of the Queene: nor Christ, the idol of his father: nor vwoman, the idol of the man: nor man, the idol of God, al vvvhich in Scripture be named images for al that, and be so in deede, and not idols. vvvhich conuinceth, that the Heretikes be false & corrupt translatours in this place and other the like, confounding these two vvordes as if they vvore al one.

Sacred images in Churches, by Gods owne vvarrant.

But as for the hauing of images or portraites of holy things, not onely in priuate houfes, but also in Churches, God him self doth vvarrant vs, vvho * commaunded euen the Iewes them selues (a people most prone to idolatric, and that after he had giuen them a special precept of not hauing, making, or vvorshipping of idols) to make the images of Angels (the Cherubins) and that in the souveraine holiest place of adoration that vvas in the Temple, & about the Arke. yea and in respect of vvvhich sacred images partly, they did (as S. Hierom saith *ep. 17 c. 3*) so great reuerence to the holy place called *Sancta sanctorum*. If they then vvore vvarranted and commaunded to make and haue in so great reuerence the images of mere spirites or Angels, vvwhose natural shape could not be expresse: how much more may vve Christians haue and reuerence the images of Christ, his B. mother, the Apostles, and other Saints, being men, vvwhose shape may be expresse: So doth the said Nicene Council argue against the Heretikes vvvhich at that time vvore the Aduersaries of images.

The 2 Council of Nice vvas gathered against Imagebreakers.

The antiquitie of holy images.

And note here, that eight hundred yeres agoe, they vvore straight counted Heretikes, that began to speake against images, and that Council vvas called purposely for them, and condemned them for Heretikes, & confirmed the former auient reuerence and vse of sacred images, vvvhich began euen in our Sauours time or litle after, vvhen good religious folke for loue and reuerence made his image, namely the vwoman that he healed of the bloudy fluxe. vvvhich image vvas also approued by miracles, as the Ecclesiastical historie telleth, and namely Eusebius *Ecd. hist. li. 7 c. 14*. * vvho also vvinneth that the images of Peter and Paul vvore in his daies. as you may see also in S. Augustine (*li. d. consen. Euangelist. c. 10*) that their pictures commonly stode together in Rome, euen as at this day. Of our Ladies image see S. Gregorie *li. 7 ep. 5. indist. 2 ad Ianuar. & ep. 53*. In vvhom also (*li. 7. ep. 109*) you may see the true vse of images, & that they are the bookes of the vnlearned, and that the people ought to be instructed and taught: the right vse of them, euen as at this day good Catholike folke doe vse them to helpe & increase their deuotion, in al Catholike Churches: yea the Lutherans them selues retaine them still. S. Damascene vvrote three bookes in defense of sacred images against the foresaid Heretikes.

The vse and fruit of holy images.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commendeth the lady and her sonnes for continuing in the old faith, bidding them so to doe hereafter also, lest they lose the reward of their vvorkes in the day of iudgement: and to loue the true beleeuers, but vvith Heretikes to haue no societie: expressing also the points then in controuersie.



HE Senior to the lady Elect and her children, vvhom I loue in truth, and not I onely, but also al that haue known the truth, † for the truth vvvhich abideth in vs, and shal be vvith vs for euer. † Grace be vvith you, mercie, † peace from God the Father, and from Christ I E S V S the sonne of the Father in truth, and charitie.

† I vvas

4 † I was exceeding glad, because I have found of thy chil-
 5 dren vvalking in truth, as vve haue receiued commaunde-
 6 ment of the Father. † And now I beseeche thee Lady, not as
 7 vwriting a new commaundement to thee, but that vvhich
 8 vve haue had "from the beginning, * that vve loue one an
 9 other. † And this is charitie, that vve vvalke according to
 10 his commaundements. For this is the commaundement, that
 11 as you haue heard from the beginning, you walke in the same:
 12 † because many seducers are gone out into the vworld, which
 13 do not confesse I E S V S Christ to haue come into flesh: this
 is a seducer and an antichrist.

8 † Looke to your selues, that you lose not the thinges
 9 vvhich you haue vvrought: but that you may receiue a full
 10 ::revvard. † Euery one that c reuolteth, and persisteth not in
 11 in the doctrine of Christ: hath not God. He that persisteth in
 12 the doctrine: the same hath both the Father, and the Sonne.
 13 † If * any man come to you, and bring not "this doctrine:
 "receiue him not into the house, "nor say, *God saue you*, vnto
 him. † For he that saith vnto him, *God saue you*, communi-
 cateth vvith his vvicked vvorkes.

12 † Hauing moe thinges to vwrite vnto you: I vvould not
 13 by paper and inke: for I hope that I shal be vvith you, and
 speake mouth to mouth: that your ioy may be full. † The
 children of thy sister electe salute thee.

A N N O T.

A. From the beginning.] This is the rule of a Christian Catholike man, to vvalke in that faith and vvorship of God vvhich he hath receiued from the beginning Vvhich is that vvhich vve now call according to the Scriptures, *the tradition of the Apostles*: that vvhich is come to vs from man to man, from Bishop to Bishop, and so from the Apostles. So shal a faithful man auoid seducers that rise vp in euery age, teaching new doctrine.

10. This doctrine.] The Apostles, and true Pastors their lawfull successors, and the Church of God in holy Council, vse to set downe the true doctrine in those pointes vvhich Heretikes call into controuersie, Vvhich being once done and declared to the faithful, they neede no other marke or description to know an Heretike or false teacher by, but that he commeth vvith an other doctrine then that vvhich is set downe to them. Neither can the Heretikes shifft them selues, as now a daies they woulde doe, saying, O let vs first be proued Heretikes by the Scriptures, let them define an Heretike. No, this is not the Apostles rule. Many a good honest shepheard knoweth a vvoolfe, that can not define him. but the Apostle saith, If he bring not this set doctrine, he is a seducer. So holy Church saith now, Christ is really in the B. Sacrament, vnder forme of bread and vvine &c. If therefore he bring not this doctrine, he is a seducer, and an Heretike: and vve must auoide him, vvether in his owne definitions and censures he seeme to him self an Heretike or no.

10. Receiue him not.] Though in such times and places vvhere the communie or most part be infected, necessarie often forceth the faithful to conuerse vvith such in vvordly affaires, to salute them, to eate and speake vvith them, and the Church by decree of Council, for the more quietnes of timorous consciences prouideth, that they incurre not excommunication or other censures for communicating in vvordly affaires vvith any in this kinde, except they be by name excommuni-

To hold fast the old receiued faith.

To bring vvillfully an other doctrine then the Catholike Church sette h downe, is alwaies a marke of seducers and Heretikes.

Vvhen & vvherein to conuerse vvith Heretikes, is tolerable:

vwhen

when & wherein, it is damnable.

S. Iohn would not be in one bath with Cerinthus the Heretike.

The like zeale of S. Polycarpe, and other Apostolike men in not communicating with Heretikes.

cated or declared to be Heretikes: yet euen in worldly conuersatiō and secular a&es of our life, we must auoid them as much as we may, because their familiaritie is many vvaies contagious and noisome to good men, namely to the simple: but in matter of religion, in praying, reading their bookes, hearing their sermons, presence at their seruice, partaking of their Sacraments, and al other communicating vvith them in spiritual things, it is a great damnable sinne to deale vvith them.

10. *Nor say, God saue you.*] S. Irenæus (*li. 3 c. 3*) reporteth a notable storie of this holy Apostle touching this point, out of S. Polycarpus, vvich is this. *There be some (saith he) that haue heard Polycarpe say, that when Iohn the disciple of our Lord was going to Ephesus, into a bath, to vvashe himself, and saw Cerinthus the Heretike vvithin the same, he soderly skipt out, saying that he feared lest the bath should fall, because Cerinthus the enemy of truth was vvithin.* So saith he of S. Iohn, and addeth also a like vvorthie example of S. Polycarpe him self: vvho on a time meeting Marcion the Heretike, and the said Marcion calling vpon him, and asking him vvwhether he knew him not: *Yes, quoth Polycarpe, I know thee for Satans sonne and heire. So great feare (saith S. Irenæus) had the Apostles and their disciples to communicate in vvord onely, vvith such as were adulterers or corrupters of the truth.* as S. Paul also vvarned, when he said, *A man that is an Heretike, after the first and second admonition auoid.* So far Irenæus. If then, to speake vvith them or salute them, is so earnestly to be auoided according to this Apostles example & doctrine: vvhat a sinne is it to flatter them, to serue them, to marie vvith them, and so forth?

Tit. 3.



THE THIRD EPISTLE OF IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for sustaining or succouring true preachers, noting Diotrephes for the contrarie, and praising Demetrius.



HE Seniour to Gaius the deereſt, whom I loue in truth.

† My deereſt, concerning al thinges I make my praier that thou proceede prosperouſly, and fare vvell, as thy ſoule doth prosperouſly. † I vv as exceeding glad vvhen the brethren came, and gaue testimony to thy truth, euen as thou vv alkeſt

in truth. † Greater thanke haue I not of them, then that I may heare my children do vv alke in truth. † My deereſt, thou doeſt faithfully vvhatſoeuer thou vvorkeſt on the brethren, and that vpon ſtrangers. † they haue rendred testimony to thy charitie in the ſight of the Church: vvho, thou ſhalt doe vvell, bringing on their vvay in maner vvorthie of God. † For, for his name did they depart, taking nothing

of

∴ A great grace to be beneficiall to ſtrangers, ſpecially to them that be of our Catholike faith and ſuffer for the ſame.

pleaſure
Χαρις
Χαρις

8 of the Gentiles. † Vve therefore ought to receiue such : that vve may be coadiutors of the truth.

9 † I had vvritten perhaps to the Church : but he that loueth to beare^b primacie among them, Diótrepes, doth not

10 receiue vs. † For this cause, if I come,^c I vvil aduertise his vvorkes vvwhich he doeth : vvith malicious vvordes chatting against vs. and as though these things suffice him not : nei-

11 ther him self doth receiue the brethren, and them that do receiue, he prohibiteth, and casteth out of the Church. † My deereſt, do not imitate euil, but that vvwhich is good. He that doeth vvél, is of God : he that doeth il, hath not ſeen God.

12 † To Demetrius teſtimonie is giuen of al, and of the truth it ſelf, yea and vve giue teſtimonie: and thou knoweſt that our teſtimonie is true.

13 † I had many things to vvrite vnto thee: but I vvould
14 not by inke and penne vvrite to thee. † But I hope forthvvith to ſee thee, and vve vvil ſpeake mouth to mouth. Peace be to thee. The freendes ſalute thee. Salute the freendes by name.

^b It ſeemeth (ſaith S. Bede) he vvas an Arch-heretike or proud Sect-maſter.

^c That is, I vvil rebuke them and make them knownen to be vvicked. Bede.





THE ARGUMENT OF THE EPISTLE OF S. IUDE.



In the Gospel these are called Frates Iesu, the brethren of Iesus: Iames and Ioseph, and Simon, and Iude. Their father is called Alphæus, where Iames is termed, Iames of Alphæus: and their mother, Maria Iacobi minoris. Marie the mother of Iames the yonger and of Ioseph. Which Marie in another place being called Maria Cleophæ, we perceiue their father was named both Alphæus and also Cleophæ. And that this Cleophæ was brother to Ioseph our Ladies husband, * Hegesippus telleth vs. Therefore because Ioseph was called the father of Christ, his brothers children, were called the brethren, that is (according to the custome of the scripture also) the kinsmen of our Lord: and not because they were the children of Ioseph him self by an other wife, much lesse (as Helvidius the heretike did blaspheme) by our B Ladie the perpetual virgin M A R I E. Howbeit some good authors say, that their mother Marie was the natural sister of our Ladie, and that therefore they are called, Frates Domini, the brethren of our Lord.

Mat. 13

Mat. 10.

Mat. 13.

Iob. 19.

* Euseb. hist.
li. 3. c. 10.

Howsoever that be, three of them are reckened among the 12. Apostles, Iames, Luc. 6.
and Simon Cananæus, and Iude. Yea and that they were somewhat more then Mat. 10.
Apostles, though lesse then Peter, S. Paul signifieth, where he saith speaking of
him self and Barnabas: As also the other Apostles, and the brethren of
our Lord, and Cephas. 1. Cor. 9.

And as S. Luke calleth this Iude, Iude of Iames, so he calleth him self in
this Epistle of his, Iude the seruant of Iesus Christ, and the brother of
Iames. S. Mathevv and S. Marke do call him Thaddæus, as Lebbæus also in the
Greeke. His feast and his brother Simons together, the Church keepeth Octob. 28.
called Simon and Iudes day. Mat. 10.
Mar. 3.

His Epistle is an Inuettine against al heretikes (as it were a Commentarie
of 2 Pct. 2.) and namely (as * S. Aug hath told vs) against those, which miscon-
strued S. Pauls Epistles and held Only faith, whom he calleth therefore, Men
that transference or peruert the grace of God into riotousnes, v. 4. exhor-
ting Catholikes to be constant and immouable from their old faith, and to contend
for the keeping thereof, v. 3. and v. 20. For heretikes (saith he) segregate them
selues from the Church and from her faith. v. 19.

pag. 379. 646.

THE



THE CATHOLIKE

EPISTLE OF IUDE

THE APOSTLE.

He exhorteth them to stand to their old faith, shewing them by examples, that it is damnable not to continue and be constant : 8 inuicling against the lecherie, blasphemie, apostasie, banking of the heretikes, 14 and that their damnation was long foretold. 17 Catholikes therefore to be vnmoueable, to reprove the obstinate, to recouer al not desperate, to confirme the vweake, and to liue them selues vertueously and without mortal sinne, vvhich by Gods grace they may doe.



V D E the seruant of I E S V S Christ, and brother of Iames: to them that are in God the Father beloued, and in I E S V S Christ preserued, and called. † Mercie to you, and peace and charitie be accomplished.

† My deereft, taking al care to vwrite vnto you of your common saluation, I thought it necessarie to vwrite vnto you: beseeching you to contend for the faith once deliuered to the sainctes. † For there are certaine men secretly entred in (vvhich vyere long ago prescribed vnto this iudgement) impious, transferring the grace of our God into riotousnes, and denying the onely Dominator, and our Lord I E S V S Christ. † * But I vvil admonish you, that once knowv al things, that I E S V S, sauing the people out of the land of Ægypt, * secondly destroyed them vvhich beleued not. † But the Angels vvhich kept not their principalitie, but forsooke their owne habitation, he hath reserued vnder darkenesse in eternal bondes vnto the iudgment of the great day. † As * Sodom and Gomorrhe, and the cities adioyning in like maner hauing c fornicated, and going after other flesh, vvere made an example, sustaining the paine of eternal fire. † In like maner these also defile the flesh, and despise dominion, & blasphemie maiestie. † Vvhen Michael the Archangel, disputing vwith the Diuel, made altercation

Diuers Heretikes abuse the libertie of Christs grace and Gospel, to the fulfilling of their carnal lustes and concupiscences.

This is our Sauour, not Iosue, as S. Hierom noteth ep. 17. see Abac. c. 3. v. 18.

Such be heretikes, that wil not be subiect o any superior, or that

S fff iij " for

2. Pet. 2.

Nu. 14, 37.

Gen. 19.
c exornicate.

refuse to obey
the lawes ei-
ther of Spirit-
ual or Tem-
poral rulers in
vvhich kinde
(specially in
blaspheming
the supreme
Spiritual Ma-
gistrate) the
Protestants do
passe.

"for the body of Moyses: he durst not inferre iudgment of blasphemie, but said, Our Lord 'commaund' thee. † But 10 these, vvhath things so euer certes they are ignorant of, "they blaspheme: and vvhath things so euer naturally, as dumme beastes, they knowv, in those they are corrupted.

† Vvo vnto them, 'vvhich' haue gone in the vway of 11 * "Cain: and vwith the error of * Balaam, haue for reppard povvred out them selues, and haue perished in the contra- diction of Corè. † These are in their bankers, spottes, 12 feasting together vwithout feare, feeding them selues, cloudes vwithout vvarer vvhich are caried about of vvindes, trees of autumnne, vnfruitful, tvvise dead, plucked vp by the rootes, † raging vvaues of the sea, foming out their ovvne confu- 13 sions, vvandering starres: to vvhom the storme of darkenesse is reserved for euer. † And of these prophecied Enoch, the se- 14 uenth from Adam, saying, Behold our Lord is come in his holy thousandes, † to doe iudgement against al, and to re- 15 proue al the impious, of al the vvorkes of their impietie vvherby they haue done impiously, and of al the hard thinges vvhich impious sinners haue spoken against him. † These 16 ate mutmurers, ful of complainres, vvalking according to their ovvne desires, and their mouth speaketh pride, admi- ring persons for gaine sake.

† But you my deereft, be mindeful of the vvordes vvhich 17 haue been spoken before by the Apostles of our Lord I E S V S Christ, † vvho told you, * that in the last time shal come 18 mockers, according to their ovvne desires vvalking in impie- ties. † "These are they vvhich segregate them selues, ten- 19 sual, hauing not the Spirit. † But you my deereft, building 20 your selues vpon 'our' most holy faith, in the holy Ghost, praying, † keepe your selues in the loue of God, expecting the 21 mercie of our Lord I E S V S Christ vnto life euerlasting. † And these certes reprove being iudged: † but them saue, 22 pulling out of the fire. And on other haue mercie in feate: 23 hating also that vvhich is carnal, the spotted cote.

† And to him that is able to preferue you vwithout sinne, 24 and to sette you immaculate before the sight of his glorie in exultation in the comming of our Lord I E S V S Christ, † to 25 the onely God our Sauour by I E S V S Christ our Lord be glorie and magnificēce, empire and power before al worldes, and novv and for al vvorldes euermore. Amen.

ANNO.

'rebuke

'because
they
Gen. 4, 8
Nu. 22.
Nu. 16.

1 Tim. 4
2 Tim. 3.
2 Pet. 3.

'your

A N N O T.

9. *For the body of Moyses.*] Vhen, why, or how this alteration or combat was betwene S. Michael and the Diuel about Moyses body, no man can declare. only this vve see that many truthe and stories vvere kept in the mouthes and hartes of the faithful, that vvere not written in Scriptures canonical, as this was among the Iewes. Truthes written, and knowen by tradition.

10. *They blaspheme.*] He speaketh of Heretikes, who being ignorant in Gods mysteries and the diuine doctrine of his Church, vwhen they can not reprove the things, then they fall to execrations, irrisions, and blasphemies against the Priests, Church, and Sacraments, and whatsoeuer is godly. Ignorance maketh Heretikes blaspheme.

11. *Cain, Balaam, Coré.*] The Apostle would haue Heretikes specially to be known by the resemblance they haue, first to Cain, in that for enuy that his brothers seruice and sacrifice was accepted and his reiected, slewe his said brother, and was a fugitiue from the face and citie of God, vvhich is the Church. Secondly, by their resemblance to Balaam, who for money was induced to curse Gods people, as couetousnes is commonly the cause that first maketh Heretikes and false Prophets. wherevpon S. Augustine saith, *He is an Heretike that for temporal commodities sake either coineth or foloweth new opinions.* S. Aug. li. de Util. cred. cap. 1. And lastly by the resemblance they haue vwith the ancient and notorious Schismaticke Coré, and his companions, vvhoe forsooke the ordinarie Priesthod appointed by God, and would needes doe sacrifice them selues without lawfull calling. Heretikes resembled to Cain, Balaam, and Coré.

Such in decde be al Heretikes, and such be al their sacraments, seruice, and offices in their Church, as Cores vvere in his schismatical tabernacles. And as pride vvas the cause of his reuolting from the obedience of Moyses and Aaron his Priests and true Governours: so is intolerable pride the cause of al Heretikes forsaking their lawfull Pastors and Rulers, and namely of forsaking Christes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. *De consid. li. 2. cap. 8.* To al such forsakers the Apostle here giueth the curse and *Vs* due to the said three, Cain, Balaam, and Coré, and telleth them that the storme of darkenes and eternal damnation is provided for them: most liuely describing al Heretikes (as in some vve to our woe haue experience by their maners in our daies) in al this passage euen to the end of the epistle.

19. *These are they vvhich segregate them selues.*] The conditions of Heretikes in the later daies, that is, ever since Christs time, not of these onely of our age. For there were many segregate that forsooke Gods Church and segregated them selues from the fellowship of the faithful euen in the primitive Church: that vve may the lesse maruel at these mens segregating them selues, and going out from the rest, into seueral sectes, which S. Augustine therfore calleth *Segregations.* Al Heretikes segregate them selues,





THE ARGVMENT OF THE APOCALYPSE OF S. IOHN.

THAT which the old Testament foretold of Christ him self, the Apostles could report the fulfilling thereof in the new Testament, by way of an historie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: because in their time it did but beginne: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Christ her spouse already is. Hereupon God would haue S. Luke to report in the Actes of the Apostles, the storie of the Churches beginning, and for the rest of it to the end, (that we might receiue this benefite also by the Apostles handes) he would S. Iohn to tell vs of it in this booke by way of a prophecie.

Of which booke S. Hierome saith: The Apocalypse of S. Iohn hath as many sacraments or mysteries, as vvordes. Yea more then that, In euery vvord there are hid manifold and fundrie senses. Therefore it is very litle that can here be noted, in respect. Yet to giue the good Catholike (whose comfort is here) some litle helpe, the booke may be deuided into fise partes.

The first (after the Proeme) containeth seven Epistles from Christ now in ¹ part. glorie, to seven Churches of Asia, or (for, these he maketh alone) to the seven Bishops of those Churches: meaning not to those only, but to al his Churches & Bishops throughout the world: saying therefore in euery one of them, to al in general: He that hath an eare, let him heare vvhat the Spirit saith to the Churches. As also in euery one he exhorteth vs to fight manfully (in this spiritual warfare of ours against sinne) for the victorie, and in euery one accordingly promiseth vs a reward in heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among so many, he reproveth somewhat in al, saue only in two, which are the second & the sixt. In the beginning also of euery one, he taketh some peece out of the apparition going before, to frame thereof his style agreeably to the matter of eue Epistle.

After this admonition to Pastors and their flockes: the second part followeth, wherein the Church and vvhole course thereof from the beginning to the end, is expressed in the opening of a booke in Gods hand: and the seven seales thereof, by Christ. for the vvhib, he seeth praise sung now in heauen and earth, not only to the Godhead, as before, but also (after a new manner) to Christ according to his Manhood. And here, vvhen he is come to the opening of the last seale, signifying Domsday, he letereth that matter alone for a vvhib, and to speake more fully yet of the said course of the Church, he bringeth in an other pageant (as it were) of seven Angels vvith seven Trumpets. The effect of both the Seales & Trumpets, is this: That the Church beginning and proceeding, there should be raised against it, cruel persecutions, and pestilent heresies: and at length after al heresies, a certaine most blasphemous Apostasie, being the next preparative to the coming

Hier. ad Pau-
lin.

Ca. 1. 2. 3.

Ca. 4. to the 8.

Ca. 8. to the 12

coming of Antichrist: After al which, Antichrist him self in person shal appeare in the time of the sixt scale, and sixt trumpet, persecuting and seducing (for the short time of his reigne) more then al before him. The Church notwithstanding shal still continue, and vvade through al, because Christ her Spouse is stronger then al these aduersaries. vvho also straight after the said sixt time, shal in the seventh, come in maiestie and iudge al.

3 Of the vvch indgement, differing yet a vvbile to speake at large, he doth first in the third part inreate more fully of the Devils vvorking by Antichrist and his companie against the Church, that the iustice of Christ aftervvard in iudging, may be more manifest. C. 12. 13. 14.

4 At length therefore in the fourth part he commeth to the seven last plagues, the seventh of them containing the final damnation of the vvhole multitude Societie or corps of the vvicked, from the beginning of the vvorld to the end. Vvch multitude, in the Gospel and first Epistle of this same S. Iohn (as also in the other Scriptures commonly) is often called Mundus, the vvorld. and here he calleth it partly, Meretricem, a whore or harlot, because vvith her concupiscence she enticeth the carnal and earthly men avray from God: partly, Civitatem Babylon, the Citie of Babylon, because it maketh vvare against Hierusalem the Citie of God, and laboureth to hold Gods people captine in sinne, as it vv as shadowed in Nabuchodonosor & his Babylonias, leading and holding the Ievves vvith their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But vvether al these seven plagues should be vnderstood (as the seventh) of Domesday it self, it is hard to define. More like it is, that the first sixe are to goe before Domesday: but vvether corporally and literally, (so as Moyse plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues vvhervvith Elias and his fellow vv shal in the time of Antichrist plague the vvicked (vvch peradventure shal be the same last plagues) vvhereof vve reade in this booke c. 11. v. 6. But not content to haue described thus the damnation of the vvhole adulterous & bloudy societie, he doth also expressely report of their three grā Captaines damnation, vvch are these, Antichrist, and his Falseprophet, and the Denil him self the author of al this mischiefe. C. 15. to the 18. 1 Io. 2. Apoc. 17.

5 Finally, on the other side, in the ffith part he reporteth the vspeakeable and euervlasting glorie, that the Church after al this suffering, shal by Christ her glorious Spouse be assumed vnto. And so he concludeth the booke. C. 21. 22.





The Church
readeth this
booke at
Martins frō
the 3 Sūday
after Easter
vnto the 4.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

The 1 part.
Seuen epistles
to the Chur-
ches.

2. S. Iohn being banished in the ile Patmos, is commaunded to vwrite to the seuen Churches of Asia (signified by the seuen candlestickes) that vvhich he saw vpon a Sunday, round about the Sonne of man: 13 whose maner of apparition is described.

The Epistle
vpon Michel-
mas day Sep-
temb. 29, & on
the Appari-
tion of S. Mi-
chael Mai. 3.



HE "Apocalypse of I E S V S Christ, 1
vvhich God gaue him, to make mani-
fest to his seruants the thinges vvhich
must be done quickly: and signified,
sending by his Angel to his seruant
Iohn, † vvhō hath giuen testimonie to 2
the vvord of God, and the testimonie
of I E S V S Christ, vvhāt things soeuer

he hath seen. † Blessed is he that readeth and heareth the 3
wordes of this prophecie: and :: keepeth those thinges Which
be vvritten in it. for the time is nigh.

:: There be ma-
ny (specially
nowv a daies)
that be great
readers, hearers
and talkers of
Scriptures. but
that is not
ynough to ma-
ke them good
or blessed be-
fore God, ex-
cept they keepe
the things pre-
scribed and
taught therein,
according to
our Sauours
sayng (Luc. 11.)
Blessed are they
that heare the
vvord of God,
and keepe it.

† Iohn "to the seuen churches vvhich are in Asia. Grace to 4
you and peace from *him that is, and that vvas, and that
shal come, and "from the seuen spirites vvhich are in the sight
of his throne, † and from I E S V S Christ vvhō is the faithful 5
vvitnes, the *first borne of the dead, & the prince of the kings
of the earth, vvhō hath loued vs, and * vvashed vs from our
sinnes in his blood, - † and hath made vs * a kingdom, and 6
priestes to God and his fater, to him be glorie and empire
for euer and euer. Amen. † Behold he commeth vvith the 7
cloudes, and euery eie shal see him, and * they that pricked
him. And al the tribes of the earth shal be vvaille them selues
vpon him. yea, Amen. † * I am Alpha and O mega, the be- 8
ginning and end, saith our Lord God, vvhich is, and vvhich
vvas, and vvhich shal come, the omnipotent.

† I Iohn

Exo. 3,
14.

Col. 1.
Heb. 9. 1
1 Pet. 1.
1 Pet. 2.

Zach. 12

Esa. 44.
Apo. 21.
22, 13,

- 9 † I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ I E S V S, vv as in :: the Iland, vv hich is called Patmos, for the vvord of God and the
 10 testimonie of I E S V S. † I vv as ^c in spirit ^a on the Domini- cal day, and heard behind me a great voice as it vv ere of a
 11 trompet † saying, That vv hich thou seest, vv rite in a booke: and send to the seuen churches vv hich are in Asia, to Ephe- sus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and
 12 Philadelphia, and Laodicia. † ^b And I turned, to see the voice that spake vv ith me. And being turned I savv seuen candle-
 13 sticke of gold: † & in the middes of the seuen candlestickes of gold, one :: like to the Sonne of man, ^c vested in a ^c priestly garment to the foote, and girded about neere to the pappes
 14 vv ith a girdle of gold. † and his head and heares vv ere vv hite, as vv hite vvool, & as snovv, and his eies as the flame
 15 of fire. † and his feete like to latten, as in a burning fornace. :: It seemeth
 16 and his voice as the voice of many vvaters: † and he had not to be Christ
 in his right hand seuen starres. and from his mouth proceed- him self, but
 ed a sharpe tvvo edged svword: and his face, as the sunne an Angel bear-
 17 shined in his vertue. † And vv hen I had seene him, I fel at ing Christes
 his feete as dead. And he put his right hand vpon me, saying, perion, & vsing
 18 Feare not. * I am the first and the last, † and alieue, and vv as diuers spea-
 dead, and behold I am liuing for euer and euer, and haue ches proper to
 19 the keies of death and of hel. † Vv rite therefore the thinges Christ.
 vv hich thou hast seene, and that are, and that must be done
 20 after these. † The sacrament of the seuen starres, vv hich
 thou hast seene in my right hand, and the seuen candlestickes
 of Gold. "the seuen starres, are "the angels of the seuen
 churches. and :: the seuen candlestickes, are the seuen
 churches.

banished thither for religion by Nero, or rather by Domitian, almost 60 yeeres after Christes Ascensio. cl had a visio, and not with my corporal eies, but in spirit I beheld the similitudes of the thinges folowving.

b The 1 GENERAL VISION of the 7 according to S. Ambrose.

c It seemeth not to be Christ him self, but an Angel bearing Christes person, & vsing diuers speeches proper to Christ.

d S. Irenzus alluding to this faith, The Church euer vv here proacheth the truth, and this is the seuenfold candlestick, bearing the light of Christ &c. li. 5. aduers. har.

ANNO TATIONS CHAP. I.

1. APOCALYPSE.] Of the Apocalypse thus vvriteth the aunient fater Denys, Bisshop of An admonition Corinth, as Eusebius allegeth him li. 7. c. 20. hist. Eccl. Of this booke (saith he) this is my opinion, to the reader that the matter thereof is far more profound then my vvrit can reach. vnto, and I doubt not but almost in every sentence of it, there lieth hidden a certaine sense exceeding mystical and maruelous, vv hich though I vnderstand not, yet I conceiue that vnder the vvordes there is a deepe meaning. and I measure not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation comprise: not reprobuing that vv hich I vnderstand not, but therefore I admire vv ith veneration, because my vvrit can not attaine to it. Againe S. Augustine saith, that in the Apocalypse many things are obscurely spoken, to exercise the minde of the reader: and yet some few things left euident, that through them a man may vvith labour searche out the rest. specially for that the author so repeateth the same things in diuers sortes, that seeming to speake of sundry matters, in deede is found but to vviter the same things diuers vv aies. li. 20. de Ciuit. Dei c. 17.

Item ij. Vv hich

6 podere
Sap. 18,
24.

Esa. 41,
4. 44, 6.

Vvwhich vve set downe here in the beginning, to vvarne the good Christian reader, to be humble and vvise in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophetic: giuing him further to vnderstand, that vve vvill in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the studious, such places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this time, and some other also that haue special matter of edification, and that as breecely as may be, for that the volume groweth great.

Numbers mystical.

The number of Seuen mystical: specially in this booke.

4. *To the 7 Churches.*] That certaine numbers may be obserued as significant and mystical, it is plaine by many places of holy Scripture, and by the auncient Doctōrs special noting of the same to many purposes. Vvhereby vve see the rashnes of our Adueraries, in condemning generally al religious respect of certaine numbers in our praiers, fables, or actions. Namely the number of *Seuen*, is mystical, and propheticall, perfect, and vvhich (as S. Augustine saith.) the Church knoweth by the Scriptures, to be specially dedicated to the Holy Ghost: and to appertaine to spiritual mundaion, as in the Prophets appointing of Naaman to vvash seuen times in Iordan, and the sprinkling of the blood seuen times against the tabernacle. *li. 4. quest. in numer. q. 33. See li. 1. c. 5. de Gen. ad lit. & li. 5. quest. in Deuter. q. 42.* Al these visions stand vpon seuens. seuen Churches, seuen Angels, seuen starres, seuen spiritēs, seuen candlestickes, seuen lampes, seuen trumpets, seuen vials, seuen hornes of the Lambe, seuen hillēs, seuen thunders, seuen heades of the Dragon, signifying the Diuel: seuen of the beast that is Antichrist: seuen of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke. and every time that this number is vsed in this prophetic, it hath a mysterie & a more large meaning, then the nature of that number is precisely and vulgarly taken for. As vvhen he vvriteth to seuen Churches, it is to be vnderstood of al the Churches in the vvorld: as the seuen Angels, for al the Angels or gouernours of the vvhole Catholike Church: and so forth in the rest, because the number of *Seuen*, hath the perfection of vniuersalitie in it, as S. Augustine saith *li. 5. quest. in Deuter. q. 42.*

Grace & peace from god & the holy Angels.

God and our Ladie saue vs, and the like.

4. *From the 7 spiritēs.*] The Holy Ghost may be here meant, and so called for his seuenfold giftes and graces, as some expōitours thinke. but it seemeth more probable that he speaketh of the holy Angels, by comparing this to the like in the 5 Chapter folloving: where he seemeth to call these, the seuen spiritēs sent into al the vvorld, as S. Paul to the Hebrues (c. 1. 14) speaketh of Angels. and so the Protestants take it in their cōmentaries: vvhich vve note, because therevpon they must needs confesse that the Apostle here giueth or vvisheth grace and peace; not from God onely, but also from his Angels: though that benediction cometh one vvay of God, and an other vvay of his Angels or Saindes, being but his creatures. And so they may learne, that the faithful often ioyning in one speache, *God and our Ladie, our Lord and any of his Sainits*, to helpe vs or blesse vs, is not superstitious, but an Apostolical speache, and so the Patriarch said (Gen. 48. v. 16.) *The Angel that deliuereth me from all euils, blesse these children.* see the Annot. *ait. 15. 28.*

How al Christians be both kings & Priests.

6. *A kingdom and Priests.*] As al that truly serue God, and haue the dominion and superiority ouer their concupiscences and vvhatsoeuer vvould induce them to sinne, be kings: so al that employ their vvorkes and them selues to serue God & offer al their actions as an acceptable sacrifice to him, be priests. Neuerthelesse, as if any man vvould therevpon affirme that there ought to be no other earthly pōvers or kings to gouerne in vvorldly affaires ouer Christians, he were a seditious Heretike, euen so are they that vpon this or the like places vvhere al Christians be called priests in a spiritual sort, vvould therefore inferre, that euery one is in proper signification a Priest, or that al be Priests alike, or that there ought to be none but such spiritual priests. for it is the seditious voice of Corē, saying to Moyses and Aaron, *Let it suffice you, that al the multitude is of holy ones, and the Lord is in them.* *Vvhy are you extolled ouer the people of the Lord?* Num. 16.

Difference of holy daies and vvorkedaies.

10. *On the Dominical day.*] Many notable pointes may be marked here. first, that euen in the Apostles time there vvere daies deputed to the seruice of God, and so made holy and different, though not by nature, yet by vsē and benediction, from other profane or (as vve call them) vvorkedaies.

Sunday made holiday by the Apostles & the Churches authoritie. Other feastes ordained by the Church.

Secondly, that the Apostles and faithful abrogated the Sabbath vvhich vvvas the seventh day, and made holy day for it, the next day folloving, being the eighth day in count from the creation: and that vvithout al Scriptures, or cōmaundement of Christ that vve read of, yea (vvhich is more) not onely othervvise then vvvas by the Law obserued, but plainly othervvise then vvvas prescribed by God him self in the second cōmaundement, yea and othervvise then he ordained in the first creatiō, vvhen he sanctified precisely the Sabbath day, & not the day folloving. Such great pōver did Christ leaue to his Church, and for such causes gaue he the holy Ghost to be resident in it, to guide it into al trutthes, euen such as in the Scriptures are not expresse. And if the Church had authoritie & inspiration from God, to make Sunday (being a vvorkē-day before) an euēlasting holy day: and the Saturday, that before vvvas holy day, now a cōmon vvorkeday: vvhy may not the same Church prescribe & appoint the other holy feasts of Easter, Vvhitsonide, Christmas, and the rest: for the same vvarrant he hath for the one, that he hath for the other.

As Saturday vvvas in memorie of the creatiō, so Sunday of Christs resurrection.

Thirdly, it is to be noted that the cause of this change vvvas, for that now vvve Christians esteeming more our redemption, then our first creatiō, haue the holy day vvhich vvvas before for the

the remembrance of Gods accomplishment of the creation of things, now for the memorie of the accomplishment of our redemption. Vvhich therefore is kept vpon that day on vvhich our Lord rose from life to death, vvhich vvas the day after the Sabbath, being called by the Iewes, *vna* or *prima Sabbathi*, the first of or after the Sabbath. *Mat* 28. *Act* 20. 1 *Cor* 16. Fourthly, it is to be marked, that this holy day by the Apostles tradition also, vvas named *Dominicus dies*, our Lordes day, or, *the Dominike*, vvhich is also an old Ecclesiastical vword in our language, for the name Sunday is a heathenish calling, as al other of the vveeke daies be in our lãguage: some imposed after the names of planets, as in the Romans time: some by the name of certaine Idols that the Saxons did worship, & to vvhich they dedicated their daies before they vvere Christians. Vvhich names the Church vseth not, but hath appointed to call the first day, *the Dominike*, after the Apostle here: the other by the name of *Feries*, vntill the last of the vveeke, vvhich she calleth by the old name, *Sabbath*, because that vvas of God, and not by imposition of the heathen. See the marginal Annotation *Luc* 24. 1.

The Church vseth not the heathenish names of daies: but *Dies Dominicus*, *ferie*, *Sabbatum*.

Lastly obserue, that God reuealeth such great things to Prophets, rather vpon holy daies, and in times of contemplation, sacrifice, and prayer, then on other profane daies. and therefore as S. Peter (*Act* 10) had a reuelation at the sixt: houre of praier, and Zacharie (*Luc* 1) at the houre of offense, and Cornelius (*Act* 10) vwhen he vvas at his praies the ninthe houre, so here S. Iohn noteth that he had al these maruelous visions vpon a Sunday.

god giueth greater grace at holy times of praier & fasting.

13. *Vested in a Priestly garments.*] He appeared in a long garment or vestment proper vnto Priests (for so the vword, *poderes*, doth signifie, as *Sap* 18. 24) and that vvas most agreeable for him that represented the person of Christ the high Priest, and appeared to Iohn being a most holy Priest, and vwho is specially noted in the Ecclesiastical historie for his Priestly garment called, *petalon* or *lãmîna*. *Euseb*. li. 3. *hist*. *Ecdl*. c. 25. & li. 5. c. 23.

Priestly garments

20. *The seven starres.*] The Bishops are the starres of the Church, as the Churches them selues are the golden candlestickes of the vworld: no doubt to signifie, that Christ preferreth the truth onely in and by the lawfull Bishops and Catholike Church, and that Christs truth is not to be sought for, in corners or conuenticles of Heretikes, but at the Bishops handes, and * vpon the candlestick vvhich shineth to al in the house.

The true religion manifest as the light on a candlestick.

20. *The Angels of the Churches.*] The vvhole Church of Christ hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by name, among al Angels. And as earthly kingdoms haue their special Angels Protectors, as vve see in the 10 Chapter of Daniel: so much more the particular Churches of Christendome. See S. Hierom in 34 *Ezech*. But of those Angels it is not here meant, as is manifest. And therefore Angels here must needs signifie the Priests or Bishops specially of the Churches here, and in them, al the gouernours of the vvhole & of euery particular Church of Christendome. They are called Angels, for that they are Gods messengers to vs, interpreters of his will, our keepers and directors in religion, our intercessors, the cariers and offerers of our praies to him, and mediators vnto him vnder Christ, and for these causes and for their great dignitie they are here and in* other places of Scripture called Angels.

Angels Protectors.

Bishops & Priests are called Angels.

CHAP. II.

He is commaunded to write diuers things to the churches of Ephesus, Smyrna, Pergamus, and Thyatira: praising them that had not admitted the doctrine of the Heretikes called Nicolaites, 22 and calling others by threats vnto penance: 26 and promising reward to him that manfully ouercometh.



1 ND :: to the Angel of the Church of Ephesus vwrite, Thus saith he vvhich holdeth the seven starres in his right hand, vvhich vvalketh in the middes of the seven candlestickes of gold, † I know thy vworkes and labour, and thy patience: and that thou canst not beare euil men, and hast tried them which say them selues to be Apostles, and are not, and hast found
2 them liars: † and thou hast patience, and hast borne for my
3

2: That vvhich before he vvil- led him to vwrite to the church, he now vvil- leth to be vwritten to the Angels or Bishops of the same onely. vvhich vve see, it is al one, to the Church, and to the head or gouernour thereof.

T t t iij name

21 By this vve see is plainly refused that vvhich some Heretikes hold, that a man once in grace or charitie can neuer fall from it.

name, and hast not fainted. † But I haue against thee a fevv 4
things, bicause :: thou hast left thy first charitie. † Be minde- 5
ful therfore from vvhence thou art fallen : and doe pe-
nance, and doe the first vvorkes. But if not : I come to thee,
and " vvil moue thy candlesticke out of his place , vnlesse
thou doe penance. † but this thou hast, " because thou ha- 6
test the factes " of the Nicolaïtes, vvhich I also hate. † He that 7
hath an eare , let him heare vvhat the Spirit saith to the
Churches, To him that ouercommeth , I vvil giue to eate of
the tree of life, vvhich is in the Paradife of my God.

† And to the Angel of the Church of Smyrna vvrite, 8.
Thus saith * the first and the last, vvho vvas dead, and liueth,
† I know thy tribulation and thy :: pouertie, but thou art 9
riche : and thou art blasphemed of them that say them selues
to be levvies and are not , but are the synagogue of Satan.
† Feare none of these things vvhich thou shalt suffer. 10
Behold the Deuil vvil send some of you into prison that you
may be tried : and you shalt haue tribulation ten daies. Be thou
faithful vntil death : and I vvil giue thee :: the crowne of life.
† He that hath an eare, let him heare vvhat the Spirit saith 11
to the Churches, He that shall ouercome, shall not be hurt of
the :: second death.

22 This Church representeth the state of them that are spoiled of their goodes, emprisoned, & manifoldly afflicted for the catholike faith.

23 The singular reward of Martyrdom.

24 The death of the body is the first death : the death of the soule, the second. vvhich Martyrs are surest to escape of al men.

25 The special residence of Satan is vvhere the faithful are persecuted for Christes truth. vvhere not to deny the Cath. faith for feare, is much here commended.

† And to the Angel of the Church of Pergamus vvrite, 12
Thus saith he that hath the sharpe tvvvo edged svvord, † I 13
know vvhere thou dvvellest, vvhere the seate of Satan is :
and thou holdest my name, and hast not denied my faith.
And in those daies Antipas my faithful vvitnesse, vvho vvas
slaine among you, :: vvhere Satan dvvelleth. † But I haue 14
against thee a fevv things : because thou hast there, them
that hold the doctrine of Balaam, vvho taught Balac " to
cast a scandal before the children of Israel, to eate and com-
mit fornication : † so hast thou also them that hold the 15
doctrine of the Nicolaïtes. † In like maner doe penance. if 16
not : I vvil come to thee quickly, and vvil fight against them
vvith the svvord of my mouth. † He that hath an eare, let 17
him heare vvhat the Spirit saith to the Churches, To him
that ouercōmeth I vvil giue the hidden manna, and vvil giue
him a vvhit e counter : and in the counter, a nevv name Writ-
ten, vvhich no man knowveth, but he that receiueth it.

† And to the Angel of the Church of Thyatira vvrite, 18
Thus saith the Sonne of God, vvhich hath eies as a flame of
fire,

Apoc. 1,
17.

Nb. 24,
14.
25, 26.

c. Jugor
calend.

- 19 fire, and his feete like to latten. † I knowv thy * vvorkes, and faith, and thy charitie, and ministerie, and thy patience, :: None of these are any thing vvorth without the other.
- 20 and thy last vvorkes moe then the former. † But I haue against thee a fewv thinges: because thou permittest "the vvoman * Iezabel, vvho calleth her self a propheteesse, to teache, and to seduce my seruantes, to fornicate, and to eate
- 21 of thinges sacrificed to idols. † And I gaue her a time that she might do penance: and " she vvil not repent from her
- 22 fornication. † Behold I vvil cast her into a bedde: and " they that commit aduoutrie vvith her, shal be in very great tri-
- 23 bulation, vnlesse they do penance from their vvorkes: † and her children I vvil kil vnto death, and al the Churches shal knowv * that I am he that seareth the reines and hartes, :: Vvho seeth not here that good vvorkes deserue alu-
tio, as il vvorkes damnation: and that it is not faith alone that God reuwardeth but that faith vvhich vvorketh by chari-
tie?
- 24 vvorkes. † But I say to you the rest vvhich are at Thyatira, vvho soeuer haue not this doctrine, vvhich haue not knowen the 'depth' of Satan, as they say, I vvil not cast vpon you an
- 25 other vveight. † Yet that vvhich you haue, hold til I come.
- 26 † And he that shal ouercome and keepe my vvorkes vnto
- 27 the end: " I vvil giue him povver ouer the nations, † and * he shal rule them vvith a rod of yron; and as the vessel of a
- 28 potter shal they be broken, † :: as I also haue receiued of
- 29 my father: and I vvil giue him the morning starre. † He that hath an eare, let him heare vvhat the Spirit saith to the Churches.

A N N O T A T I O N S

C H A P. II.

1. *Holdeth the seven*] Much to be obserued, that Christ hath such care ouer the Church and the Bishops thereof, that he is said here to beare them vp in his right hand, and to vualke in the middes of them: no doubt to vphold and preserue them and to guide them in al truth.

Christ's care of his Church.

2. *Thy vvorkes, labour, patience &c.*] Things required in a Bishop. first, good vvorkes, and great patience in tribulation. next, zeale and sharpe discipline toward offenders is here comended in them. thirdly, vvifedome & diligence in trial of false Apostles and preachers conuincing in the pe-
skinnes: vvhere is signified the vvatchful prouidence that ought to be in them, that Heretikes enter not into their flocks.

Speciall vertues required in a Bishop.

3. *Vvil moue.*] Note: that the cause vvhy God taketh the truth from certaine countries, and remoueth their Bishops or Churches into captiuitie or desolation, is the sinne of the Prelates and people. And that is the cause (no doubt) that Christ hath taken away our golden candlestick, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the for-
mer vvorkes of charitie vvhich our first Bishops and Church vvere notable and renoumed for.

Sinne is the cause that God taketh the Cath-
faith from coun-
tries.

6. *Because thou hatest.*] Vve see here that of al things, Christian people (specially Bishops) Zeale against should haue great zeale against Heretikes and hate them, that is, their vvicked doctrine and con-
ditions, euen as God hateth them. for vvhich onely zeale, our Lord saith here that he beareth vvith some Churches and Prelates, and saucth them from perishing.

Heretikes.

Nicolaïtes the first Heretikes so called, as a paterne of Arians, Lutherans, and the like peculiar callings.

Balaam ouercoming Gods people by persuasion of lecherie and bellichere, vvas a type of Heretikes.

Zeale against Heretikes.

Achab and Iezabel.

Free vvill. God is not author of euil.

They that communicate vvith Heretikes, shal be dāned vvith them.

Sainctes also are Patrones, not only Angels.

6. *Of the Nicolaïtes.*] Heretikes haue their callings of certaine persons, as is noted at large *Act. 11. 16.* These had their name of Nicolas, one of the 7 first Deacons that vvere chosen *Act. 6.* Vvho is thought to haue taught communitie of vvomen or vvivers, and that it vvas lawfull to eate of meates offered to idols. Vvvhich later point is such a thing, as if one should hold it lawfull to receiue the bread or vvine of the new Communion, vvvhich is a kinde of *Idolothysa*, that is, *idolatrous meates.* For though such creatures be good by creation, yet they be made execrable by profane bleedings of Heretikes or Idolaters. And concerning the name of Nicolaïtes giuen here by our Lord him selfe to those Heretikes, it is a very paterne and marke vnto the faithful for euer, vvhat kinde of men they should be, that should be called after the like sort, Arians, Macedonians, Nestorians, Lutherans, Zuinglians, &c. See S. Hierom *cont. Iulij. in fine.*

14. *To cast a scandal.*] Iosephus vvriteth that vvhen Balaam could not curse Gods people, nor otherwise anoy them, he taught Balac a vvay how to ouerthrow them: to vviz, by presenting vnto them their Heathen vvomen very beautiful, and delicate dishes of meate offered to Bel-phegor: that so being tempted they might fall to heathenish maners and displease God. To vvvhich craftie counsel of Balaam the Apostle resembleth Heretikes fraude, vvho by offering of libertie of meate, vvomen, Church goodes, breache of vvoves, and such other licentious allurements, cause many moe to fall, then by their preaching.

20. *The vvoman Iezabel.*] He vvarneth Bishops to be zealous and stout against false Prophets and Heretikes of vvhar sort soeuer, by alluding couerly to the example of holy Elias that in zeale killed 450 false prophets of Iezabel, and spared not Achab nor Iezabel them selues, but told them to their faces that they troubled Israel, that is, the faithful people of God. And vvhethe there vvere any such great vvoman then, a furtherer and promotour of the Nicolaïtes, vvhom the Prophete should here meane, it is hard to say.

21. *She vvill not repent.*] See free vvill here most plainly, and that God is not the proper cause of obduration or impenitence, but man him self onely. Our Lord gineth sinners so long life, specially to expect their amendment: but Iezabel (to vvhom the Apostle here alludeth) vvould neuer repent.

22. *They that comit aduoutrie vvith her.*] Such as communicate vvith Heretikes, shal be damned (alas) vvith them. For, not onely such as vverein their hartes, of Iezabels religion, or invvardly beleued in Baal, but such as externally for feare vvorshipped him (vvvhich the Scriptures call, bowing of their knees to Baal) are culpable. as novv many bow their knees to the Communion, that bow not their hartes.

26. *I vvill giue him pouwer.*] Obserue that not onely Angels haue pouwer and regiment ouer Countries vnder God, but novv for the honour of Christs humane nature, and for his ministerie in the vvorld, the Sainctes deceased also, being in heauen, haue gouernement ouer men and Provinces, and therefore haue to doe vvith our affaires in the vvorld. Vvvhich is against the Heretikes of these daies, that to take away our prayers to Sainds, vvould spoile them of many foueraigne dignities, vvherein the Scriptures make them equal vvith Angels.

CHAP. III.

He is commaunded to vvrite to the Churches of Sardis, Philadelphia, and Laodicia: recalling them that erre to penance by threatening, but praising the rest, and promising reward to him that ouercometh: 15 detesting also the cold indifferent Christian. 20 He saith that God knocketh at the doore of mens hartes by offering his grace, for to enter in so him that vvill open vnto him by consent of free vvill.



And to the Angel of the Church of Sardis, I write, Thus saith he that hath the seuē Spirites of God, and the seuē starres, I know thy vvorkes, that thou hast the name that thou lineest, and thou art dead. † Be vigilant, and confirme the rest of the things vvvhich vvere to die. For I finde not thy vvorkes ful before my God. † Haue in minde therefore in vvhat maner thou hast receiued and heard and

1 *Thes.* 5,
2. 2 *Pet.*
3, 10.
Apo. 16,
15.

and keepe, and doe penance. If therefore thou vwatch not, * I
vvil come to thee as a theefe, & thou shalt not know vwhat
houre I vvil come to thee. † But thou hast a fevv names in
Sardis, c vvhich haue not defiled their garments: and they

c Such as haue
not comitted
deadly sinne af
ter baptisme,

shal vvalke vvith me in vvhites, because they :: are vvorthy.
† " He that shal ouercome, shal thus be vested in vvwhite gar
mentes, and I vvil not put his name out of the booke of life,
and I vvil confesse his name before my father, and before his
Angels. † He that hath an eare, let him heare vwhat the Spi
rit saith to the Churches.

Note that
there is in mā
a vvorthinesse
of the ioyes of
heauen, by ho
ly life. & this
is a cōmō spea
che in holy
Scripture, that
man is vvorthy
of God, of hea
uē, of saluatiō.

† And to the Angel of the Church of Philadelphia
vwrite, Thus saith the Holy one and the True one, he that
hath the * key of Dauid: he that openeth, and no man shut
teth: shutterh, and no man openeth. † I know thy vvorkes.

Behold I haue giuen before thee a doore opened vvhich no
man can shut: because thou hast a litle povver, and hast kept

my vvord, and hast not denied my name. † Behold I vvil
giue of the synagogue of Satan, vvhich say they be Ievves,
and are not, but doe lie. Behold I vvil make them come and

"adore before thy feete. and they shal knowv that I haue
loued thee. † because thou hast kept the vvord of my pa
tience, and I vvil keepe thee from the houre of tentation,
vvhich shal come vpon the vvhole vvorld to tempt the inha
bitants on the earth. † Behold I come quickly: hold that

vvhich thou hast, " that no man take thy crowne. † He
that shal ouercome, I vvil make him a pillar in the temple of
my God: and he shal goe out no more: and I vvil vwrite
vpon him the name of my God, and the name of the citie of
my God, nevv Hierusalem vvhich descendeth out of heauen

from my God, and my nevv name. † He that hath an eare,
let him heare vwhat the Spirit saith to the Churches.

† And to the Angel of the Church of Laodicia vwrite,
Thus saith c Amen, the faithfull and true vvitnesse, * vvhich is
the beginning of the creature of God. † I knowv thy
vvorkes, that thou art neither colde, nor hote. I vvould thou
vvere colde, or hote. † But because thou art " lukevvarme,
and neither cold nor hote, I vvil begin to vomite thee out
of my mouth. † Because thou saiest, That I am riche, and en
riched, and lacke nothing: and knowvest not that thou art a
miser, and miserable, and poote, and blinde, and naked.

† I counsel thee to byc of me gold fire-tried, that thou maiest

Vuuu be

Esa. 22,
22.

c *i. apulv*
Ecclesia
stici 24,
9. 14.
Col. 1, 15.

be made riche: and maiest be clothed in vvhite garmentes, that the confusion of thy nakednes appeare not: and vwith eie. salue anoint thine eies, that thou maiest see. † 1, * vvhom I loue, do rebuke and chastise. Be zelous therfore and doe penance. † Behold I stand at the doore and :: knocke. if any man shal heare my voice, and open the gate, I vvil enter in to him, and vvil suppe vwith him, and he vwith me. † He that shal ouercome, I vvil giue vnto him to sitte vwith me in my throne: as I also haue ouercome, and haue sitten vwith my father in his throne. † He that hath an eare, let him heare vwhat the Spirit saith to the Churches.

*Prou. 3,
12. Heb.
12, 6,*

ANNOTATIONS

CHAP. III.

Doing vvel in respect of re-
vvard.

5. *He that shal ouercome.*] In al these speeches to diuers Bisshops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the reuward of the next life. And yet the Caluinists vvould haue no man do good in respect of such reuward.

Adoration of creatures, called Dulia.

9. *Adore before thy feete.*] You see this vvord of adoration is in Scriptures vsed for vvorship of creatures also, and that to fall before the feete of holy men or Angels for duty and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vvpon the 17 & 22 Chapter concerning the Apostles prostration before the Angel. And the Adversaries euasion, saying that the adoration vvvas of God onely: and that, *before the feete* of the partie, significth nothing els but, *in his presence*, is false and against the phrase of Scriptures. as 4 Reg. 4. vvhere the Sunamite adored Elisæus, falling dovvne before his feete. and 4 Reg. 2. the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant but of the Bisshop or Angel of Philadelphia, because he promiseth this honour as a reuward, and as an effecte of his loue tovvardes him, saying, *And they shal know that I haue loued thee.* And that vvich he saith in the 22 Chapter, *I sel before his feete to adore him*: the very same he expresseth thus in the 19 Chapter, *I sel before his feete to adore him*: making it al one, to adore before his feete, and to adore him.

Perseuerance in good & continuing to the end.

11. *That no man take thy crowne.*] That is, his crowne of euerlasting life and glorie, if he perseuere not to the end in faith & good vvorkes: othervvise an other shal enter into his place, as Matthias did both to the dignitie of the Apostleship, & to the heavenly crowne due for the vvel vsing and executing of the same function: vvich Iudas might and should haue had, if he had perseuered to the end. and as the Gentiles came into the grace and place of the Iewes. Other difficulties concerning this kinde of speache are resolued in Schoolemen, and are not here to be stoode vpon.

Neuters or indifferents in religion.

16. *Luke vvvarme.*] Zeale and seruour is commendable, specially in Gods cause: and the Neuters that be neither hote nor cold, are to Christ and his Church burdenous and lothsome, as luke vvvarme vvater is to a mans stomake, prouoking him to vomite, and therfore he threatneth to void vp such Neuters out of his mouth.

CHAP. IIII.

The 2 part.
first, the booke
with 7 seales:
secondly, 7 An-
gels with
trumpets.

1. *A doore being open in heauen, he saw one sitting in a throne, 4. and round about him foure and vventie seniors sitting, 6. and the foure beastes here described, 9. vvich vvith the 24. seniors continually glorified him that sat in the throne.*

AFTER



I **A**FTER these things I looked, and behold a
 2 doore open in heaven, and the first voice
 3 which I heard, vvas as it vvere of a trumpet
 4 speaking vwith me, saying, Come vp hither,
 5 and I vvill shew thee the things vvwhich must
 6 be done quickly after these. † Immediately I vvas in spirit:
 7 and behold there vvas a seate sette in heaven, and vpon the
 8 seate one sitting. † And he that sate, vvas like in sight, to the
 9 lasper stone, and the Sardine: and there vvas a raine-bow
 10 round about the seate, like to the sight of an Emeraud. † And
 11 round about the seate, foure and tvventie seates: and vpon
 the thrones, foure and twentie seniors sitting, clothed about
 in vvwhite garmentes, and on their heades crowvnes of gold.
 † And from the throne proceeded lightnings, and voices,
 and thunders: and seuen lampes burning before the throne,
 vvwhich are the seuen Spirites of God. † And in the sight of
 the seate, as it vvere a sea of glasse like to crystall: and in the
 middes of the seate and round about the seate :: foure beastes
 ful of eies before and behind. † And the first beast, like to
 a lion: and the second beast, like to a calfe: and the third beast,
 hauing the face as it vvere of a man: and the fourth beast, like
 to an egle flying. † And the foure beastes, euery one of them
 had sixe vvings round about: and vvithin they are ful of
 eies. and they had no rest day and night, saying, "Hely, Hely,
 Hely, Lord God omnipotent, vvwhich vvas, and vvwhich is, and vvwhich
 shal come. † And vvhen those beastes gaue glorie and ho-
 nour and benediction to him that sitteth vpon the throne,
 that liueth for euer and euer: † the foure and tvventie se-
 niors fel dovne before him that sitteth in the throne, and
 adored him that liueth for euer and euer, and cast their
 crownes before the throne, saying, † Thou art vvorthie O
 Lord our God to receiue glorie and honour and povver: be-
 cause thou hast created al thinges, and for thy vvill they vvere
 and haue been created.

THE 2 VI-
 SION.
 In vvwhich is re-
 presented vnto
 vs the glorie
 and maiestie
 of God in hea-
 ven, and the
 incessant ho-
 nour & praises
 of al Angels
 and Saints
 assisting him.
 Vvwhich is re-
 sembled in the
 daily honour
 done to him
 by al orders
 and sortes of
 holy men in
 the Church
 militant also.

:: These foure
 beastes, and the
 like described
 Ezec. 1. by the
 iudgement of
 the holy Do-
 ctors signifie
 the 4 Euange-
 listes, and in
 them al true
 preachers: the
 man, Mathew:
 the li6, Marke:
 the calfe, Luke:
 the egle, Iohn:
 See the causes
 hereof in the
 Summe of the
 4 Euangelist.
 pag. 1. S. Grigo.
 in 1 Ezec.

Ef. 6. 3.

AN NOT A T I O N S CHAP. IIII.

[Hely, hely, hely.] This vvord is thrise repeated here, and *Esa. 6.* and to the imitation thereof, in the seruice of the holy Church, at *Te Deum*, and at Masse, specially in the Preface next before the great mysteries, for the honour of the three persons in the B. Trinitie, and that the Church militant may ioyne vvith the triumphant, and vvith al the orders of Angels, vvho also are present

The *Sanctus*
 thrise repeated.

Vuuu ij at

at the consecration, and doe seruice there to our common Lord and Maister, as S. Chrysostom writeth li. 6 de Sacerdotio. and he. 1. de verb. Esa. 10. 1. The Greekes call it, the hymne *Trisagius*, that is, *Thrisa holy*.

CHAP. V.

4 S. Iohn weeping, because no man could open the booke sealed with seven scales: 6 the Lambe that was slaine, opened it: which being done, 8 the foure beastes and foure and twentie seniors, with an innumerable multitude of Angels & al creatures, did glorifie him exceedingly.

THE 3 VISION.
a S. Gregorie taketh it to be the booke of holy Scripture.
li. 4. Dialog.
c. 42.



He speaketh not of the damned in Hel, of vyhom there could be no questions: but of the faithful in Abrahams bosome, & in Purgatorie.

c So did Iacob (Gen. 49) call Christ, for his kingly fortitude in subduing the world vnto him.

b The Epistle vpon al-Hallows eue.

So Christ is called for that he is the immaculate host or sacrifice for our finnes.

This maketh against the Calvinistes vwho are not content to say that vve merite not, but that Christ merited not for him self. Calu. Philip. 2. v. 9.

The Epistle in a votive Masse of the holy An-

ND I saw in the right hand of him that 1
sate vpon the throne, a booke vvriten
vvithin and vvithout, sealed vvith seven
seales. † And I saw a strong Angel, pre- 2
aching vvith a loude voice, Vvho is vvor-
thie to opē the booke, & to loose the sea-
les thereof? † And no man vvas able nei- 3
ther in heauen, nor in earth, nor vnder the earth, to open the
booke, nor looke on it. † And I vvept much because no 4
man vvas found vvorthie to open the booke, nor to see it.
† And one of the seniors said to me, Vveepe not: behold 5
the * lion of the tribe of Iuda, the roote of Dauid, hath
vvonne, to open the booke, and to loose the seven scales
thereof.

† And I saw, and behold in the middes of the throne and 6
of the foure beastes and in the middes of the seniors, a
Lambe standing as it were slaine, hauing seven hornes & seven
eies: vvwhich are the seven spirites of God, sent into al the
earth. † And he came, and receiued the booke out of the 7
right hand of him that sate in the throne. † And vvhen he 8
had opened the booke, the foure beastes and the foure and
twentie seniors fel before the Lambe, hauing euery one
harpes, and golden vials ful of odours, vvwhich are the prayers
of sainctes: † and they sang a new canticle, saying, Thou 9
art vvorthie o Lord to take the booke, and to open the scales
thereof: because thou vvasst slaine, and hast redeemed vs to
God in thy blood out of euery tribe and tonge and people
and nation, † and * hast made vs to our God, a kingdom' 10
and priestes, and vve shal reigne vpon the earth.

† And I looked, and heard the voice of many Angels 11
round about the throne, and of the beastes & of the seniors:
and the number of them vvas * thousandes of thousandes,
† saying

Gen. 49
9.

1 Pet. 2
'kings

Dan. 7.
10.

riches

Apoc. 4,
11.

- 12 † saying vvith a loud voice, The Lambe that vvas slaine, is
vvorthie to receiue pouer, and 'diuinitie', and vvifedom, &
13 strength, and honour, and glorie, and benediction. ⁊ † And
" euey creature that is in heauen, and vpon the earth, and vn-
der the earth, and that are in the sea, and that are therein : al
did I heare saying, * To him that sitteth in the throne, & :: to
the Lambe, benediction and honour and glorie and pouer
14 for euer and euer. † And the foure beastes said, Amen. And
the foure and tventie seniors fel on their faces : and adored
him that liueth for euer and euer. ⁊

:: Al the said
creatures are
bound to giue
honour, not
onely to God,
but to Christ as
man, and our
redeemer: & so
they here doe.

A N N O T A T I O N S

CHAP. V.

8. *The prayers of Saints.*] Hereby it is plaine that the Saints in heauen offer vp the prayers of faithful and holy persons in earth (called here saints, and in Scripture of en) vnto Christ. And among so many diuine & vnsearchable mysteries set downe vvithout exposition, it pleased God yer, that the Apostle him self should open this one point vnto vs, that these odours be the laudes and prayers of the faithful, ascending and offered vp to God as incense, by the Saints in heauen. that so the Protestants may haue no excuse of their errour, That the Saints haue no knowledge of our affaires or desires.

The Saints in
heauen offer
our prayers to
God.

10. *A kingdom and priests.*] To serue God and subdue vices and sinnes, is to reigne or to be a king spirituallly. likewise to offer vnto him the sacrifices of good vvorkes, is to be a priest after a sort: though neither the one nor the other in proper speache. See the Annotation before Chap. i. v. 6.

Spiritual kings
and Priests.

15. *Every creature.*] He meaneth the creatures in heauen, as Angels and Saints. the holy persons in earth, and those that vvere in Limbo, or be in Purgatorie (for of the damned in hel he can not speake in this case:) lastly, of the peoples in Ilands (here called the sea) vvhich the Prophets vie often to name seuerally, vvhen they foretel the spreading of Christs glorie through the vvorld, as Esa. c. 49. *Heare ye Ilandes and you people a far off. &c.*

Limbo Patrum
and Purgatorie.

CHAP. VI.

8 *Four seals of the seven being opened, there folow diuerse effectes against the earth.*

9 *vvhen the fifth scale vvas opened, the soules of martyrs desire that the iudgement may be hastened: 12 and at the opening of the sixth, there are signes shewnd of the iudgement to come.*

1
2

AND I sawv that the Lambe had opened one of the seven scales, and I heard one of the foure beastes, saying, as it vvere the voice of thunder, Come, and see. † And I sawv: And behold a vvwhite horse, and he that sate vpon him had a bovv, and there vvas a crowne giuen him, and he vvvent forth conquering that he might conquer.

Vuuu iij

† And

† And vwhen he had opened the second seale, I heard the 3
second beast, saying, Come, & see. † And there vvent forth an 4
other horse, redde: and he that sate thereon, to him it vvas gi-
uen that he should take peace from the earth, and that they
should kil one an other, and a great svword vvas giuen to
him.

† And vwhen he had opened the third seale, I heard the 5
third beast, saying, Come, and see. And behold a blacke horse,
and he that sate vpon him, had a balance in his hand. † And 6
I heard as it vvere a voice in the middes of the foure beastes
saying: T vvo poundes of vvheate for a penie, and thrise t vvo
poundes of barley for a penie, and vvine and oile hurt thou
not.

† And vwhen he had opened the fourth seale, I heard a 7
voice of the fourth beast, saying, Come, & see. † And behold 8
a pale horse: and he that sate vpon him, his name vvas death,
and hel folovved him. and povver vvas giuen to him ouer
the foure partes of the earth, to kil vvith svword, vvith fa-
mine, and vvith death, and vvith beastes of the earth.

† And vwhen he had opened the fifth seale: I savv " vnder 9
the altar the soules of them that vvere slaine for the vvord of
God, and for the testimonie vvwhich they had. † " and they 10
cried vvith a loude voice, saying, Hovv long Lord, holy &
true, iudget thou not and " reuengest thou not our blood
of them that dwell on the earth? † And vvwhite stoles vvere 11
giuen, to euery one of them :: one: and it vvas said to them,
that they should rest yet a litle time, " til their fellow-servantes
be complete, and their brethren, that are to be slaine euen as
they.

This one stole
signifieth the
glorie or blisse
of the soule
onely, but at the
day of iudge-
ment they shal
haue it doubled
by adding the
glorie of their
body also.

c The tribula-
tion that shal
fall in the time
of Antichrist.

† And I savv, vwhen he had opened the sixt seale, and c be- 12
hold there vvas made a great earth-quake, and the sunne be-
came blacke as it vwere sacke cloth of heare: and the vvhole
moone became as blood: † and the starres from heauen fel 13
vpō the earth, as the figge tree casteth her greene figges when
it is shaken of a great vvinde: † and heauen departed as a 14
booke folded together: and euery hil, and ilandes vvere
moued out of their places. † And the kinges of the earth, & 15
princes, and tribunes, and the riche, and the strong, and euery
bond-man, and free-man * hid them selues in the dennes and
therockes of mountaines. † And they say to the moun- 16
taines

Ofec. 10.
Lk. 23;
30. 17 raines and the rockes: * Fall vpon vs, and hide vs from the face of him that sitteth vpon the throne, and from the wrath of the Lambe: † because the great day of their wrath is come, and vwho shal be able to stand?

ANNO TATIONS

CHAP. VI.

9. *Under the altar.* Christ as man (no doubt) is this altar, vnder vvhich the soules of 21 Martyrs liue in heauen, expecting their bodies, as Christ their head hath his body there already. And for correspondence to their place or state in heauen, the Church laith commonly their bodies also or reliques neere or vnder the altars, vvhich our Sauours body is offered in the holy Masse: and hath a special prouiso that no altars be erected or consecrated without some part of a Saints body or reliques. *Conc. African. can. 50. Carthag. 1. can. 14. See S. Hierom cons. vigilant. c. 1. S. Augustine de ciuit. li. 8. c. 27. S. Gregorie li. 1. ep. 50. li. 1. ep. 12. li. 2. ep. 58.* Vvhervnto the Prophet seemeth here to allude, making their soules able to haue their being in heauen, as it were vnder the altar. But for this purpose note vvell the vvordes of S. Augustine (or vvhich other auncient Writer soeuer vvvas the author thereof) *Ser. 11 de Sanctis. Under the altar (saith he) of God I saw the soules of the staine. What is more reuerent or honorable, then to rest vnder that altar on vvhich sacrifice is done to God, and in vvhich our Lord is the Priest: as it is vvritten, Thou art a Priest according to the order of Melchisedec? Rightly do the soules of the iust rest vnder the altar, because vpon the altar our Lordes body is offered. neither without cause do the iust there call for reuenge of their blood, vvhich also the blood of Christ is shed for sinners, and many other goodly vvordes to that purpose.*

Consecration
of altars vvith
Saints reliques

This place also the vvicked heretike Vigilantius (as S. Hierom vvriting against him vvittnessteth c. 2) abused to proue, that the soules of Martyrs and other Saints vvvere included in some certaine place, that they could not be present at their bodies and monuments (vvhere Christian people vved in the primitive Church to pray vnto them, as Catholike men doe yet) nor be vvhere they list, or vvhere men pray vnto them. To vvhich the holy doctör answereth at large, that they be vvheresoeuer Christ is according to his humanitie: for vnder that altar they be. Part of his vvordes be these, that you may see hovv this blessed father refuted in that Heretike the Calvinistes so long before they vvvere borne. *Doeft thou (saith he) prescribe lawes to God? Doeft thou fetter the Apostles, that they may be kept in prison till the day of iudgement, and be kept from their Lord, of vvhom it is vvritten They follow the Lambe vvither soeuer he goeth. If the Lambe be in euery place, then they that be vvith the Lambe, must be euery vvhere. And if the diuel and vvicked spiritis gadding abrode in the vvorld vvithin passing celeritie, be present euery vvhere: shal holy Martyrs after the shedding of their blood, be kept close vnder an altar, that they can not stur out from thence? So answereth this learned doctör.*

Saints be present
at their
tombes and reliques.

The Calvinistes
heresie concerning
the Saints
confuted by S.
Hierom long
agoe.

Vvhich misliketh our Calvinistes so much, that they charge him of great error, in that he saith, Christ according to his humanitie is euery vvhere, as though he vvvere an Vbiquitarie Protestant. Vvhich, if they had any iudgement, they might perceiue that he meaneth not, that Christ or his Saints should be personally present at once in euery place alike, as God is: but that their motion, speede, and agilitie be vvhere they list, as in comparable, and that their povver and operation is accordingly. vvhich they may learne to be the holy doctörs meaning, by the vvordes that solovv of the Diuel and his ministers: vvho he affirmeth to be euery vvhere no othervvise but by their exceeding celeritie of being and vvorking mischeefe novv in one place, novv in another, and that in a moment. For though they be spiritis, yet are they not euery vvhere at once according to their effience. And for our nev्व Diuines it vvvere a hard thing to determine, hovv long Satan (that told our Lord he had circuite the earth) vvvas in his iourney, and in the particular consideration and tentation of Iob: and hovv many mea he assaulted in that his one circuite. No, no. such curious companions know nothing, nor beleue nothing, but that they see vvith corporal eies, and teach nothing but the vvay to infidelitie.

They vnlearnedly
accuse S.
Hierom as an
Vbiquiste.

Hovv S. Hiero
saith, Christ &
his Saints are
euery vvhere.

10. *And they cried.* S. Hierom also against the said Vigilantius reporteth, that he vsed an argument against the praiers of Saints out of this place, for that these Martyrs cried for reuenge, and could not obtaine. But vve vvill report his vvordes, that you may see pray, for vs, S. how like one heretike is to another, these of our daies to those of old. *Thou saiest in thy Hierom probooke (saith S. Hierom c. 3.) that vvholes vvve be alive, one of vs may pray for another: but after vvve vvve against the be dead, no mans praier shal be heard for an other: specially seeing the Martyrs as king reuenge of their blood, Heretike Vigilantius could not obtaine. So said the Heretike. Against vvvhich the holy Doctör maketh a long refutation, prouing that they pray much more after they be in heauen, then they did here in earth:*

earth: and that they shal be much sooner heard of God, then vwhen they vvere in the vvorld.

But for the Heretikes argument framed out of these vvordes of the Apocalypse thus, *These Martyrs did not obtaine, ergo Saints do not pray for vs: it vvvas so friuolous, and the antecedent so manifestly false, that he vouchsafed not to stand about it.* For it is plaine that the Martyrs here vwere heard, and that their petition shoulde be fulfilled in time appointed by God (vvherevnto they did and do alvvayes conforme them selues:) for it vvvas said vnto them, *That they should rest yet a litle time, til &c.* And that Martyrs praiers be heard in this case, our Sauour testifieth Luc 18 saying, *And vvill not God reuenge his elect that crie to him day and night? I say to you, he vvill quickly reuenge them.* And if God do not heare the Saints sometime nor graunt their requestes, is it therefore consequent that they do not or may not pray? Then Christ him self shoulde not haue praied his father to remoue the bitter cuppe of death from him, because that petition vvvas not graunted.

Howv Martyrs
see for re-
uenge.

10. *Reuengest thou not?*] They do not desire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the persecutors of his Church and Saints, that vvill not repent, may be confounded: and that our Lord vvould accelerate his general iudgement, that so they might attaine the perfect crowne of glorie promised vnto them, both in body and soule: vvvhich is to desire the resurrection of their bodies, vvvhich then shal triumph perfectly and fully ouer the persecutors that so cruelly handled the bodies of the elect, vvvhich shal then appeare glorious to the enemies confusion.

11. *Til their fellow seruantes be complete.*] There is a certaine number that God hath ordained to die for the testimonie of truth and the Catholike faith, for conformitie of the members to the head CHRIST our cheefe Martyr. and til that number be accomplish ed, the general condemnation of the vvicked persecutors shal not come, nor the general reward of the elect.

CHAP. VII.

The earth being to be punished, 3 they are commaunded to saue them that are signed in their foreheads: 4 vvvhich are described and numbered both of the leuues and Gentiles, blessing God. 13 Of them that vvvere clothed in vvwhite stoles or long robes.

b The Epistle
vpon Alhal-
louves day.

11 It is an al-
lusion to the
signe of the
Crosse vvvhich
the faithful
beare in their
foreheads, to
shew they be
not ashamed
of Christ. S.
August. tract.
43. in io.
c Of al the tri-
bes put toge-
ther, so many,
144000.

He signifieth by
these thousands
and the multi-
tude following.

AFTER these things I savv foure Angels stāding 1
vpon the foure corners of the earth, holding the
foure vvindes of the earth that they shoulde not
blow vpon the land, nor vpon the sea, nor on
any tree. † b And I savv an other Angel ascending from the 2
rising of the sunne, hauing the signe of the liuing God: & he
cried vvith a loud voice to the foure Angels, to vvhom it
vvvas giuen to hurt the earth and the sea, † saying, Hurt not 3
the earth and the sea, nor the trees, til :: vve signe the seruants
of our God in their foreheads.

† And I heard the number of them that vvvere signed, an 4
hundred fourtie foure thousand vvvere signed, c of euery tribe
of the children of Israēl. † Of the tribe of Iuda, tvvelue 5
thousand signed. Of the tribe of Ruben, tvvelue thousand si-
gned. Of the tribe of Gad, tvvelue thousand signed. † Of the 6
tribe of Aser, tvvelue thousand signed. Of the tribe of Neph-
thali, tvvelue thousand signed. Of the tribe of Manasses,
tvvelue

- 7 *tvvelue* thousand signed. † Of the tribe of Simeon, *tvvelue* thousand signed. Of the tribe of Levi, *tvvelue* thousand signed. Of the tribe of Issachar, *tvvelue* thousand signed. † Of the tribe of Zabulon, *tvvelue* thousand signed. Of the tribe of Ioseph, *tvvelue* thousand signed. Of the tribe of Benjamin, *tvvelue* thousand signed.
- 9 † After these things I saw a great multitude which no man could number, of all nations, and tribes, and peoples, & tongues: standing before the throne, and in the sight of the Lambe, clothed in white robes, and palmes in their hands:
- 10 † And they cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lambe.
- 11 † and all the Angels stood in the circuit of the throne and of the seniors and of the four beasts: and they fell in the sight of the throne upon their faces, and adored God, † saying, Amen. Benediction, and glorie, and wisdom, & thanksgiving, honour and power, and strength to our God for ever and ever. Amen. -1
- 13 † And one of the seniors answered, & said to me, These that are clothed in the white robes, who be they? & whence came they? † And I said to him, My Lord thou knowest. And he said to me, These are they which are come out of great tribulation, and have washed their robes, and made them white in the blood of the Lambe. † therefore they are before the throne of God, and they serve him day and night in his temple: and he that sitteth in the throne, shall dwell over them. † * they shall no more hunger nor thirst, neither shall the sunne fall upon them, nor any heat. † because the Lambe which is in the midst of the throne, shall rule them, and shall conduct them to the living fountains of waters, and * God will wipe away all tears from their eyes. -1

al the elect: but the elect of the Iewes, to be in a certaine number: the elect of the Gentiles to be innumerable.

c The elect of the Gentiles.

d Boughes of the palme tree be tokens of triumph and victorie.

The Epistle for many Martyrs.

The glorie of Martyrs.

Esa. 49.
10.

Esa. 26, 8.
Apo. 21,
4.

CHAP. VIII.

1 The seventh seale being opened, there appeare Angels with trumpets: 5 and when an other Angel poured out fire taken from the altar, upon the earth, there folow diuers tempestes. 7 In like maner, whiles foure Angels of the seven sound their trumpets, there fall sundrie plagues.

XXXX

AND

THE 4 VISION.



∴ The Priest standing at the altar praying & offering for the people in the time of the high mysteries, Christ him self also being present vpon the altar, is a figure of this thing, & therevnto he aludeth.

c If this be S. Michael or any Angel, and not Christ him self, as some take it, Angels offer vp the prayers of the faithful, as the 24 Elders did enap. 5. for this vvvord, *Saints*, is taken here for the holy persons on earth, as often in the Scripture: though it be not against the Scriptures, that the inferior Saint or Angel in heauē should offer their prayers to God by their superiors there. But hereby vve cōclude against the Protestants, that it derogateth not from Christ, that Angels or Saints offer our prayers to God. as also it is plaine of Raphael *Tob. 12. 12.*

AND vvhē he had opened the seuenth¹ seale, there vvas made silence in heauen, as it vvere halfe an houre. † And I sawv 2 seuen Angels standing in the sight of God : and there vvere giuen to them seuen trumpets. † And an other Angel 3 came, and stode ∴ before the altar, hauing a golden censar : and there vvere giuen to him many incenses, that he should giue of the prayers of al saintes vpon the altar of gold, vvhich is before the throne of God. † And 4 the smoke of the incēses^c of the prayers of the saintes ascended from the hand of the Angel before God. † And the An- 5 gel tooke the censar, and filled it of the fire of the altar, and cast it on the earth, and there vvere made thunders & voices and lightnings, and a great earthquake. † And the seue^e An- 6 gels vvhich had the seuen trumpets, prepared them selues to sound vvith the trompet.

† And the first Angel sounded vvith the trompet, and 7 there vvas made haile and fire, mingled in bloud, and it vvas cast on the earth, & the third part of the earth was burnt, & the third part of trees vvas burnt, and al greene grassie vvas burnt.

† And the second Angel sounded vvith the trompet : and 8 as it vvere a great mountaine burning vvith fire, vvas cast into the sea, and the third part of the sea vvas made bloud: † and the third part of those creatures died, vvhich had liues 9 in the sea, and the third part of the shippes perished.

† And the third Angel sounded vvith the trompet, and a 10 great starre fel from heauen, burning as it vvere a torche, and it fel on the third part of the floudes, and on the fountaines of vvaters: † and the name of the starre is called vvormevvod. 11 and the third part of the vvaters was made into Worme Wod: and many men died of the vvaters, because they vvere made bitter.

† And the fourth Angel sounded vvith the trompet, and 12 the third part of the sunne vvas smitten, and the third part of the moone, and the third part of the starres, so that the third part of them vvas darkened, and of the day there shined not the third part, and of the night in like maner. † And I looked, 13 and heard the voice of one egle flying through the middes of heauen, saying vvith a loud voice, Vvo, vvo, vvo to the inhabitants

habitors on the earth : because of the rest of the voices of the three Angels vvhich vvere to sound vwith the trompet.

CHAP. IX.

The fifth Angel sounding the trompet, a starre falleth, 3 The issuing forth of locustes from the smoke of the deepe pitte to vexemen, 7 and the description of them. 13 The sixth Angel sounding, foure Angels are let loose, 18 vvhich vwith a great troupe of horsemen do murder the third part of men.

- 1 **A**ND the fifth Angel sounded vwith the trompet, and I saw :: a starre fallen from heauen vpon the earth, and there vvas giuen to him the key of the pitte of bottomles depth. † And he opened the pitte of the bottomles depth : and the smoke of the pitte ascended, as the smoke of a great fornace : and the sunne vvas darkened & the aier vwith the smoke of the pitte.
- 2 † And from the smoke of the pitte there issued forth c locustes into the earth. and povver vvas giuen to them, as the scorpions of the earth haue povver : † and it vvas commaunded them that they should not hurt the grasse of the earth " nor any greene thing, nor any tree : but onely men vvhich haue not the signe of God in their foreheades. † and it vvas giuen vnto them that they should not kil them : but that they should be tormented siue monethes : and their tormentes as the tormentes of a scorpion vwhen he striketh a man. † And
- 3 * in those daies men shal seeke for death, and shal not finde it : and they shal desire to die, & death shal flee from them.
- 4 † And the similitudes of the locustes, like to horses " prepared into battel: and vpo their heades as it vvere crownes like to gold: & their faces as the faces of men. † And they had heare as the heare of vvomen: & their teeth vvere as of lions. † And they had habbergions as habbergions of yron, and the voice of their vvings as the voice of the chariotes of many horses
- 5 running into battel. † and they had tailles like to scorpions, and stinges vvere in their tailles : and their povver vvas to hurt men siue monethes. † and they had ouer them a king, the Angel of the bottomles depth, vvwhose name in Hebreu is *Abaddon*, and in Greeke *Apollyon* : in Latin hauing the name
- 6 *Exterminans*. † One vvoe is gone, & behold two vvoes come yet after these.

Most vnderstand al this of Heretikes.

:: The fall of an Arch heretike, as Arius, Luther, Caluin, out of the Church of God. Which haue the key of Hel to open & bring forth al the old condemned heresies buried before in the depth. c Innumerable pety heretikes folowing their Maisters after the opening & the smoke of the bottomlesse pit.

The cheefe Maister of heretikes.

- 12 † And the sixth Angel sounded vwith the trompet: and I

Xxxx ij heard

Apo. 6, 16.

אבדון
απολλων, In
English,
Destroyer.

heard one voice from the foure hotnes of the golden altar, vvhich is before the eies of God, † saying to the sixt Angel 14 which had the trôpet, Loose the foure Angels which are bound in the great riuer Euphrates. † And the foure Angels vvere 15 loosed, vvhô vvere prepared for an houre, and a day and a moneth and a yere: that they might kil the third part of men. † And the number of the armie of horsemen vvas twentie 16 thousand times ten thousand. And I heard the nûber of them. † And so I savv the horses in the vision: & they that sate vpō 17 them, had habbergiôs of fire and of hyacinth and brimstone. & the heades of the horses were as it were the heads of lions: & from their mouth procedeth fire, & smoke, and brimstone.

† And by these three plagues vvas slaine the third part of 18 men, of the fire and of the smoke and of the brimstone, vvhich proceded from their mouth. † For the povver of the 19 horses is in their mouth, and in their tailles. for, their tailles be like to serpents, hauing heads: and in these they hurt.

† And the rest of men vvhich vvere not slaine vvith 20 these plagues, neither ⁘ haue done penance from the vvorkes of their hands, not to adore Deuils and Idols of gold and siluer and brasse and stone and vvood, vvhich neither can see, nor heare, nor vvalke, † & haue not done penâce 21 from their murders, nor from their forceries, nor from their fornication, nor from their theftes.

e Pagans, Infidels, and sinful inpenitent Catholikes must be condemned also.

: This phrase being the like both in greeke and latin, signifieth such sorrowful & penial repentance as causeth a man to forsake his former sinnes and depart from them.

ὁ μὴ ἐνίσταται ἐκ τῶν ἱγῶν.
See the same phrase. c. 2, 21, 22. & Act. 3, v. 22.

Vvho are seduced by Heretikes.

The manifold hypocrisie of Heretikes.

Heret. translation.

AN NOT A T I O N S

CHAP. IX.

4. *Nor any greene thing.* The Heretikes neuer hurt or seduce the greene tree, that is, such as haue a liuing faith vvorking by charitie. but commonly they corrupt him in faith vvho should othervvise haue perished for life, and him that is reprobate, that hath neither the signe of the Crosse (vvhich is Gods marke) in the forehead of his body, nor the mote of election in his soule.

7. *Prepared into battell.* Heretikes being euer ready to contend, do pretend vvictorie, and counterfeit gold: in shape as men, as smothe and delicate as vvomen, their tongues and pennes ful of gall and venom: their hartes obdurate: ful of noise and shuffling: their doctrine as pestiferous and ful of poison, as the taile and sting of a scorpion. but they endure for a litle season.

21. *Idols of gold.* Here againe the newv Translatours abuse the people, for idols saying images: the place being plainly against the pourtraies of the Heathen Gods, vvhich are here and in the Psalme 95 called, *damonia, Diuils.*

CHAP. X.

An other strong Angel crying out, 8 seven thunders do speake. 6 The Angel sweareth that there shal be time no more, but at the voice of the seventh Angel the mysterie shal be fully accomplished, 9 He giueth Iohn a booke to deuoure.

AND

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Three yeres
and a halfe.
vvhich is the
time of Anti-
christis reigne
and persecu-
tion.

ND there vvas giuen me a reede like vnto 1
a rodde: and it vvas said to me, Arise, and
measure the temple of God, and the altar,
and them that adore in it. † but the court 2
vvhich is vwithout the temple, cast forth, &
measure not that: because it is giuen to the
Gentiles, & they shal treade vnder foote the holy citie :: two
and fourtie monethes: † and I vvil giue to" my tvvo vviti- 3
nesses, and they shal prophecie a thousand tvvo hundred
sixtie daies, clothed vwith sacke-clothes. † These are the two 4
oliue trees and the tvvo candlestickes that stand in the sight
of the Lord of the earth. † And if any man vvil hurt them, 5
fire shal come forth out of their mouthes, and shal deuoure
their enemies. and if any man vvil hurt them: so must he be
slaine. † These haue power to shut heauen, that it raine not 6
in the daies of their prophecie: and they haue povver ouer
the vvaters to turne them into bloud, and to strike the earth
vvith al plague as often as they vvil.

:: The great
Antichrist.

e. He meaneth
Hierusalem,
named Sodom
and Ægypt for
the imitatio of
the in wicked-
nes. So that we
see his cheefe
reigne shal be
there, though
his tyrannie
may extend to
al places of the
vvorld.

:: The wicked
reioyce, vvhen
holy men are
executed by
the tyrants of
the vvorld, be-
cause their life
and doctrine
are burdnenous
vnto them.

† And vvhen they shal haue finished their testimonie: the 7
:: beast vvhich ascended from the depth, shal make vvarre
against them, and shal overcome them, and kil them. † And 8
their bodies shal lie in the streates of the^c great citie, vvhich
is called spiritually Sodom and Ægypt, vvhere their Lord
also vvas crucified. † And there shal of tribes, and peoples, 9
and tonges, and Gentiles, see their bodies for three daies and
a halfe: and they shal not suffer their bodies to be laid in mo-
numents. † and the inhabitants of the earth :: shal be glad 10
vpon them, and make merie: and shal send giftes one to an
other, because these tvvo prophets tormented them that
dvvelt vpon the earth. † And after three daies and a halfe, 11
the spirit of life from God entred into them. And they stooode
vpon their feete, and great feare fel vpon them that savv
them. † And they heard a loud voice from heauen saying 12
to them, Come vp hither. And they vvvent vp into heauen in
a cloude: and their enemies savv them. † And in that houre 13
there vvas made a great earthquake: and the tenth part of the
citie fel: and there vvvere slaine in the earthquake names of
men seuen thousand: and the rest vvvere cast into a seate, and
gaue glorie to the God of heauen.

† The second vvoe is gone: and behold the third vvoe 14
vvil come quickly. † And the seuenth Angel sounded with 15
a trompet

a trumpet: and there vvere made loude voices in heauen saying, :: The kingdom of this vworld is made our Lords & his Christs, and he shal reigne for euer and euer. Amen.

16 † And the foure and twentie senious vvhich sitte on their seates in the sight of God, sel on their faces, and adored

17 God, † saying: Vve thanke thee Lord God omnipotent, vvhich art, and vvhich vvaft, and vvhich shalt come: because thou hast receiued thy great povver, and hast reigned.

18 † And the Gentiles vvere angrie, and thy vvraeth is come, and the time of the dead, to be iudged, and :: to render revvard to thy seruants the prophets and sainctes, and to them that feare thy name, little and great, and to destroy them that haue corrupted the earth.

19. † And the temple of God vvvas opened in heauen: and the arke of his testament vvvas seen in his temple, and there vvere made lightenings, and voices, and an earthquake and greate haile.

:: The kingdō of this world vsurped before by Satan & Antichrist, shal aftervvard be Christes for euer.

:: To repay the hire or wages (for so both the Greeke vvord and the latin signifie) due to holy men, proueh against the protestants, that they did truly merite the same in this liſe.

AN NOT A T I O N S CHAP. XI.

3. *My vvve vvitnesses*] Enoch and Elias, as it is commonly expounded. for, that Elias shal come againe before the later day, it is a most notorious known thing (to vse S. Augustines vvordes) in the mouthes and hartes of faithful men. See li. 20 de Ciuit. Dei c. 29. Traſſ. 4 in Ioan. and both of Enoch and Elias, Lib. 1 de pec. meris. c. 3. So the rest of the Latin Doctors. as, S. Hierom ad Pāmach. ep. 61 c. 11. & in Psal. 20. S. Ambrose in Psal. 45. S. Hilarie 20 cen. in Mat. Prosper li. vltimo de Promissionibus c. 13. S. Gregorie li. 14 Moral. c. 11. & ho. 12 in Ezech. Beda in 9 Marci. The Greeke fathers also, as S. Chrysostom ho. 58 in Mat. & ho. 4 in 2 Theſſal. & ho. 21 in Genes. & l. o. 22 in ep. ad Hebr. Theophylacte and Occumenius in 17 Matthai. S. Damascene li. 4 de Orthodoxa fide c. 27.

Enoch & Elias yet aliue, shal preach in the time of Antichrist.

Furthermore, that they liue also in Paradiſe, it is partly gathered out of the Scripture Eccſie 44, 16. vvhere it is plainly ſaid of Enoch, that he is translated into Paradiſe, as al our Latin exemplars do reade: and of Elias, that he vvvas taken vp aliue, it is euident 4 Reg. 2. And S. Irenæus ſaith, it is the tradition of the Apoſtles, that they be both there. li. 5 in initio. Dicunt Presbyteri (saith he) qui sunt Apostolorum Discipuli. So say the Priests or Auncients that are the ſchoolers of the Apoſtles. See S. Iuſtine q. 85 ad orthodoxos. Finally, that they shal returne into the companie of men in the end of the vvorld, to preach againſt Antichrist, and to intue both Iewes and Gentiles to penance, and ſo be martyred, as this place of the Apocalypſe ſeemeth plaine, ſo vve haue in part other testimonies hereof. Malac. 4. Eccei 44, 16, 48, 10. Mat. 17, 11. See also Hyppolytus booke of Antichrist and the end of the vvorld. Al vvhich being vvell conſidered, the Heretikes are to contentious and incredulous, to diſcredit the ſame, as they commonly doe.

CHAP. XII.

4 The great dragon (the Diuel) vvatching the vvoman that brought forth a man childe, ſo deuoure it. God tooke away the childe to him ſelf, and ſed the vvoman in the deſert. 7 Michael fighting vvith the dragon ouercometh him. 13 Vvho being thruſt downe to the earth, persecuteth the vvoman & her ſeede.

And

The Dragons incredulous & persecuting multitude, and Antichrist the cheefe head thereof.

∴ This is properly & principally spoken of the Church: and by allusion, of our B. Lady also. ∴ The spirites that fall from their first state into Apostasie vvith him and by his means.

c. The Diuels endeouour against the Churches children, and specially our B. Ladies onely sonne the head of the rest.



ND a great signe appeared in heauen: 1
∴ a vvoman clothed vvith the sunne, and
the moone vnder her feete, & on her head
a crowne of tyvelue starres: † & being 2
vvith childe, she cried also traueling, and is
in anguish to be deliuered. † And there 3
vvvas seen an other signe in heauen, and
behold 4 a great red dragon hauing seuē heades, & ten hornes:
and on his heades seuē diademes, † & his taile drevv ∴ the 4
third part of the starres of heauen, and cast them to the earth,
and the dragon stooode before the vvoman which vvvas ready
to be deliuered: that vvhen she should be deliuered, he
might deuoure her sonne. † And she brought forth a man 5
childe, vvho vvvas *to gouerne al nations in an yron rodde: &
her sonne vvvas taken vp to God and to his throne, † & " the 6
vvoman fled into the vvildernesse where she had a place pre-
pared of God, that there they might feede her a thousand
tyvo hundred sixtie daies.

† And there vvvas made " a great battel in heauen, Michael 7
and his Angels fought vvith the dragon, and the dragon
fought and his Angels: † and they preuailed not, neither 8
vvvas their place found any more in heauen. † And that great 9
dragon vvvas cast forth, the old serpent, vvwhich is called the
Deuil and Satan, vvwhich seduceth the vvhole vvorld: and he
vvvas cast into the earth, & his Angels vvvere throvven downe
vvith him. † And I heard a great voice in heauen saying: 10
Novv is there made saluation and force, and the kingdom of
our God, and the povver of his Christ: because the accuser
of our biethren is cast forth, vvho accused them before the
sight of our God day and night. † And ∴ they ouercame 11
him by the blood of the Lambe, and by the vvord of their
testinonie, and they loued not their liues euen vnto death.
† Therefore reioyce ô heavens, and yon that dwell therein. 12
Vvo to the earth and to the sea, because the Diuel is descēded
to you, hauing great vvrrath, knowving that he hath a litle
time.

† And after the dragon savv that he vvvas throvven into 13
the earth, he persecuted the vvomā vvwhich brought forth the
man-childe: † and there vvvere giuen to the vvoman tyvo 14
vvvings of a great egle, that shee might flie into the desert
vnto

c The
great Di-
uel Luci-
fer.

Pf 2, 9.
Apo. 2,
27.

∴ Vvhen the
Angels or vve
haue the victo-
rie, vve must
knowv it is by
the blood of
Christ, and so
al is referred
alwaies to
him.

- vnto her place, vvhether she is nourished for a time & times,
 15 & halfe a time, from the face of the serpent. † And the serpent
 cast out of his mouth after the vvoman, vvater as it vvore a
 floud: that he might make her to be caried avway vvith the
 16 floud. † And the earth holpe the vvoman, and the earth o-
 pened her mouth, and svallowved vp the floud vvwhich the
 17 dragon cast out of his mouth. † And the dragon vvvas angrie
 against the vvoman: and vvvent to make battel vvith the rest
 of her seede, vvwhich keepe the commaundements of God,
 18 and haue the testimonie of I E S V S Christ. † And he stood
 vpon the sand of the sea.

This often
 insinuation that
 Antichrists
 reigne shal be
 but three yerres
 & a halfe (Dan.
 7, 25. & poc. 11,
 2, 3. & in this
 chap. v. c. 13,
 5.) proueth
 that the here-
 tikes be exce-
 dingly blinded
 vvith malice,
 that hold the
 Pope to be An-
 tichrist, who
 hath ruled so
 many ages.

AN NOT A T I O N S

CHAP. XII.

6. *The vvoman fled.*] This great persecution that the Church shal flee from, is in the time of Antichrist, and shal endure but three yerres and a halfe, as is noted v. 14 in the margent. In vvwhich time for al that, she shal not vvant our Lordes protection, nor true Pastors, nor be so secrete, but The Church al faithful men shal knowv her: much lesse shal she decay, erre in faith, or degenerate shal flee as to and solovv Antichrist, as Hererikes do vvickedly feine. As the Church Catholike novv in England a desert in An- in this time of persecution, because it hath no publike state of regiment nor open free exercise of richrists time, holy functions, may be said to be fled into the desert, yet it is neither vnknoven to the faithful but not decay that solovv it, nor the enemies that persecute it: as the hidde company that the protestants talke or be vnknow- of, vvvas for some vvorldes together, neither knovven to their frendes nor foes, because there en, no nor for vvvas in deede none such for many ages together. And this is true, if vve take this flight for a very so short a corporal retiring into vvildernes. Vvhere in deede it may be, and is of most expounded, to be a time. spiritual flight, by forsaking the ioyes and solaces of the vvorld, and giuing her self to contempla- tion and penance, during the time of persecution vnder Antichrist. And by enlarging the sense, it may also very vvell signifie the desolation and affliction that the Church suffereth and hath suffered from time to time in this vvildernes of the vvorld, by al the forerunners and ministers of Anti- christ, Tyrants and Heretikes.

7. *A great battel.*] In the Church there is a perpetual combat betvvixt S. Michael (protector S. Michael of the Church militant as he vvvas sometime of the Ievvies Synagogue Dan. 10, 21) and his Angels, fighting vvith and the Deuil and his ministers. the perfect victorie over vvhom, shal be at the iudgement. Make the dragon. here also the cause vvhy S. Michael is commonly painted fighting vvith a dragon.

15. *To be caried avway.*] By great persecution he vvould dravv her, that is, her children from Antichrists at- the true faith: but every one of the faithful cleet, gladly bearing their part thereof, overcome his ttempts to draw tyrannie At vvwhose constancie he being the more offended, vvorketh malicious attempts in assaul- from the true ting the frailer sort, vvho are here signified by the rest of her seede that keepe the commaundements, but faith. are not so perfect as the former.

CHAP. XIII.

- 3 A beast rising up out of the sea, having seven heades and ten hornes & ten diademes,
 5 blasphemeth God, 7 and vvwarreth against the Saints & destroieth them.
 11 And another beast rising out of the earth vvith two hornes, vvvas altogether
 for the foresaid beast, constraining men to make and adore the image thereof, and
 to haue the character of his name.

Yyyy

AND



∴ They that now folow the simplest & grofsest heretikes that euer were without seeing miracles, would then much more folow this great seducer working miracles.

∴ No heretikes euer liker Antichrist, the these in our daies, specially in blasphemies against Gods Church, Sacraments, Sainctes, ministers, and al sacred things.

ND I sawv a beast comming vp from the sea, hauing seuen heades, and ten hornes, & vpon his hornes ten diademes, and vpon his heades names of blasphemie. † And the beast vvhich I sawv, vvas like to a libarde, and his feete as of a beare, and his mouth, as the mouth of a lion. And the

dragon gaue him his ovvne force and great povver. † And I sawv one of his heades as it vvere slaine to death: and the vvound of his death vvas cured. And al the earth vvas in admiration after the beast. † And they adored the dragon vvhich gaue povver to the beast: and they adored the beast, saying, Vvho is like to the beast? and vvhich shal be able to fight vvith it? † And there was giuen to it a mouth speaking great things and blasphemies: and povver vvas giuen to it to vvooke tivo and fourtie monethes. † And he opened his mouth vnto blasphemies tovvard God, to blaspheme his name, and his tabernacle, and those that dwell in heauen. † And it vvas giue vnto him to make battail vvith the sainctes, & to ouercome them. And povver vvas giuen him vpon every tribe and people, and tongue, and nation, † and al that inhabite the earth, adored it, * vvwhose names be not vvritten in the booke of life of the Lambe, vvhich vvas slaine from the beginning of the vvorld.

† If any man haue an eare, let him heare. † He that shal leade into captiuitie, goeth into captiuitie: * he that shal kil in the svord, he must be killed vvith the svord. here is the patience and the faith of sainctes.

† And I sawv ∴ another beast coming vp from the earth: and he had tivo hornes, like to a lambe, & he spake as a dragon. † And al the povver of the former beast he did in his sight: and he made the earth and the inhabitants therein, to adore the first beast, vvwhose vvound of death vvas cured. † And he did many signes, so that he made also fire to come dovvne from heauen vnto the earth in the sight of men. † And he seduceth the inhabitants on the earth through the signes vvhich vvere giue him to doe in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast vvhich hath the stroke of the sword, and liued. † And it vvas giuen him to giue spirit to the image of the beast, and that the image of the beast should speake: and

Apoc. 3. 8

Gen. 9. 6
Mt. 26.
52.

and ſhould make, that vvhofoeuer ſhal not adore the image
 16 of the beaſt, be ſlaine. † And he ſhal make al, litle & great,
 and rich, and poore, and free-men, and bond-men, to haue a
 17 character in their right hand, or in their foreheads. † and
 that no man may bie or ſel, but he that hath " the character, or
 18 the name of the beaſt, or the number of his name. † Here
 is vviſdom. He that hath vnderſtanding, " let him count the
 number of the beaſt. For " it is the number of a man: & " the
 number of him is ſixe hundred ſixtie ſixe.

A N N O T A T I O N S

C H A P. XIII.

1. *A beaſt coming vp.*] This beaſt is the vniuerſal companie of the vicked, vvhofe head is Antichriſt: & the ſame is called (*Apo.* 17) the vvhooore of Babylon. The 7 heades be expounded (*Apo.* 17) ſeuē kings: ſiue before Chriſt, one preſent, and one to come. The 10 hornes be alſo there expounded to be 10 kings that ſhal reigne a ſhort vvhile after Antichriſt. This dragon is the Diuel, by vvhofe pover the vvhooore or beaſt or Antichriſt vvorketh. for in the vvordes folloving (*v.* 3 & 4) Antichriſt is called the beaſt, to vvhom the dragon, that is, the Deuil giueth that pover of ſeined miracles. and as vve adore God for giuing pover to Chriſt and his ſolovvers, ſo they ſhal adore the Deuil for aſſiſting Antichriſt and giuing him pover.

Many myſteries expounded.

7. *To make baſtel vvith the ſaincts.*] He ſhal kil the ſaincts then liuing, Elias and Enoch, and infinite moe that profeſſe Chriſt. vvhereby vve muſt learne, not to maruel vvhen vve ſee the vicked perſecute and preuaile againſt the iuſt, in this life. Then ſhal his great perſecution and crueltie trie the ſaincts patience, as his vvonderful meanes to ſeduce ſhal trie the ſtedfaſtnes of their faith, vvhih is ſignified by theſe vvordes folloving, *Here is the patience and the faith of ſaincts.* And vvhen it is ſaid, *They adore the beaſt, vvhoſe names are not vvritten in the booke of life of the Lambs,* it giueth great ſolace and hope to al them that ſhal not yeld to ſuch perſecutions, that they are of Gods elect, and their names vvritten in the booke of life.

Great perſecution by Antichriſt and his miniſters.

14. *The image of the beaſt.*] They that novv reſuſe to vvorſhip Chriſts image, vvould then vvorſhip Antichriſts. And vve may note here, that as the making or honouring of this image vvvas not againſt the honour of Antichriſt, but vvholly for it, as alſo the image erected of Nabuchodonotor, and the vvorſhip thereof vvvas altogether for the honour of him, ſo is the vvorſhip of Chriſts image, the honour of Chriſt him ſelf, and not againſt him, as Proteſtants madly imagin.

The honour of Chriſts image is for the honour of Chriſt.

17. *The character or the name.*] As belike for the peruerſe imitation of Chriſt, vvhofe image (ſpecially as on the Roode or crucifixe) he ſeeth honoured and exalted in euery Church, he vvill haue his image adored (for that is Antichriſt, in emulation of like honour, aduerſarie to Chriſt) ſo for that he ſeeth al true Chriſtian men to beare the badge of his Croſſe in their foreheads, he likewiſe vvill force al his to haue an other marke, to abolifh the ſigne of Chriſt. By the like emulation alſo and vicked oppoſition he vvill haue his name and the letters thereof to be ſacred, and to be vvorne in mens cappes, or vvritten in ſolemn places, and to be vvorſhipped, as the name of I E S V S is and ought to be among Chriſtian men. And as the ineffable name of God vvvas among the Iewes expreſſed by a certaine number of 4 characters (therefore called *Tetragrammaton*) ſo it ſeemeth the Apoſtle alludeth here to the number of Antichriſts name.

Antichriſts triple honour againſt the honour of Chriſt.

And here it is much to be noted, that the Proteſtants plucking dovvne the image of Chriſt out of al Churches, & his ſigne of the croſſe from mens foreheads, and taking avay the honour and reverence of the name I E S V S, doe make roome for Antichriſts image, & make, and name. And vvhen Chriſts images and enſignes or armes ſhal be abolifhed, and the Idol of Antichriſt ſet vp in ſteede thereof, as it is already begonne: then is the abomination of deſolation vvhih vvvas foretold by Daniel and our Sauour.

The Proteſtants by abolifhing of Chriſts image, & croſſe and irreverence to the name

18. *Let him count.*] Though God vvould not haue it manifeſt before hand to the vvorld, vvho is particular this Antichriſt ſhould be yet it pleaſed him to giue ſuch tokens of him, that vvhen he cometh, the faithful may eaſily take notice of him, according as it is vvritten of the cūent of other prophecies concerning our Sauour, *That vvhen it is come to paſſe, you may beleue.* In the meane time vve muſt take heede that vve iudge not ouer raſhly of Gods ſecretes, the holy vvriter

I E S V S, make a ready vvay to the honour of Antichriſt.

Antichriſts name ſecret.

Yyy y ij here

here signifying, that it is a point of high vnderstanding, illuminated extraordinarily by Gods spirit, to reckon right and discern truely before hand, Antichrists name and person.

18. *It is the number of a man.*] A man he must be, and not a Diuel or spirit, as here it is cleere, and by S. Paul 2 *Thessal.* 2. vvhether he is called, *the man of sinne*. Again, he must be one particular person, & not a number, a succession, or vvhole order of any degree of men: because his proper name, and the particular number, and the characters thereof be (though obscurely) insinuated. Vvhich reproveth the wicked vanitie of Heretikes, that would haue Christs owne Vicars, the successors of his cheefe Apostle, yea the vvhole order of them for many ages together, to be this Antichrist. Vvhether by his description here and in the said Epistle to the Thessalonians, must be one special man, and of a particular proper name, as our Lord I E S U S is. And vvhofoeuer he be, these Protestants vndoubtedly are his precursors, for as they make his vvaie by ridding avvaie Christs images, crosse, and name, so they exceedingly promote the matter by taking avvaie Christs cheefe minister, that al may be plaine for Antichrist.

If the Pope had been Antichrist, and had been reuealed now a good many yeres sithence, as these fellows say he is to them, then the number of this name would agree to him, and the prophetic being now fulfilled, it would evidently appeare that he bare the name and number here noted. for (no doubt) when he cometh, this count of the letters or number of his name vvhich before is so hard to know, will be easie. for he will set vp his name in every place, eue as we faithful men do now aduance I E S U S. And vvhether name proper or appellatiue of al or any of the Popes do they finde to agree vvvith this number, notwithstanding they boast that they haue found the vvhole order and euer of them these thousand yeres to be Antichrist, and the rest before euen from S. Peter, foreworkers to vviard his kingdom?

13. *The number 666.*] Forasmuch as the auncient expositors and other do thinke (for certaine knowledge thereof no mortal mā can haue without an expresse reuelation) that his name consisteth of so many, & such letters in Greeke, as according to their manner of numbering by the Alphabete make 666, and forasmuch as the letters making that number, may be found in diuers names both proper & common: (as S. Irenæus findeth them in *Latinos* and *Teitan*, Hippolytus in *αποστυμα*, Iren. l. 5. Actas in *Lampetis*, & some of this age in *Luderus*, vvhich was Luthers name in the Alman to gue:) in fine. therefore vve see there can be no certaintie, and euerie one frameth and applieth the letters to his owne purpose. and most absurd folly it is of the Heretikes, to applie the vvvord, *Latinos*, to the Pope: neither the vvhole order in common, nor euer any particular Pope being so called. and S. Irenæus the first that obserued it in that vvvord, applied it to the Empire and state of the Romane Emperour, vvhich then was Heathen, and not to the Pope of his daies or after him: and yet preferred the vvvord, *Teitan*, as more agreeable, vvvith this admonition, that it were a very perilous and presumptuous tbing to define any certaintie before hand, of that number and name. And truely vvhether the Protestants presume herein of the Pope, vve may boldly discharge Luther of that dignitie. He is vndoubtedly one of Antichrists precursors, but not Antichrist him self.

Anti-christ shall be one special person, and of a peculiar name.

The Pope can not be Antichrist.

All framing of letters to expresse Antichrists name, is vncertaine.

The Epistle vpo S. Innocents day in Christmas.

1. Christ, and the same number of elect that were signed chap. 7.



ND I looked, & behold: a Lābe stode vpon 1 mount Sion, and vvvith him an hundred fourtie four thousand hauing his name, and the name of his Father vvvritten in their foreheads.

† And I heard a voice from heauen, as the 2 voice of many waters, and as the voice of great thunder: and the voice vvhich I heard, as of harpers harping on their harpes. † And they sang as it were a new song before the 3 fate and before the four beasts, and the seniors, and no man

CHAP. XIII.

1 Virgins follow the Lambe vvhithersoever, singing a new canticale. 6 One Angel Euangelizeth the Gospel: & another Angel telleth the fall of Babylon: 9 the third declareth their sorments that haue adored the beast. Moreover two bawling sickles, 15 one of them is commaunded to reape doune the corne, 18 the other to gather the grapes as in vintage, vvhich are troden in the lake of Gods wrath.

learne
pobiv,

4 man could say the song, but those hundred fourtie four
thousand, that were bought from the earth. † These
are they which were not defiled with women. For they are
:: virgins. These follow the Lambe whithersoever he shall
goe. These were bought from among men, the first fruites
5 to God and the Lambe: † and in their mouth there was
found no lie. for they are without spot before the throne of
God. ¶

6 † And I saw an other Angel flying through the middes
of heauen, hauing the eternal Gospel, to euangelize vnto them
that sit vpon the earth, and vpon euery nation, and tribe, &
7 tōge, & people: † saying with a loud voice, Feare our Lord,
and giue him honour, because the houre of his iudgement is
come: and adore ye him * that made heauen and earth, the
sea and al things that are in them, and the fountaines of
vvaters.

8 † And an other Angel folowed, saying, * Fallen fallen is
that great :: Babylon, which of the vine of the vvrath of
her fornication made al nations to drinke.

9 † And the third Angel folowed them, saying with a
loud voice, If any man adore the beast and his image, and re-
10 ceive the character in his forehead, or in his hand: † :: he
also shall drinke of the vine of the vvrath of God, which
is mingled with pure vine in the cuppe of his vvrath, and
shall be tormented with fire & brimstone in the sight of the
11 holy Angels and before the sight of the Lambe. † and the
smoke of their tormentes shall ascend for euer & euer: neither
haue they rest day and night, which haue adored the beast,
and his image, and if any man take the character of his name.
12 † Here is the patience of saintes, which :: keepe the com-
maundementes of God and the faith of I e s u s.

13 †^b And I heard a voice from heauen, saying to me, Vwrite,
Blessed are the dead which die in our Lord. from hence forth
now, saith the Spirit, that they rest from their labours. for
their vvorkes follow them.

14 † And I saw, and behold a white cloude: and vpon the
cloude one sitting like to the Sonne of man, hauing on his
head a crowne of gold, and in his hand a sharpe sickle.

15 † And an other Angel came forth from the temple, crying
with a loud voice to him that sat vpon the cloude, * Thrust
in thy sickle, and reape, because the houre is come to reape,

One state of
life more ex-
cellent then an
other. and vir-
gins for their
puritye passing
the rest, & al-
waies accom-
panying Christ
according to
the Churches
hymne out of
this place, *Qu-
cunque pergo, vir-
gines sequun-
tur &c.*

c This the
Church appli-
eth to the ho-
ly Innocents
that died first
for Christ.

:: The citie of
the diuel,
which is the
vniuersal so-
cietie of the
wicked misbe-
leuers & il li-
uers in the
vvorld.

:: The great
damnatio that
shall follow
them that for-
sake Christ &
the Church, &
worship An-
tichrist or his
image.

:: Faith is not
ynough to sal-
uatio, without
fulfilling of
Gods commaū-
dements.

b The Epistle
in a daily Masse
for the dead,

Y y y iij for

Pf. 145.
Act. 14.

Esai. 21.
Ier. 51.
Apo. 18.

Isai 3.
Mat. 13.

for the haruest of the earth is drie. † And he that sate vpon 16
the cloude, thrust his sickle into the earth, and the earth vvas
reaped. † And an other Angel came forth from the temple 17
vvhich is in heauē, him self also hauing a sharpe sickle. † And 18
an other Angel came forth from the altar, vvhich had powver
ouer the site: and he cried vwith a loud voice to him that
had the sharpe sickle, saying, Thrust in thy sharpe sickle, and
gather the clusters of the vineyard of the earth: because the
grapes thereof be ripe. † And the Angel thrust his sharpe 19
sickle into the earth, and gathered the vineyard of the earth,
& cast it into the great presse of the vvrath of God: † and 20
the presse vvas troden vwithout the citie, and bloud came
forth out of the presse, vp to the horse bridles, for a thou-
sand sixe hundred furlongs.

ελωὶν
λατίν. far,
trough,
lake.

ANNOTATIONS CHAP. XIII.

13. *From hence forth nouu.*] This being specially spoken of Martyrs (as not onely S. Augustine seemeth to take it, but the Calvinists them selues, translating, *in domino, for our Lords cause*) the Protestants haue no reason to vse the place against Purgatorie or praier for the departed. seeing the Catholike Church and al her children confesse, that al Martyrs are straight after their death, in blisse, and neede no praiers. Vwhereof this is S. Augustines knowven sentence. *He doeth iniurie to the Martyr, that praierh for the Martyr.* Ser. 17 de verb. Apost. c. 1. and againe to this purpose he writeth thus most excellently tract. 84 in Ioan. *We keepe not a memorie of Martyrs at our Lords table, as vve doe of other that rest in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.* Beza.

Praying for
the dead, and
vnto Saints,
at the altar.

The place a-
lused against
Purgatorie,
answered.

But if vve take the vvordes generally for al deceased in state of grace, as it may be also, then vve say that euen such, though they be in Purgatorie and Gods chastisement in the next life, and neede our praiers, yet (according to the foresaid vvordes of S. Augustine) *do rest in peace*, being discharged from the labours, afflictions, and persecutions of this vworld, and (vvhich is more) from the daily dangers of sinne and damnation, and put into infallible securitie of eternal ioy vwith vnspeakable comfort of conscience, and such in deede are more happie and blessed then any liuing, vwho yet are usually in the Scriptures called blessed, euen in the middes of the tribulations of this life. Vwhereby vve see that these vvordes, *from hence forth they shal rest from their labours*, may truly agree to them also that are in Purgatorie, and so here is nothing proued against Purgatorie. Lastly, this aduerbe, *á modo*, in Latin, as in the Greeke ἀπὸ νῦν, doth not properly signifie, *from this present time forward*, as though the Apostle had said, that after their death and so forward they are happie: but it noteth and ioyneth the time past together vwith the time present, in this sense, that such as haue died since Christs Ascension, vwhen he first cutting into heauen opened it for others, goe not to *Limbu Patrum*, as they vvore vvent before Christs time, but are in case to goe straight to blisse, except the impediment be in them selues. Therefore they are here called blessed, that die nouu in this state of grace & of the new Testament, in comparisn of the old faithful and good persons.

á modo
'α πᾶσι
Pootius in
Lexico.

CHAP. XV.

THE 4 PART
Of the 7 last
plagues & fi-
nal damnatio
of the wicked.

2. They that had nouu overcome the beast and his imago and the number of his name, do glorifie God. 6 To seuen Angels hauing the seuen last plagues, are giuen seuen cuppes full of the vvrath of God.

AND

- 1 **A**ND I saw another signe in heauen great and
maruelous : seuen Angels hauing the seuen last
plagues. Because in them the wrath of God is con-
summate. † And I saw as it were a sea of glasse
mingled vwith fire, and them that ouercame the beast and his
image and the number of his name, standing vpon the sea of
glasse, hauing the harpes of God: † and singing :: the song
of Moyse the seruant of God, and the song of the Lambe,
saying, Great and maruelous are thy vworkes Lord God om-
nipotent : iust and true are thy vvaies King of the vvorldes'.
† Vvho shal not feare thee o Lord, and magnifie thy name?
because thou only art holy, because al nations shal come, &
adore in thy sight, because thy iudgements be manifest.
- 5 † And after these things I looked, and behold the temple
of the tabernacle of testimonie was opened in heauen: † and
there issued forth the seuen Angels, hauing the seuen plagues,
from the temple : reuested vwith cleane and vwhite stone, &
girded about the breastes vwith girdles of gold. † And one of
the foure beastes, gaue to the seuen Angels seuen vials of gold
ful of the vvyrath of the God that liueth for euer and euer.
† And the temple vvas filled vwith smoke at the maiestie of
God, and at his povver : and no man could enter into the
temple, til the seuen plagues of the seuen Angels vvere con-
summate.

The tribula-
tions about
the day of iud-
gement.

c Baptisme.

:: The song of
Moyse, and
Christ, is the
new Testamēt
and the old.

THE FIFTH
VISION.

CHAP. XVI.

*Upon the pouring out of the seuen cuppes of Gods vvyrath, on the land, the sea, the
fountaines, the seat of the beast, Euphrates and the aire : there arise sundrie pla-
gues in the vvorld.*

- 1 **A**ND I heard a great voice out of the tem-
ple, saying to the seuen Angels : Goe, and
poure out the seuen vials of the vvyrath
of God vpon the earth. † And the first
vvent, and poured out his vial vpon
the earth, and there vvas made a cruel and
very sore vvound vpon men that had the
character of the beast: and vpon them that adored the image
thereof.
- 3 † And the second Angel poured out his vial vpon the
sea, and there vvas made bloud as it vvere of one dead : and
euery



euery liuing soul died in the sea.

† And the third poured out his vial vpon the riuers & 4
the fountaines of vvaters:and there vvas made bloud. † And 5
I heard the Angel of the vvaters,saying: Thou art iust ô Lord,
vvhich art, and vvhich vvaſt, the holy one, becauſe thou haſt
iudged theſe things: † :: becauſe they haue ſhed the bloud 6
of the Sainctes and Prophets, & thou haſt giuen them bloud
to drinke for they are vvorthie. † And I heard an other, 7
ſaying: Yea Lord God omnipotent, true and iuſt are thy
iudgements.

† And the fourth Angel poured out his vial vpon the 8
ſunne, and it vvas giuen vnto him to afflict men vvith heate
and fire: † and men boiled vvith great heate, and :: blaſ- 9
phemed the name of God hauing powver ouer theſe plagues,
neither did they penance to giue him glorie.

† And the fiſt Angel poured out his vial vpon the ſeat 10
of the beaſt: and his kingdom vvas made darke, and they to-
gether did eate their tongues for paine: † & they blaſphemed 11
the God of heauen becauſe of their paines and vvoundes, &
did not penance from their vvorkes.

† And the ſixt Angel poured out his vial vpon that 12
great riuer Euphrâtes: and dried vp the vvater thereof that a
vvay might be prepared to the kings from the riſing of the
ſunne.

† And I ſawv from the mouth :: of the dragon, and from 13
the mouth of the beaſt, and from the mouth of the falſe-
prophet `three` vncleane ſpirites in maner of frogges. † For 14
they are the ſpirites of Deuils vvorking ſignes, and they goe
forth to the kings of the vvhole earth to gather them into
battel at the great day of the omnipotent God. † Behold 15
* I come as a theefe: Bleſſed is he that vvatcheth, & keepeth
his garments, that he* vvake not naked, and they ſee his
turpitude. † And he ſhal gather them into a place vvhich 16
in Hebrevv is called *c* Armagedon.

† And the ſeuenth Angel poured out his vial vpon the 17
aire, and there came forth a loud voice out of the temple
from the throne, ſaying: It is done. † And there vvere made 18
lightenings, and voices, and thunders, and a great earthquake
vvas made, ſuch an one as neuer hath been ſince men vvore
vpon the earth, ſuch an earthquake, ſo great. † And :: the 19
great citie vvas made into three partes: and the cities of the
Gentiles

:: The great
reuenge that
God vvill doe
at the later
day vpon the
perſecutors of
his Sainctes.

:: The deſpe-
rate and dam-
ned perſons.
ſhal blaſ-
pheme God
perpetually.
vvhich ſhal
be ſuch onely
as do not re-
pent in this
life.

c See chap. 9. v.
20 in the mar-
gent.

:: The dragon,
is the Diuel:
the beaſt, An-
tichriſt, or the
ſocietie wher-
of he is head:
the falſe-pro-
phet, either
Antichriſt him-
ſelf, or the
companie of
Heretikes and
ſeducers that
ſolovv him.

c The hill of
theeues, by S.
Hieroms in-
terpretation.

:: The citie or
cōmonwealth
of the vvicked
deuided into
three partes:
into infidels,
Heretikes, and
enill Catho-

v iſſue
forth
three

Apo. 3.
2 Cor. 5.
3.

Ier. 25,
15.

Gentiles fel. And Babylon. the great came into memorie before God,* to giue her the cuppe of vvine of the indignation of his vvrath. † And euery Iland fled, and mountaines were not found. † And great haile like a talent came downe from heauen vpon men; and men blasphemed God for the plague of the haile: because it vvas made exceeding great.

likes. This citie is here called Babilō, whereof see the Annotat. vpon the next chapter 17. 5.

CHAP. XVII.

The harlot Babylon clothed vwith diuers ornaments, & and drunken of the bloud of Martyrs, sitteth vpon a beast that hath seuen heades and ten hornes: 7 al which things the Angel expoundeth.



1 ND there came one of the seuen Angels :: The final
vvhich had the seuen vials, & spake vwith damnation of
me, saying, Come, I vil shevv thee:: the the vvhole
2 damnation of the great harlot, vvhich companie of
sitteth vpon e many vvaters, † vwith the reprobate,
vvhom the kings of the earth haue fornicated, and they vvhich inhabite the earth called here
3 haue been drunke of the vvine of her vvhoredom. † And the great
he tooke me avway in spirit into the desert. And I savv a wo- vvhoore.
4 mā sitting vpon a scarlet coloured beast, ful of names of blas- c These many
phemie, hauing seuen heades, and ten hornes. † And the vvaters are
vvoman vvas clothed round about vwith purple and scarlet, many peoples.
5 and gilted vwith gold, and pretious stone, and pearles, hauing v. 15.
of her fornication. † And in her forehead a name vvritten,
6 "Mysterie:" Babylon the great, mother of the fornications and
the abominations of the earth. † And I savv the vvoman
7 "drunken of the bloud of the Sainctes, and of the bloud of
the martyrs of Iesvs. And I marveled vwhen I had seen her,
vwith great admiration. † And the Angel said to me, Vvhy
doest thou marvel? I vil tel thee the mysterie of the woman,
and of the beast thar carieth her, which hath the seuen heades
and the ten hornes.

8 † The beast vvhich thou savvest, :: vvas, and is not, and :: It signifieth
shal come vp out of the bottomeles depth, and goe into des- the short rei-
truction: and the inhabitants on the earth (vvhose names gne of Anti-
are not vvritten in the booke of life from the making of the christ, vvho is
vworld) shal marvel, seeing the beast that vvas, and is the cheefe
horne or head
of the beast.

Z z z z not.

not. † And here is vnderstanding, that hath vvisedom. 9
The seuen heades : are " seuen hilles, vpon vvhich the
vvoman sitteth, and they are seuen kings. † Five are fallen, 10
one is, and an other is not yet come : & vvhen he shal come,
he must tarie a short time. † And the beast vvhich vvas, & 11
is not : " the same also is the eight, and is of the seuen, & goerh
into destruction. † And the ten hornes vvhich thou sawest : 12

∴ Some ex-
pound it of
ten smal king-
doms, into
which the Ro-
mane Empire
shal be deui-
ded, vvhich
shal al serue
Antichrist both
in his life and
a litle after.

∴ Not forcing
or mouing any
to folow Anti-
christ, but by
his iust iudge-
ment, & for pu-
nishment of
their sinnes,
permitting the
to beleewe and
eösent to him.

are ∴ ten kings, vvhich haue not yet receiued kingdom, but
' shal' receiue povver as kings one houre after the beast.
† These haue one counsel and force : and their povver they 13
shal deliuer to the beast. † These shal fight vvith the Lambe, 14
and the Lambe shal ouercome them, because* he is Lord of
lordes, and King of kinges, & they that are vvith him, called,
and elect, and faithful. † And he said to me, The vvaters 15
vvhich thou savvest vvhere the harlot sitteth : are peoples,
and nations, and tonges. † And the ten hornes vvhich thou 16
savvest in the beast : these shal hate the harlot, and shal make
her desolate and naked, and shal eate her flesh, and her they
shal burne vvith fire. † for ∴ God hath giuen into their 17
hattes, to doe that vvhich pleaseh him : that they giue their
kingdom to the beast, til the vvordes of God be cösummate.
† And the vvoman vvhich thou savvest : is " the great citie, 18
vvhich hath kingdom ouer the kinges of the earth.

∴ doe

1 Tim. 6.
15. Apo.
19, 16.

ANNOTATIONS

CHAP. XVII.

[*s. Babylon.*] In the end of S. Peters first Epistle, vvhere the Apostle dateth it at Babylon, vvhich the auncien. vvriters (as vve there noted) ascribe to be meant of Rome : the Protestants vvil not in any vvise haue it so, because they vvould not be driuen to confess: that Peter euer vvas at Rome, but here for that they thinke it maketh for their opinion, that the Pope is Antichrist, and Rome the seate and citie of Antichrist, they vvil needes haue Rome to be this Babylon, this great vvhere, and this purple harlot. for such fellows, in the exposition of holy Scripture, be ledde onely by their preiudicate opinions and heresies, to vvhich they dravv al things vvithout al indifferencie and sinetitie.

But S. Augustine, Aretas, and other vvriters, most commonly expound it, neither of Babylon it self a citie of Chaldaea or Egypt, nor of Rome, or any one citie, vvhich may be so called spiritu- ally, as Hierusalem before chap. 11 is named spiritual Sodoma and Egypt : but of the general so- cietie of the impious, & of those that preterre the terrene kingdö and cömoditie of the vvorld, before God & eternal felicitie. The author of the Commentaries vpon the Apöcalypse set forth in S. Ambrose name, vvriteth thus : *This great vvhoore sometime signifieth Rome, specially vvhich at that time vvhen the Apostle vvrote this, did persecute the Church of God but oöhervvise it signifieth the vvhole citie of the Diuel, that is, the vvniuersal corps of the reprobate.* Tertullian also taketh it for Rome, *li. aduers.* thus, *Babylon* (saith he) in S. Iohn is a figure of the citie of Rome, being so great, so proud of the Empire, the head of the terrene dominion of the vvorld, the persecutor of the Apöstles and their successors, the seate of Nero, Domitian, and the like, Chnists special enemies, the sinke of idolatrie, sinne, and false

false worship of the Pagan gods. Then vvas it Babylon, vvhhen S. Iohn vvrote this, and then vvas Nero and the rest figures of Antichrist, and that citie the resemblance of the principal place (vvheresoeuer it be) that Antichrist shal reigne in, about the later end of the vvorld.

Novv to apply that to the Romane Church and Apostolike See, either novv or then, vvich vvas spoken onely of the terrene state of that citie, as it vvas the seate of the Emperour, and not of Peter, vvhen it did flea aboute 30 Popes Christs Vicars, one after an other, & endeouored to destroy the vvhole Church: that is most blasphemous and foolish.

The Church in Rome vvas one thing, & Babylon in Rome an other thing. Peter sate in Rome, and Nero sate in Rome. but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome. Vvvhich distinction the Heretikes might haue learned by S. Peter him self *ep. 1. chap. 5.* vvriting thus, *The Church saluteth you, that is in Babylon, coelest.* So that the Church and the very chosen Church vvas in Rome, vvhen Rome vvas Babylon. vvhereby it is plaine that, vvwhether Babylon or the great vvhoore do here signifie Rome or no, yet it can not signifie the Church of Rome: vvich is novv, and euer vvas, differing from the terrene Empire of the same. And if, as in the beginning of the Church, Nero and the rest of the persecuting Emperours (vvich vvere figures of Antichrist) did principally sit in Rome, so also the great Antichrist shal haue his seate there, as it may vvell be (though others thinke that Hierusalem rather shal be his principal citie): yet euen then shal neither the Church of Rome, nor the Pope of Rome be Antichrist, but shal be persecuted by Antichrist, and driuen out of Rome, if it be possible. for, to Christs Vicar and the Romane Church he vvill beare as much good vvill as the Protestants novv doe, and he shal haue more povver to persecute him and the Church, then they haue.

heathenish
state of them
that persecuted
the Church

The Church
of Rome is
never called
Babylon.

S. Hierom *epist. 17. c. 7.* to Marcella, to dravv her out of the citie of Rome to the holy land, vvarning her of the manifold allurements to sinne and il life, that be in so great and populous a citie, alludeth at length to these vvordes of the Apocalypse, and maketh it to be Babylon, and the purple vvhoore, but straight vvay, lest some naughtie person might thinke he meant that of the Church of Rome, vvich he spake of the societie of the vvicked only, he addeth: *There is there in dede the holy Church, there are the triumphant monuments of the Apostles and Martyrs, there is the true confession of Christ, there is the faith praised * of the Apostle, and Gentilitie troden under foote, the name of Christian daily advancing it self on high.* Vvhereby you see that vvhatsoever may be spoken or interpreted of Rome, out of this vvord Babylō, is not meant of the Church of Rome, but of the terrene state, in so much that the said holy Doctor (*li. 2. advers. Iovinian. c. 19.*) significth, that the holines of the Church there, hath vviped avay the blasphemie vvritten in the forehead of her former iniquitie. But of the difference of the old state and dominion of the Heathen there, for vvvhich it is resembled to Antichrist, and the Priestly state vvich novv it hath, reade a notable place in S. Leo *serm. 1. in natali Petri & Pauli.*

5. *Mysterie.* S. Paul calleth this secreete and close vvorking of abomination, the mysterie of iniquitie. 2. *Thessal. 2.* and it is called a litle after in this chapter vers. 7. *the Sacrament* (or mysterie) of the woman, and it is also the marke of reprobation and damnation.

6. *Drunken of the blood.* It is plaine that this vvomen significth the vvhole corps of al the persecutors that haue and shal shede so much blood of the iust: of the Prophets, Apostles, and other Martyrs from the beginning of the vvorld to the end. The Protestants foolishly expound it of Rome, for that there they put Heretikes to death, and allowv of their punishment in other countries: but their blood is not called the blood of saints, no more then the blood of theeves, man-killers, and other malefactors: for the sheding of vvich by order of iustice, no Commonvvcalh shal answer.

This Woman
signifieth al
persecutors of
saints.

Putting heretikes to death,
is not to shede
the blood of
saints.

9. *Seven lilles.* The Angel hitt self here expoundeth these 7 lilles to be al one vvith the 7 heads and the 7 kings: & yet the Heretikes blinded exceedingly vvith malice against the Church of Rome, are so madde to take them for the seven lilles literally, vpon vvich in old time Rome did stand: that so they might make the vnlearned beleue that Rome is the seate of Antichrist. But if they had any consideration, they might marke that the Prophets visions here are most of them by Sevens, vvwhether he talke of heads, hornes, candlestickes, Churches, kings, lilles, or other thinges: and that he alluded not to the lilles, because they vvere iust seuen, but that *Seuen* is a mystical number, as sometime *Ten* is, signifyng vvnicuersally al of that sort vvhereof he speaketh. as, that the seven heads, lilles, or kingdoms (vvich are here al one) should be al the kingdoms of the vvorld that persecute the Christians: being heads and mountaines for their height in dignitie above others. And some take it, that there vvere seuen special Empires, kingdoms, or States, that vvore or shal be the greatest persecutors of Gods people. as of Egypt, Chanaan, Babylon, the Persians, and Greekes, vvich be seue. sixty of the Romane Empire vvich once persecuted most of al other, and vvich (as the Apostle here saith) *yet is*, or standeth. but the seuenth, then vvhen S. Iohn vvrote this, vvas not come, neither is yet come in our daies: vvich is Antichrists state, vvich shal not come so long as the Empire of Rome standeth, as S. Paul did Prophecie.

The Prote-
stants madnes
in expounding
the 7 lilles,
of Rome: the
Angel himself
expounding it
otherwise.

11. *The same is the eight.* The beast it self being the congregation of al these vvicked persecutors, though it consist of the foresaid seuen, yet for that the malice of al is complete in it, may be

Vvhat is the
eight beast.

Z z z z ij called


called the eight. Or, Antichrist him self, though he be one of the seuen, yet for his extraordinarie vickednes (shal be counted the odde persecutor, or the accomplishment of al other, & therefore is named the eight. Some take this beast called the eight, to be the Diuel.

18. *The great citie.*] If it be meant of any one citie, and not of the vniuersal societie of the reprobate (vvhich is the citie of the Diuel, as the Church & the vniuersal fellowship of the faithfull is called the citie of God) it is most like to be old Rome, as some of the Greekes expound it, from the time of the first Emperours, til Constantines daies, vvho made an end of the persecut. on. for by the authoritie of the old Romaine Empire, Christ vvvas put to death first, and after vvard the vvvo cheefe Apostles, & the Popes their successors, and infinite Catholike men through out the vvorld, by lesser kings vvvhich then vvvere subiect to Rome. Al vvvhich Antichristian persecutions ceased, vvhen Constantine reigned, and yelded vp the citie to the Pope, vvho holdeth not the kingdom or Empire ouer the vvorld, as the Heathen did, but the fatherhood and spiri-tual rule of the Church. Howvbeit the more probable sense is the other, of the citie of the Diuel, as the author of the homilies vvpon the Apocalypse in S. Augustine, declareth.

The double interpretation of Babylon.

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the vvvhich, 9 the kings, 16 and marchants of the earth that sometime did cleaue into her, shal mourne bitterly: 20 but heauen, and the Apostles and Prophets shal reioyce.

ND after these things I savv an other Angel cō-
ming dovvn from heauen, hauing great povver:
& the earth vvvas illuminated of his glorie. † And
he cried out in force, saying, * Fallen fallen is Ba-
bylon the great: and it is become the habitation of Deuils,
and the custodie of euery vncleane spirit, and the custodie
of euery vncleane and hateful bird: † because al nations
haue drunke of the vvine of the vvrrath of her fornication:
and the kings of the earth haue fornicated vvith her: and
the marchantes of the earth vvvere made riche by the vertue
of her delicacies.

† And I heard an other voice from heauen, saying, Goe
out from her my people: that you be not partakers of her
sinnes, and receiue not of her plagues. † Because her sinnes
are come euen to heauen, and God hath remembered her ini-
quities. † Render to her as she also hath rendred to you: &
double ye double according to her vvorkes: In the cuppe
vvherin she hath mingled, mingle ye double vnto her. † As
much as she hath glorified her self, & hath been in delicacies,
so much giue her torment and mourning: because she saith
in her hart, * I sit a queene, & Widow I am not, and mourning
I shal not see. † Therefore in one day shal her plagues come, 8
death, and mourning, and famine, and vvith fire she shal be
burnt: because God is strong that shal iudge her.

† And

∴ The mea-
sure of paines
& damnation,
according to
the wicked
pleasures or
vnlawful deli-
tes of this life,
which is a fore
sentence for
such people
as turne their
whole life to
lust and riot.

Apo. 14.
8.
cρυλακ

Es 47, 3

9 † And :: the kings of the earth, vvhich haue fornicated
vwith her, & haue liued in delicacies, shal vveepe, & be vvaile
them selues vpon her, vwhen they shal see the smoke of her
10 burning: † standing farre of for the feare of her tormentes,
saying, Vvo, vvo, that great citie Babylon, that strong citie:
because in one houre is thy iudgement come.

11 † And the marchātes of the earth shal vveepe, & mourne
vpon her: because no man shal bye their merchandise any
12 more, † merchandise of gold and siluer and precious stone,
and of pearle, and fine linnen, and purple, and silke, & scarlet,
and al Thyne vwood, and al vessels of yuorie, and al vessels of
13 precious stone and of brasse and yron and marble, † and cy-
namon, and of odours, and ointement, and frankeincense, and
vvine, and oile, and floure, & vvheate, and beastes, & sheepe,
14 and horses, and chariotes, & slaues, and foules of men. † And
the apples of the desire of thy soul are departed from thee, &
al fat and goodly things are perished from thee, and they
15 shal no more finde them. † The marchantes of these things
vvhich are made riche, shal stand farre from her for feare of
16 her tormētes, vweeping and mourning, † & saying, Vvo, wo,
that great citie, vvhich vvas clothed vwith silke, and purple,
and scarlet, and vvas gilted vwith gold, and pretious stone, &
17 pearles: † because in one houre are so great riches made de-
solate: and euery gouernour, and euery one that saileth into
the lake, and the shipmen, and they that vvorke in the sea,
18 stode a farre of, † and cried seeing the place of her bur-
ning, saying, Vvhat other is like to this great citie? † And
19 they threvv dust vpon their heades, and cried vweeping and
mourning, saying: Vvo, vvo, that great citie, in the vvhich al
vvere made riche that had shippes in the sea, of her prices:
because in one houre she is desolate.

20 † Reioyce ouer her, heauen, and ye holy Apostles and
Prophetes: because God hath iudged your iudgement of her.
21 † And one strong Angel rooke vp as it vv ere a great mil-
stone, and threvv it into the sea, saying, * Vwith this violence
shal :: Babylon that great citie be throwen, and shal novv be
22 found no more. † And the voice of harpers, & of Musicians,
and of them that sing on shalme and trompet, shal no more
be heard in thee, & euery artificer of euery art shal be found
no more in thee, and the noise of the mill shal no more be
23 heard in thee, † and the light of the lampe shal no more

Marchants are
most encom-
bered, dange-
red and drov-
ned in the
pleasures of
this vworld:
vwhose vwhole
life & traficke
is (if they be
not exceeding
vertuous) to
finde varietie
of earthly plea-
sures. Vvho
seeing once the
extreme end
of their ioyes
and of al that
made their
heauen here,
to be turacd
into paines &
damnation e-
ternal, then
shal houle &
vveepe to late.

c The Angels
and al Saincts
shal reioyce
and laude god
to see the wic-
ked confound-
ed, and Gods
iustice execu-
ted vpon their
oppressors &
persecutors.
and this is that
vvhich the
Martyrs prai-
ed for, chap. 6.

:: By this it
seemeth cleere
that the Apo-
stle meaneth
not any one
citie, but the
vniuersal com-
panie of the
reprobate,
vvhich shal
perish in the
day of iudge-
ment: the old
prophets also
naming the
vvhole nūber
of Gods ene-
mies mystical-
ly, Babylon. as
Ierem. c. 52.

shine in thee, and the voice of the bridegrome and the bride
shal no more be heard in thee: because thy marchantes were
the princes of the earth, because al nations haue erred in thine
inchauntments. † And in her is found the bloud of the Pro- 24
phets and Sainctes, and of al that vv ere slaine in the earth.

CHAP. XIX.

1 The Sainctes glorifying God for the iudgement pronounced vpon the harlot, 7 the
mariage of the Lambe is prepared. 10 The Angel refuseth to be adored of S.
John. 11 There appeareth one vvhich is the Word of God, and the King of kinge
and Lord of lords, sitting on a horse, vvith a great armie, and fighting against
the beast and the kinges of the earth and their armies: 17 the birdes of the aire
being in the meane time called to deuoure their flesch.

The Epistle
for many mar-
tyrs.

ALLELUIA



AFTER theses things I heard as it vv ere the 1
voice of many multitudes in heauen saying,
Allelu-ia. Praise, and glorie, and povver is to
our God: † because true & iust are his iudge- 2
mentes which hath iudged of the great harlot,

:: This often
repeating of
Allelu-ia in ti-
mes of reioy-
cing, the
Church doth
solow in her
Seruice.

that hath corrupted the earth in her vv horedom, and hath re-
uenged the bloud of his seruants, of her handes. † And :: a- 3
gaine they said, *Allelu-ia*. And her smoke ascendeth for
euer and euer. † And the foure and tventie seniors sel 4
downe, and the foure beastes, & adored God sitting vpon the
throne, saying: "*Amen, Allelu-ia*. † And a voice came out from 5
the throne, saying: Say praise to our God al ye his seruantes:
and you that feare him, litle and great. † And I heard as it 6
vv ere the voice of a great multitude, and as the voice of ma-
ny vvaters, & as the voice of great thunders, saying, *Allelu-ia*:
because our Lord God the omnipotent hath reigned. † Let 7
vs be glad and reioyce, and giue glorie to him: because :: the
mariage of the Lambe is come, and his vvife hath prepared
her self. † And it vv as giuen to her that she clothe her 8
self vvith silke glittering and vv hite. For the silke are "the iu-
stifications of Sainctes.

:: At this day
shal the who-
le Church of
the elect be
finally & per-
fectly for euer
ioyned vnto
Christ in ma-
riage insepa-
rable.

† And he said to me, Vvrite, * Blessed be they that are 9
called to the :: supper of the mariage of the Lambe. † And
he said to me, These vvordes of God, be true. † " And * I fel 10
before his feete, to adore him. And he saith to me, See thou
doe not: I am thy fellow-servant, and of thy brethren that
haue

:: That is the
feast of eter-
nal life prepa-
red for his
spouse the
Church.

Mat. 22.
Lk. 14,

Apo. 22
9.

haue the testimonie of I E S V S. Adore God. For the testimonie of I E S V S, is the spirit of prophetic.

- 11 † And I saw heauen opened, and behold a vvhite horse: and he that sat vpon him, vvas called Faithful and True, and
 12 vwith iustice he iudgeth & fighteth. † And his eies as a flame of fire, and on his head many diademes, hauing a name written, vvhich no man knoweth but him self. † * And he vvas
 13 clothed vwith a garment sprinkled vwith blood: & his name
 14 is called, ° THE VVORD OF GOD. † And the hostes
 15 that are in heauen folowed him on vvhite horses clothed in vvhite and pure silke. † And out of his mouth procedeth a sharpe svword: that in it he may strike the Gentiles. And * he
 16 shal rule them in a rod of yron: and he treadeth the vvine presse of the furie of the vvraeth of God omnipotent. † And he hath in his garment and in his thigh vvritten, * :: KING
 OF KINGS AND LORD OF LORDS.

° The second person in Trinitie, the Sonne or the Vvord of God, vvhich vvas made flesh. Io. 1.

:: Euen according to his humilitie also.

- 17 † And I saw one Angel standing in the sunne, & he cried vwith a loud voice saying to al the birdes that did flie by the middes of heauen, Come and assemble together to the
 18 great supper of God: † that you may eate the flesh of kings, and the flesh of tribunes, and the flesh of valiants, and the flesh of horses & of them that sit on them, & the flesh of al freemen and bondmen, and of litle and great.
 19 † And I saw the beast and the kings of the earth, & their armies gathered to make vvarre vwith him that sat vpon the
 20 horse and vwith his armie. † And the beast vvas apprehended, and vwith him the false-prophet: vvhich vvrought signes before him, vvhervvith he seduced them that tooke the character of the beast, and that adored his image. These tvvo were cast alie into the poole of fire burning also with brimstone.
 21 † And the rest vvere slaine by the svword of him that sitteth vpon the horse, vvhich procedeth out of his mouth: and al the birdes vvere filled vwith their flesh.

AN NOT A T I O N S

CHAP. XIX.

אמן Amen. Alleluia.] These tvvo Hebrue vvordes (as otherels vvhere) both in the Greeke & Latin text are kept religiously, & not translated, vnales it be once or twice in the Psalmes. Yea and the Protestants them selues keepe them in the text of their English Testaments in many places. Amen, Alleluia, and maruel it is vvhy they vse them not in al places, but sometimes turne, Amen, into, vverely, not translated. vvhereof see the Annotation Ioan. 8. v. 34: and in their Service booke.

into, *Praise ye the Lord.* as though *Allcluia* had not as good a grace in the a^de of seruing God, (vvhere it is in deede properly vsed) as it hath in the text of the Scripture.

Allcluia often vsed in the Church, (specially in Easter time.

The Church Catholike doth often and specially vse this sacred vvord, to ioynv vvith the Church triumphant, consisting of Angels and Saints, vvho here are said to laude and praise God vvith great reioycing, by this vvord *Allcluia*, and by often repetition thereof: as the Catholike Church also vseth, namely in Easter time euen til vvith-fontide, for the ioy of Christs resurrection, vvhich (as S. Augustine declareth *ep. ad Iannarium*) vvvas the general vse of the Primitiue Church, making a greater myserie and matter of it, then our Protestants novv do. At other times of the yere also he saith it vvvas sung in some Churches, but not in al. and S. Hierom numbereth it among the heresies of Vigilantius, That *Allcluia* could not be sung but at Easter. *Aduers. Vigilant. c. 1.*

Epist. ad Ian. c. 17. & c. 15.

The truth is, by the vse of the Scriptures it hath more in it then, *Praise ye the Lord*, signifying vvith laude, glorifying, and praising of God, a great reioycing vvithal, mirth, and exultation of hart in the fingers thereof, and that is the cause vvhy the holy Church saith, *Laua tibi Domine, Praise be to thee o Lord*, in Lent and times of penance and mourning, but not *Allcluia*. vvhich (as S. Augustine also declareth) is a terme of signification and myserie, ioyned vvith that time, and then vsed specially in the Church of God, vvhea she representeth to vs in her Seruice, the ioyes and beatitude of the next life: vvhich is done specially at Easter, by the ioyful celebrating of Christs glorious Resurrection and Ascension, after the penal time of Lent vvhich representeth the miserie of this life. See S. Augustine *Ser. 1. & 5. c. 9. & 6. c. 9 de Diuersis* to. 10. and his enarration vpon the 148 Psalme. for in the titles and endes of diuerse holy Psalmes this *Allcluia* is ful of myserie & sacred signification. Vvhere vve must aske the Protestants, vvhy they haue left it out altogether, being in the Hebrue, saying neither *Allcluia*, nor, *Praise ye the Lord*, in the Bible 1577: & that nine times. in the sixe last Psalmes.

False translation.

Amen and *Allcluia* should not be translated into vulgar tongues.

Al nations in the Primitiue Church sang *Amen* and *Allcluia*.

Moreouer the said holy Doctör (li. 2 de doct. Christ. c. 11) affirmeth that *Amen* & *Allcluia* be not translated into any other language, *propter sanctiorem auctoritatem*, for the more sacred authoritie of the vvordes so remaining, and ep. 178. he saith that it is not lawfull to translate them. *Nam sciendum est &c. for it is to be knowen* (saith he) *that al nations do sing Amen and Allcluia in the Hebrue vvordes, vvhich neither the Latine man nor the Barbarous may translate into his owne language.* See S. Hierom also *epist. 137.* And namely for our Nation, S. Gregorie vvill beare vs vvittes that our countrie receiued the vvord *Allcluia* vvith their Christianitie, laying thus li. 27 *Moral. c. 6. Lingua Britannia qua nihil aliud nouerat quam barbarum seruire, iam dudum in Diuini laudibus Hebraicum expit resonare Allcluia:* that is, The Britan tongue, vvhich knew nothing els but to mutter barbarously, hath begone of late in Gods diuine laudes and praises to sound the Hebrue *Allcluia*. And for Lurie, S. Hierom *ep. 17. c. 7* vvriteth, that the husbandmen at the plough sang *Allcluia*, vvhich vvvas not then their vulgar speache. Yea he saith that in Monasteries the singing of *Allcluia* vvvas in steede of a bel to call them together *ad Collectam*, in *Epitaph. Paule c. 10.*

The Protestants profane this vvord by translating it, and diminish the signification thereof.

This vvord is a sacred, Christian, mystical, and Angelical song, and yet in the new seruice booke it is turned into, *Praise ye the Lord*, and *Allcluia* is quite gone, because they list neither to agree vvith the Church of God, nor vvith the vse of holy Scriptures, no nor vvith their owne translations, but no maruel, that they can not sing the song of our Lord and of Angels in a strange countrie, *Psal. 136.* that is, out of the Catholike Church, in the captiuitie of schisme & heresie. Lastly, vve might aske them vvwhether it be al one to say *Mat. 21. Hosanna, &c. Saue vs vve beseeche thee?* vvheras Hosanna is vvithal a vvord of exceeding congratulation and ioy vvhich they expressed toward our Sauour, euen so *Allcluia* hath an other maner of sense and signification in it, then can be expressed by, *Praise ye the Lord.*

Iustificacions are good vvorkes, the Annotatiō there vers. 6. but they are forced to say in Latin, *iustificaciones*, as Beza: and in English, *righteousnes*, (for iustificacions they vvill not say in any case for feare of inconuenience.) yea and they can not deny but these iustificacions be the good vvorkes of saints. but vvhere * they make this glofe, that they be so called, because they are the fruites or effect of faith and of the iustice vvhich vve haue by onely faith, it is most euidently false, & against the very text, and nature of the vvord, selues also vvith him iust. so that; *iustificaciones*, be the vertues of faith, hope, charitie, and good deedes, iustifying or making a man iust, and not effectes of iustification. neither faith onely, but they al together be the very ornaments and invvard garments, beauty, and iustice of the soule, as here it is euident.

Beza.

S. Iohns adoring of the Angel, expounded against the Protestants abusing the same.

10. *And I fel.* The Protestants abuse this place, and the example of the Angels forbidding Iohn to adore him being but his fellow seruant, and appointing him to adore God, against al honour, reuerence, and adoration of Angels, Saints, or other sanctified creatures, teaching that no religious vvorship ought to be done vnto them. But in truth it maketh for no such purpose, but only vvarneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature. S. August. *de vera relig. cap. ultimo.* And vvhen the Aduersaries replie that so great an Apostle, as Iohn vvvas, could not be ignorant of that point, nor vvould haue giuen

idololatriam (for so he had been an Idolater) and therefore that he vvvas not

repre-

reprehended for that, but for doing any religious reuerence or other honour vvhathoeuer to his fellow-servant: vve answer that by the like reason, S. Iohn being so great an Apostle, if this later kinde of reuerence had been vnlawfull and to be reprehended, as the Protestants hold it is no lesse then the other, could not haue been ignorant thereof, nor vould haue done it.

The Protestants are resfelled by their owne reason.

Therefore they might much better haue learned of S. Augustine (*q. 61 in Genes.*) how this fafte of S. Iohn vvas corrected by the Angel, and vvherein the error vvas. In effect it is thus, That the Angel being so glorious and full of maiestie, presenting Christs person, and in his name vsing diuers vvorde proper to God, as, *I am the first and the last, and alive and vvas dead*, and such like, might vvel be taken of S. Iohn, by error of his person, to be Christ him self, and that the Apostle presuming him to be so in deede, adored him vwith Diuine honour: vvhich the Angel correcting, told him he vvas not God, but one of his fellowes, and therefore that he should not so adore him, but God. Thus then vve see, Iohn vvas neither so ignorant, to thinke that any vndue honour might be giuen to any creature: nor so ill, to commit idolatrie by doing vnuie vvorship to any Angel in heauen: and therefore vvas not culpable at all in his fafte, but onely erred materially (as the Scholemen call it) that is, by mistaking one for an other, thinking that vvhich vvas an Angel, to haue been our Lord: because he knewe that our Lord him self is also * called an Angel, and hath often appeared in the visions of the faithful.

And the like is to be thought of the Angel appearing in the 12 of the Apocalypse, vvhether it were the same or an other. for that also did it appeare, that Iohn could not tell vvhether it were Christ him self or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they say) commit idolatrie, nor sinne at all herein, knowing al duties of a Christian man, no lesse then an Angel of heauen, being also in as great honour vwith God, yea and in more then many Angels. Vvhich perhaps may be the cause (and consequently an other explication of this place) that the Angel knowing his great graces and merites before God, vould not accept any vvorship or submission at his handes, though Iohn againe of like humilitie did it, as also immediatly afterward chap. 22. vvhich belike he vould not haue done, if he had been precisely aduised by the Angel but a moment before, of error & vndutifulnes in the fafte. Howsoever that be, this is euident, that this the Angels refusing of adoration, taketh not away the due reuerence and respect vve ought to haue to Angels or other sanctified persons and creatures. and so these vvorde, *See thou doe it not*, signifie rather an earnest refusal, then any signification of crime to be committed thereby.

S. Iohn sinned not in this adoration.

An other explication of this place.

And maruel it is that the Protestants making them selues so sure of the true sense of euery doubtful place by conference of other Scriptures, folow not here the conference and comparing of Scriptures that them selues so much or onely require. Vve vvil giue them occasion and a methode so to doe, thus. He that doubteth of this place, findeth our three things of question, vvhich must be tried by other Scriptures. The first, vvhether there ought to be or may be any religious reuerence or honour done to any creatures, taking the vword religion or religious vvorship not for that special honour vvhich is properly and onely due to God, as S. Augustine sometimes vseth it, but for reuerence due to any thing that is holy by sanctification or application to the seruice of God. The second thing is, vvhether by vse of Scriptures, that honour be called *adoration* in latin, or by a vword equiuallent in other languages, Hebrew, Greeke, or English. Lastly, vvhether vve may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that vve so adore. For officiul dutie done to our Superiors by capping, kneeling, or other courtesie, I thinke the Protestants vvil not stand vwith vs: though in deede, their arguments make as much against the one as the other.

The Protestants ly conference of Scriptures might finde religious adoration of creatures.

Three points herein examined and proued by Scriptures.

הַהֵן הָאֵלֹהִים

προσκυνῶν.

But for religious vvorship of creatures (vvhich vve speake of) let them see in the Scriptures both old and new: first, vvhether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabbath, and al their holies, were not reuerenced by al signes of deuotion and religion: vvhether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of I E S U S, such like (vvhich be by vse, signification, or sanctification made holy) are not now to be reuerenced: and they shal finde al these things to haue been reuerenced of al the faithful, vwithout any dishonour of God, and much to his honour. Secondly, that this reuerence is named *adoration* in the Scriptures, these speeches do proue Ps. 98. *Adore ye his footstoolle, because it is holy.* and Hebr. 11. *He adored the toppe of his rod.* Thirdly, that the Scriptures also vvarrant vs (as the nature of the vword adoration giuech in al three tongues) to bowe downe our bodies, to fall flat on the ground at the presence of such things, and at the feete of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him, Moyses also the Angel that shewed him self out of the bush, who were creatures, though they represented Gods person, as this Angel here did, that spake to S. Iohn. Balaam adored the Angel that stood before him vwith a sword drawn, Num. 22. Iosue adored falling flat downe

Religious vvorship of creatures.

The same is called adoration.

Falling prostrate before the persons or things adored.

Adoring of Angels.

A a a a

before

Apoc. c. 1.

Esa. 9 in
Graco.
Malac. 3.

Aug. de
vera relig.
c. 55.

Pf. 5. 137.
Dan. 6.
3 Reg. 8.
Iof. 7. Pf.
98. 131.

Gen. 18.
Exod. 3.

Iosue 5.

before the feete of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that it was but an Angel. Vvho refused it not, but required yet more reuerence, commaunding him to plucke off his shooes, because the ground was holy, no doubt so made by the presence onely of the Angel.

Adoring of Prophets and holy persons.

Yea not onely to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, vvho fell flat vpon his face before him, and did other great offices of religion, vvith the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, vvho charged Daniel vvith intolerable pride therein, and the said holy doctōr alleageth the fact of Alexander the great, that did the like to * Ioiadas the high priest of the Iewes. Howfouer that be (for of the sacrifice there mentioned there may be some doubt, vvich the Church doth alwaies immediately to God, and to no creature) the fact of the prophets (4 Reg. 2) to Elizeus, is plaine: vvhere they perceiving that the double grace and spirit of Elias was giuen to him, fell flat downe at his feete and adored. So did * the Sunamite, to omit that Achior adored Iudith, falling at her feete, as a vvoman blessed of God, and infinite other places.

* or, Iad-dus.

4 Reg. 4. Iudith. 13.

Al vvich things, by comparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, and Angels, and foueraine holy creatures. Vvhereby they might conuince them selues, & perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, vvich they pretend: though the Angel for causes might refuse euen that vvich S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostoms opinion. Ro. 23 in c. 10 A#. yea euen in the third chapter of this booke (if our Aduersaries vvould looke no further) they might see vvhere this Angel propheticke & prometh that the Iewes should fall downe before the feete of the Angel of Philadelphia and adore. See the Annot. there.

CHAP. XX.

An Angel casteth the dragon (or diuel) bound, into the depth for a thousand yeres, in vvich the soules of martyrs in the first resurrection shal reigne vvith Christ. 7 After vvich yeres, Satan being let loose, shal raise Gog and Magog, an innumerable armie, against the beloued citie: 9 but a fire from heauen shal destroy it. 12 Twen bookes are opened, and he that sitteth vpon the throne, iudgeth al the dead according to their vvorkes.

See in S. Augustine (li. 20. de Ciuit. c. 7. 8. & seq.) the exposition of this chapter.



:: Quid in millenario numero nisi ad proferendam nouam sobolem perfecta vniuersitas praesita generationis exprimitur. hinc per totum annum dicitur, Et regnabunt cum illo mille annis, una regnum sancta Ecclesia, vniuersitatis perfectione solidatur. D. Gregor. li. 9. Moral. c. 10.

ND I saw an Angel descending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand. And he apprehended the dragon the old serpent, vvich is the Deuil and Satan, and bound him for a thousand yeres. and he threw him into the depth, and shut him vp, and sealed ouer him, that he seduce no more the nations, til the thousand yeres be consummate. and after these things he must be loosed a litle time.

† And I saw seates: and they sat vpon them, & iudgement was giuen them, and the soules of the beheaded for the testimonie of Iesus, and for the vvord of God, and that adored not the beast, nor his image, nor receiued his character in their foreheads or in their handes, and haue liued, and reigned vvith Christ: a thousand yeres. † The rest of the dead liued not, til the thousand yeres be consummate. This is the

6 the first resurrection. † Blessed and holy is he that hath part in the first resurrection. in these the second death hath not powver: but² they shal be priestes of God and of Christ: and shal reigne vvith him a thousand yeres.

7 † And vvhen the thousand yeres shal be consummate, ¹¹ Satan shal be loosed out of his prison, and shal goe forth, and seduce¹² the nations that are vpon the foure corners of the earth, * Gog, and Magog, and shal gather them into bat-
 8 tel, the number of vvhom is as the sand of the sea. † And they ascended vpon the bredth of the earth, and compassed
 9 the campe of the Sainctes, and the beloued citie. † And
 10 there came dovvn fire from God out of heauen, and deuoured them: † and the Deuil vvwhich seduced them, vvas cast into the poole of fire and brimstone, vvhere both the beast and the false-prophet shal be tormented day and night for euer and euer.

11 † And I savv a great vvwhite throne, and one sitting vpon it, from vvwhose sight¹³ earth and heauen fled, and there vvas
 12 no place found for them. † And I savv the dead, great and litle, standing in the sight of the throne, and¹⁴ bookes vvwere opened: and *¹⁵ an other booke vvvas opened, vvwhich is of life: and the dead vvwere iudged of those thinges vvwhich vvwere
 13 vvritten in the bookes according to their vvorkes. † and the sea gaue the dead that vvwere in it, and death and hel gaue their
 14 dead that vvwere in them, and it vvvas iudged of euery one ac-
 15 cording to their vvorkes. † And hel and death vvwere cast into the poole of fire. This is the second death. † And¹⁶ he that vvvas not found vvritten in the booke of life, vvvas cast into the poole of fire.

¹¹ S. Augustine thinketh that these do not signifie any certainatiōs but al that shal then be ioyned vvith the Diuel and Antichrist against the Church. li. 20. de Ciuit. 6. 11. See S. Hierom in Ezec. li. 11.

THE 6 VISION.

¹¹ They shal then be new, not the substāce, but the shape chāged. 2 Pet. 3. See S. Augustine. li. 20. de Ciuit. 6.

¹⁴ The bookes of mens consciēces, where it shal plainly be read vvhat euery mans life hath been.

¹⁶ Such as doe no good vvorkes, if they haue age and time to doe thēm, are not found in the booke of life.

AN NOT A T I O N S

CHAP. XX.

2. Bound him.] Christ by his Passion hath abridged the powver of the Deuil for a thousand yeres, that is, the vvhole time of the new Testamēt, vntill Antichrists time, vvhen he shal be loosed againe, that is, be permitted to deceiue the vvorld, but for a short time only, to vvit, three yeres and a halfe.

4. I savv seates.] S. Augustine (li. 20 de Ciuit. Dei c. 9) taketh this to be spoken, not of the last iudgement, but of the Sees or Consistories of Bishops and Prelates, and of the Prelates them selues, by vvhom the Church is now governed. As the iudgement here giuen, can be taken no other vvise better, then of that vvwhich vvvas said by our Sauiovr Mat. 18 Whatsoeuer you binde in earth, shal be bound in heauen. and therefore the Apostle saith, What haue I to doe to iudge of them that are vvith out?

4. And the soules.] He meaneth (saith S. Augustine in the place alleaged), the soules of Martyrs, that they shal in the meane time, during these thousand yeres, vvwhich is the time of the Church militant. be in heauen vvithout their bodier, and reigne vvith Christ. for, the soules (saith he) of the godly departed, are

Bishops consistories & iudicial power.

During a thousand yeres (that is the time of

Aaaaa ij

not

Exe. 38,
14. 32.

Apo. 3,
5. 21, 27.

3. Cor. 5.

this militant Church) saints reigne vvhich Christ in soule only.

The rest are dead and damned in soule, during the same time.

The first resurrection, of the soule only.

Priests, some properly so called, some vnproperly.

The binding and loosing of Satan, explained by S. Auguſtine.

The short reigne of Antichrist.

Millenarij or Chiliaſte.

The Scriptures hard.

By S. Auguſtines foreſaid explication, is evidently deſcended againſt the Proteſtants, that the Church can not erre, and that the Pope can vnpoſſibly be Antichrist.

not ſeparated from the Church, which is euen now the kingdom of Chriſt, for els there ſhould be kept no memorie of them at the altar of God in the communicating of the body of Chriſt: neither ſhould it auail to haſten to Baptiſme in the perils of death, for feare of ending our life without it: nor to haſten to be reconciled, if vve fortune for penance or of il conſcience to be ſeparated from the ſame body. And vvhv are al theſe things done, but for that the faithfull departed alſo be members of the Church? And though for an example the Martirs be onely named here, yet it is meant of others alſo that die in the ſtate of grace.

5. The reſt liued not.] The reſt vvhich are not of the happie number aforeſaid, but liued and died in linæ, reigne not vvhich Chriſt in their ſoules during this time of the new Teſtament, but are dead in ſoule ſpiritually, and in body naturally, til the day of iudgement. S. Auguſt. *ibidem*.

3. This is the firſt reſurrection.] As there be two regenerations, one by faith, which is now in Baptiſme: and an other according to the fleſh, vvhich at the later day the body ſhal be made immortal and incorruptible: ſo there are two reſurrections, the one now of the ſoules to ſaluation when they die in grace, vvhich is called the firſt, the other of the bodies at the later day. S. Auguſt. *li. 20 de Ciuit. c. 6.*

6. They ſhal be Priests.] It is not ſpoken (ſaith S. Auguſtine *li. 20 de Ciuit. c. 10*) of Biſhops and Priests onely, vvhich are properly now in the Church called Priests: but as vve call al, Chriſtians, for the myſtical Chriſme or ointment, ſo al, Priests, becauſe they are the members of one Priest, of vvhom the Apoſtle Peter ſaith, A holy people, a kingly Prieſthod. Vvhich vvordes be notable for their learning that thinke there be now properly called Priests now in the new Teſtament, no otherwiſe then al Chriſtian men and vvomen, and a conſolation to them that therefore haue turned the name Priests into Miniſters.

7. Satan ſhal be looſed.] In the vvhole 8 chapter of the ſaid 20 booke *de Ciuitate Dei* in S. Auguſtine, is a notable commentarie of theſe vvordes. Vvhere firſt he declareth, that neither this binding nor looſing of Satan is in reſpect of ſeducing or not ſeducing the Church of God: prouing that vvwhether he be bound or looſe, he can neuer ſeducer the ſame. The ſame, ſaith he, ſhal be the ſtate of the Church at that time vvhhen the Diuel is to be looſed, euen as ſince it vvvas inſtituted, the ſame hath it been & ſhal be at all time in her children that ſuccede eche other by birth & death. And a little after. This I thought vvvas therefore to be mentioned, leſt any man ſhould thinke, that during the little time vvherein the Diuel ſhal be looſed, the Church ſhal not be vpon the earth, he either not finding it here vvhhen he ſhal be let looſe, or conſuming it vvhhen he ſhal by al means perſeute the ſame. Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exerciſe al his force or fraude in tentations: as to be looſed, is to be ſuffered by God for a ſmall time, that is, for three yeres and a halfe, to praſtiſe and proue al his pover and artes of tentations againſt the Church and her children, and yet not to preuaile againſt them. Thirdly this Doctōr thevveth by vvhat great mercie our Lord hath tied Satan and abridged his pover during the vvhole millenarie or thouſand yeres, vvhich is al the time of the new Teſtamen. vntil then: & vvith vvhat vvifedom he permiteth him to breake looſe that little time of three yeres and ſixe moneths, toward the later day, vvhich ſhal be the reigne of Antichriſt. Laſtly he thevveth vvhat kinde of men ſhal be moſt ſubiect to the Diuels ſeducſiō, (euen ſuch as now by tentation of Heretikes goe out of the Church) and vvho ſhal avoid it.

By al vvvhich vve may conſute diuers falſe expoſitiōs of old & late Heretikes. firſt, the aſſent ſect of the Millenaries, that grounded vpon theſe thouſand yeres named by the Prophet, this herreſie, that here ſhould be ſo many yeres after the reſurreſtiō of our bodies, in vvvhich vve ſhould reigne vvith Chriſt in this vvorld, in our bodies, in al delites and pleaſures corporal, of meates, drinckes, and ſuch like, vvvhich they called the firſt reſurreſtiō, of vvvhich herelic Cerinthus vvvas the author, *Epiph. har. 77 in fine. Hiero. Comment. in c. 19 Mat. Auguſt. har. 8 ad Quidam Deum. Eulebius alſo (li. 3 viſtorie c. 33)* thevveth that ſome principal men vvvere in part (though after a more honeſt maner concerning theſe corporal delicacies) of the ſame opinion, by miſconſtruction of theſe vvordes of S. Iohn. Vvhereby vve learne and al the vvorld may perceiue, the holy Scriptures to be hard, vvhen fo great clerkes did erre, and that there is no ſecuritie but in that ſenſe vvvhich the Church alloweth of.

The late Heretikes alſo by the ſaid S. Auguſtines vvordes are fully reſuted, affirming not onely that the Church may be ſeducer in that great perſecution of the Diuels looſing, but that it hath been ſeducer euen a great peere of this time vvhhen the Diuel is bound: holding nat the very true Church may erre or fall from truth to errour and idolatrie, yea (vvvhich is more blaſphemie) that the cheefe gouernour of the Church is Antichriſt him ſelf, and the very Church vnder him, the vvhoore of Babylon: and that this Antichriſt, (vvvhich the Scriptures in ſo many places, and here plainly by S. Auguſtines expoſition, teſtiſie, ſhal reigne but a ſmall time, and that toward the laſt iudgement,) hath been reuealed long ſich. nce, to be the Pope him ſelf, Chriſts owne Vicar, and that he hath perſecuted the Saints of their teſte for theſe thouſand yeres at the leaſt. Vvhich is no more but to make the Diuel to be looſe, and Antichriſt to reigne the vvhole thouſand yeres, or the moſt part thereof, that is, almoſt the vvhole time of the Churches ſtate in the new Teſtament (vvvhich is againſt this and other Scriptures evidently, appointing that, to be the time of the Diuels binding:) Yea it is to make Antichriſt and the Diuel vvweaker toward the day of iudgement then before

1 Pet. 2.

Mat. 24.
Lu. 18, 8.

before, and the truth better to be knownen, and the faith more common, the neerer vve come to the same iudgement: which is expressly * against the Gospell, and this prophetic of S. Iohn.

Vve see that the sectes of Luther, Caluin, and other, be more tyred through the vvorlde then they vvere euer before, and consequently the Pope and his religion lessened, and his pover of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the vvorlde, then before? or how can it be otherwise, but these Sect-Masters should be Antichrists? were precursors, that make Christs cheefe Ministers & the Churches cheefe gouernours that haue been these thousand yeres and more, to be Antichristes: and them selues and their sectes to be true, that come to neere the time of the Diuels loosing and seduction & of the personal reigne of Antichrist?

8. *The campe of the Saints.*] S. Augustine in the said 20 booke de Ciuit. Dei cap. 11. *It is not, faith he, to be taken that the persecutors shal gather to any place, as though the campe of the saints or the beloued citie should be but in one place, which in deede are no other thing but the Church of Christ spread through the vvhole vvorlde. And therefore wheresoeuer the Church shal then be (which shal be in al Nations) euen then, for so much is insinuated by this latitude of the earth here specified) there shal the tents of saints be, and the beloued citie of God, and there shal she be besieged by al her enemies, which shal be in euery countrie where she is, in most cruel and forcible sort. So writeth this profound holy Doctor. Vvhereby vve see, that, as novv the particular Churches of England, Scotland, Flanders, and such like, be persecuted by their enemies in those countries, so in the time of Antichrist, the Churches of al Nations, as of Italie, Spaine, France, and al other vvhich novv be quiet, shal be assailed as novv the fore-said are, and much more, for that the general persecution of the vvhole, shal be greater then the particular persecution of any Churches in the vvorlde.*

The campe of
Saints is the
Catho. Church
through the
vvorlde.

As novv He-
retikes in parti-
cular countries,
so Antichrist
shal persecute
the Churches of
al nations.

Vvhat is meant
by fire from
heauen.

9. *There came downe a fire.*] It is not meant of the fire of Hel (saith S. Augustine *ib. c. 12*) into which the vviicked shal be cast after the resurrection of their bodies, but of an extraordinarie helpe that God vvil send from heauen, to giue succour to the Saints of the Church that then shal fight against the vviicked: or, the very feruent and burning zeale of religion and Gods honour, vvhich God vvil kindle in the hartes of the faithful, to be constant against al the forces of that great persecution.

12. *An other booke.*] This is the booke of Gods knowlledge or predestination, vvherein that vvhich before vvvas hid to the vvorlde, shal be opened, and vvherein the true record of euery mans vvorkes shal be contained, and they haue their iudgemēt diuersly according to their vvorkes, and not according to faith only, or lacke of faith only. For, al infidels (as Turkes, obstinate Iewes, and Heretikes) shal neuer come to that examination, being otherwise condemned.

The booke of
euery mans
Workes, opened
in the day of
iudgement.


CHAP. XXI.

Heauen and earth being made new, S. Iohn seeth the new citie Hierusalem prepared and adorned for the spouse of the Lambe. 6 The iust are glorified, 7 and the vviicked thrust into the pool of fire. 12 The vvall and gates and foundations of the citie are described and measured: 18 al vvhich are gold and crystal, precious stones and pearles.

THE 5 PART.

The final glo-
rification of the
Church.

Esa. 63,
17. 66,
21.
2 Pet. 3,
13.

- 1  ND I savv a nev v heauen and a nev earth. for
* the first heauen, and the first earth vvvas gone, &
2 the sea novv is not. † And I Iohn savv the holy
citie Hierusalem nev v descending from heauen,
3 prepared of God, as a bride adorned for her husband. † And
I heard a loud voice from the throne saying: Behold :: the
tabernacle of God vvith men, and he vvil dvvel vvith them.
And they shal be his people: and he God vvith them shal be
their God. † and * God shal vvipe avway al teares from
4 their eyes: and death shal be no more. nor mourning, nor
crying, neither shal there be sorow any more, vvhich first
things are gone.

The Epistle
vpon the dedi-
cation of a
Church.

The Church
triumphant.

"This taber-
nacle is Christ
according to
his humanitie,

"This happie
day shal make
an end of al
the miseries
of this mortali-
tie.

Esa. 25. 8.
Apo. 7,
17.
because
the

Aaaaa iij And

† And he that sate in the throne, said : * Behold I make 5
al things new. -† And he said to me : Vvrite, because these
vvordes be most faithfull and true. † And he said to me : It is 6
done, * I am Alpha and O mega : the beginning and the end.
To him that thirsteth I vvill giue of the fountaine of the wa-
ter of life, gratis. † He that shall ouercome, :: shall possesse 7
these things, and I vvill be his God : and he shall be my sonne.
† But ^c to the feareful, and incredulous, and execrable, and 8
murderers, and fornicators, and forcerers, and Idolaters, and
al liers, their part shall be in the poole burning vvith fire and
brimstone, vvhich is the second death.

He that hath
the victorie a-
gainst sinne in
the Church
militant, shall
haue his re-
ward in the
triumphant.
c Al that com-
mit mortal sin-
nes and repent
not, shall be
damned.

THE 7 AND
LAST VISION.

The glorie
of the Church
triumphant.

The names
of the Patri-
arches and A-
postles hono-
rable and glo-
rious in the
triumphant
Church.

† And there came one of the seuen Angels that had the 9
vials full of the seuen last plagues, and spake vvith me, saying:
Come, & I vvill shew thee the bride, the vvife of the Lambe.
† And he tooke me vp in spirit vnto a mountaine great and 10
high : and he shewed me the holy citie Hierusalem descen-
ding out of heauen from God, † :: hauing the glorie of God. 11
and the light thereof like to a pretious stone, as it vvere to the
iasper stone, euen as crystal. † And it had a vvall great and 12
high, hauing twelue gates, and in the gates twelue Angels, &
names written thereon, vvhich are ^c the names of the twelue
tribes of the children of Israë. † On the East, three gates : 13
and on the North, three gates : and on the South, three gates:
and on the Vvest, three gates. † And the vvall of the citie 14
hauing twelue foundations : and in them, twelue names, of
the twelue Apostles of the Lambe.

† And he that spake vvith me, had a measure of a reede, of 15
gold, to measure the citie and the gates thereof, and the vvall.
† And :: the citie is situated quadrangle-vvise, and the length 16
thereof is as great as also the bredth : and he measured the citie
vvith the reede for twelue thousand furlonges, & the length
and height and bredth thereof be equal. † And he measured 17
the vvall thereof of an hundred fourtie foure cubites, the
measure of a man vvhich is of an Angel. † And the building 18
of the vvall thereof vvvas of iasper stone : but the citie it self
pure gold, like to pure glasse. † And the foundations of the 19
vvall of the citie, vvvere adorned vvith al pretious stone. The
first foundation, the iasper : the second, the saphire : the third,
the calcedonius : the fourth, the emerauld : † the fifth, the sar- 20
donix : the sixt, the sardius : the seuen, the chrysolithus : the
eight, the beryllus : the ninthe, the topazius : the tenth, the
chryso-

See S. Hier-
om ep. 17.
touching this
description of
the heavenly
Hierusalem,
vvhich is the
Church triū-
phāt, teaching
that these
things must be
taken spiritu-
ally, not car-
nally.

Esai. 43.
19.

Apo. 1,
8. 12, 13.









